COLLECTED WORKS OF KOREAN BUDDHISM

6

諸教學

DOCTRINAL TREATISES

SELECTED WORKS

Jogye Order of Korean Buddhism

COLLECTED WORKS OF KOREAN BUDDHISM

VOLUME 6

諸教學

DOCTRINAL TREATISES

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諸教學

DOCTRINAL TREATISES
SELECTED WORKS

INTRODUCED AND EDITED BY

A. CHARLES MULLER

TRANSLATED AND ANNOTATED BY

A. CHARLES MULLER & RICHARD D. MCBRIDE II

Preface to *The Collected Works of Korean Buddhism*

At the start of the twenty-first century, humanity looked with hope on the dawning of a new millennium. A decade later, however, the global village still faces the continued reality of suffering, whether it is the slaughter of innocents in politically volatile regions, the ongoing economic crisis that currently roils the world financial system, or repeated natural disasters. Buddhism has always taught that the world is inherently unstable and its teachings are rooted in the perception of the three marks that govern all conditioned existence: impermanence, suffering, and non-self. Indeed, the veracity of the Buddhist worldview continues to be borne out by our collective experience today.

The suffering inherent in our infinitely interconnected world is only intensified by the unwholesome mental factors of greed, anger, and ignorance, which poison the minds of all sentient beings. As an antidote to these three poisons, Buddhism fortunately also teaches the practice of the three trainings: *śīla*, or moral discipline, the endurance and self-restraint that controls greed; *samādhi*, the discipline of meditation, which pacifies anger; and *prajñā*, the discipline of wisdom, which conquers ignorance. As human beings improve in their practice of these three trainings, they will be better able to work compassionately for the welfare and weal of all sentient beings.

Korea has a long history of striving to establish a way of life governed by discipline, compassion, and understanding. From the fifth century C.E. onward, the Korean saṅgha indigenized both the traditional monastic community and the broader Mahāyāna school of Buddhism. Later, the insights and meditative practices of the Seon tradition were introduced to the peninsula and this practice lineage lives on today in meditation halls throughout the country. Korea, as a land that has deep affinities with the Buddhist tradition, has thus seamlessly transmitted down to the present the living heritage of the Buddha's teachings.

These teachings begin with Great Master Wonhyo, who made the vast and profound teachings of the Buddhadharma accessible to all through his

various "doctrinal essentials" texts. Venerable Woncheuk and State Preceptor Daegak Uicheon, two minds that shined brightly throughout East Asia, left us the cherished legacy of their annotated commentaries to important scriptures, which helped to disseminate the broad and profound views of the Mahāyāna, and offered a means of implementing those views in practice. The collected writings of Seon masters like Jinul and Hyujeong revealed the Seon path of meditation and illuminated the pure land that is inherent in the minds of all sentient beings. All these works comprise part of the precious cultural assets of our Korean Buddhist tradition. The bounty of this heritage extends far beyond the people of Korea to benefit humanity as a whole.

In order to make Korea's Buddhist teachings more readily accessible, Dongguk University had previously published a fourteen-volume compilation of Korean Buddhist works written in literary Chinese, the traditional lingua franca of East Asia, comprising over 320 different works by some 150 eminent monks. That compilation effort constituted a great act of Buddhist service. From that anthology, ninety representative texts were then selected and translated first into modern vernacular Korean and now into English. These Korean and English translations are each being published in separate thirteen-volume collections and will be widely distributed around the world.

At the onset of the modern age, Korea was subjected to imperialist pressures coming from both Japan and the West. These pressures threatened the continuation of our indigenous cultural and religious traditions and also led to our greatest cultural assets being shuttered away in cultural warehouses that neither the general public nor foreign-educated intellectuals had any interest in opening. For any people, such estrangement from their heritage would be most discomforting, since the present only has meaning if it is grounded in the memories of the past. Indeed, it is only through the self-reflection and wisdom accumulated over centuries that we can define our own identity in the present and ensure our continuity into the future. For this reason, it is all the more crucial that we bring to the attention of a wider public the treasured dharma legacy of Korean Buddhism, which is currently embedded in texts composed in often impenetrable literary Chinese.

Our efforts to disseminate this hidden gem that is Korean Buddhism

reminds me of the simile in the *Lotus Sūtra* of the poor man who does not know he has a jewel sewn into his shirt: this indigent toils throughout his life, unaware of the precious gem he is carrying, until he finally discovers he has had it with him all along. This project to translate and publish modern vernacular renderings of these literary Chinese texts is no different from the process of mining, grinding, and polishing a rare gem to restore its innate brilliance. Only then will the true beauty of the gem that is Korean Buddhism be revealed for all to see. A magnificent inheritance can achieve flawless transmission only when the means justify the ends, not the other way around. Similarly, only when form and function correspond completely and nature and appearance achieve perfect harmony can a being be true to its name. This is because the outer shape shines only as a consequence of its use, and use is realized only by borrowing shape.

As Buddhism was transmitted to new regions of the world, it was crucial that the teachings preserved in the Buddhist canon, this jewel of the Dharma, be accurately translated and handed down to posterity. From the inception of the Buddhist tradition, the Buddhist canon or "Three Baskets" (*Tripiṭaka*), was compiled in a group recitation where the oral rehearsal of the scriptures was corrected and confirmed by the collective wisdom of all the senior monks in attendance. In East Asia, the work of translating Indian Buddhist materials into literary Chinese –the lingua franca for the Buddhist traditions of China, Korea, Japan, and Vietnam– was carried out in translation bureaus as a collective, collaborative affair.

Referred to as the "tradition of multi-party translation," this system of collaboration for translating the Indian Sanskrit Buddhist canon into Chinese typically involved a nine-person translation team. The team included a head translator, who sat in the center, reading or reciting the Sanskrit scripture and explaining it as best he could with often limited Chinese; a philological advisor, or "certifier of the meaning," who sat to the left of the head translator and worked in tandem with him to verify meticulously the meaning of the Sanskrit text; a textual appraiser, or "certifier of the text," who sat at the chief's right and confirmed the accuracy of the preliminary Chinese rendering; a Sanskrit specialist, who carefully confirmed the accuracy of the language

of the source text; a scribe, who transcribed into written Chinese what was often initially an oral Chinese rendering; a composer of the text, who crafted the initial rendering into grammatical prose; the proofreader, who compared the Chinese with the original Sanskrit text; the editor, who tightened up and clarified any sentences that were vague in the Chinese; and finally the stylist, who sat facing the head translator, who had responsibility for refining the final rendering into elegant literary Chinese. In preparing these vernacular Korean and English renderings of Korean Buddhist works, we have thought it important to follow, as much as possible, this traditional style of Buddhist literary translation that had been discontinued.

This translation project, like all those that have come before it, had its own difficulties to overcome. We were forced to contend with nearly-impossible deadlines imposed by government funding agencies. We strained to hold together a meager infrastructure. It was especially difficult to recruit competent scholars who were fluent in literary Chinese and vernacular Korean and English, but who had with the background in Buddhist thought necessary to translate the whole panoply of specialized religious vocabulary. Despite these obstacles, we have prevailed. This success is due to the compilation committee which, with sincere devotion, overcame the myriad obstacles that inevitably arose in a project of this magnitude; the translators both in Korea and abroad; the dedicated employees at our committee offices; and all our other participants, who together aimed to meet the lofty standard of the cooperative translation tradition that is a part of our Buddhist heritage. To all these people, I would like to express my profound gratitude.

Now that this momentous project is completed, I offer a sincere wish on behalf of all the collaborators that this translation, in coming to fruition and gaining public circulation, will help illuminate the path to enlightenment for all to see.

Kasan Jikwan (伽山 智冠)
32nd President of the Jogye Order of Korean Buddhism
President, Compilation Committee of Korean Buddhist Thought
October 10, 2009 (2553rd year of the Buddhist Era)

On the Occasion of Publishing *The Collected Works of Korean Buddhism*

The Jogye Order of Korean Buddhism, together with Buddhists everywhere, is pleased to dedicate to the Three Jewels –the Buddha, Dharma, and Saṅgha– the completed compilation of the Korean and English translations of *The Collected Works of Korean Buddhism.* The success of this translation project was made possible through the dedication of Venerable Kasan Jikwan, former president of the Jogye Order and president of the Compilation Committee of Korean Buddhist Thought. Both the Korean and English translations are being published through the labors of the members of the Compilation Committee and the many collaborators charged with the tasks of translation, editing, and proofreading the compilation.

The thirteen volumes of *The Collected Works of Korean Buddhism* are the products of nearly 1,700 years of Buddhist history in Korea. These Buddhist works are the foundation and pillar of Korean thought more broadly. This compilation focuses on four towering figures in Korean Buddhism: Venerable Wonhyo, posthumously named State Preceptor Hwajaeng, who was renowned for his doctrinal thought; Venerable Uisang, great master of the *Avataṃsaka Sūtra* and pedagogical role model who was respected for his training of disciples; Venerable Jinul, also known as State Preceptor Bojo, who revitalized Seon Buddhism through the Retreat Society movement of the mid-Goryeo dynasty; and Venerable Hyujeong, also known as State Preceptor Seosan, who helped to overcome national calamities while simultaneously regularizing Korean Buddhist practice and education.

Through this compilation, it is possible to understand the core thought of Korean Buddhism, which continued unbroken through the Three Kingdoms, Goryeo, and Joseon periods. Included are annotated translations of carefully selected works introducing the Hwaeom, Consciousness-Only, and Pure Land schools, the Mahāyāna precepts, Seon Buddhism, the travel journals of Buddhist pilgrims, Buddhist cultural and historical writings, and the epitaphs of great monks.

This work is especially significant as the fruition of our critical efforts

to transform the 1,700 years of Korean Buddhist thought and practice into a beacon of wisdom that will illuminate possible solutions to the many problems facing the world today. Śākyamuni Buddha's teachings from 2,600 years ago were transmitted centuries ago to the Korean peninsula, where they have continuously guided countless sentient beings towards truth. *The Collected Works of Korean Buddhism* contains a portion of the fruits realized through Koreans' practice of the Buddha's wisdom and compassion.

With the successful completion of this compilation, we confirm the power of the Jogye Order executives' devotion and dedication and benefit from their collective wisdom and power. So too can we confirm through the thought of such great masters as Wonhyo, Uisang, Jinul, Hyujeong and others a key feature of Buddhism: its power to encourage people to live harmoniously with each other through mutual understanding and respect.

The current strengthening of the traditions of Buddhist meditation practice and the revitalization of the wider Korean Buddhist community through education and propagation derive in large measure from the availability of accurate, vernacular translations of the classics of the sages of old, so that we too may be imbued with the wisdom and compassion found in their writings. When the lessons of these classics are made available to a contemporary audience, they can serve as a compass to guide us toward mutual understanding so that we may realize the common good that unifies us all.

Compilation of this thirteen-volume English-language edition of *The Collected Works of Korean Buddhism* is an especially monumental achievement. To take on the task of translating these classics into English, global experts on Korean Buddhism were recruited according to their areas of expertise and were asked to consult with the scholars preparing the new Korean translations of these texts when preparing their own renderings. Though some English translations of Korean Buddhist texts have been made previously, this is the first systematic attempt to introduce to a Western audience the full range of Korean Buddhist writing. The compilation committee also sought to implement strict quality control over the translations by employing a traditional multiparty verification system, which encouraged a sustained collaboration between the Korean and English teams of translators.

This English translation of the *Collected Works* will serve as the cornerstone for the world-wide dissemination of knowledge about the Korean Buddhist tradition, which has heretofore not garnered the recognition it deserves. Together with international propagation efforts, Korean traditional temple experiences, and the temple-stay program, the English translation of the *Collected Works* will make an important contribution to our ongoing efforts to globalize Korean Buddhism. To facilitate the widest possible dissemination of both the Korean and English versions of this compilation, digital editions will eventually be made available online, so that anyone who has access to the Internet will be able to consult these texts.

Among all types of giving, the most precious of all is the gift of Dharma, and it is through sharing these teachings that we seek to spread the wisdom and compassion of Korean Buddhism, as well as the spirit of mutual understanding and unity, to people throughout the world. Our efforts to date have been to secure the foundation for the revitalization of Korean Buddhism; now is the time for our tradition to take flight. *The Collected Works of Korean Buddhism* appears at an opportune moment, when it will be able to serve as a guiding light, illuminating the way ahead for Korean Buddhism and its emerging contemporary identity.

To all those who worked indefatigably to translate, edit, and publish this collection; to the compilation committee, the researchers, translators, proofreaders, editors, and printers; and to all the administrative assistants associated with the project, I extend my deepest appreciation and thanks. Finally, I rejoice in and praise the indomitable power of Venerable Jikwan's vow to complete this massive compilation project.

With full sincerity, I offer this heartfelt wish: may all the merit deriving from this monumental work be transferred to the Buddhas, the bodhisattvas, and all sentient beings.

Haebong Jaseung (海峰 慈乘)
33rd President of the Jogye Order of Korean Buddhism
President, Compilation Committee of Korean Buddhist Thought
January 20, 2010 (2554th year of the Buddhist Era)

Preface to the English Edition of *The Collected Works of Korean Buddhism*

Buddhism has nearly a 1,700-year history in Korea and the tradition continues to thrive still today on the peninsula. Buddhism arrived in Korea from India and China by at least the fourth century C.E. and the religion served as the major conduit for the transmission of Sinitic and Serindian culture as a whole to Korea. But Korean Buddhism is no mere derivative of those antecedent traditions. Buddhists on the Korean peninsula had access to the breadth and depth of the Buddhist tradition as it was being disseminated across Asia and they made seminal contributions themselves to Buddhist thought and meditative and ritual techniques. Indeed, because Korea, like the rest of East Asia, used literary Chinese as the lingua franca of learned communication (much as Latin was used in medieval Europe), Korean Buddhist writings were disseminated throughout the entire region with relative dispatch and served to influence the development of the neighboring Buddhist traditions of China and Japan. In fact, simultaneous with implanting Buddhism on the peninsula, Korean monks and exegetes were also joint collaborators in the creation and development of the indigenous Chinese and Japanese Buddhist traditions. *The Collected Works of Korean Buddhism* seeks to make available in accurate, idiomatic English translations the greatest works of the Korean Buddhist tradition, many of which are being rendered for the first time into any Western language.

The thirteen volumes of this anthology collect the whole panoply of Korean Buddhist writing from the Three Kingdoms period (ca. 57 C.E.–668) through the Joseon dynasty (1392–1910). These writings include commentaries on scriptures as well as philosophical and disciplinary texts by the most influential scholiasts of the tradition; the writings of its most esteemed Seon adepts; indigenous collections of Seon *gongan* cases, discourses, and verse; travelogues and historical materials; and important epigraphical compositions. Where titles were of manageable length, we have sought to provide the complete text of those works. Where size was prohibitive, we have instead offered representative selections from a range

of material, in order to provide as comprehensive a set of sources as possible for the study of Korean Buddhism. The translators and editors also include extensive annotation to each translation and substantial introductions that seek to contextualize for an English-speaking audience the insights and contributions of these works.

Many of the scholars of Korean Buddhism active in Western academe were recruited to participate in the translation project. Since the number of scholars working in Korean Buddhism is still quite limited, we also recruited as collaborators Western specialists in literary Chinese who had extensive experience in English translation.

We obviously benefitted enormously from the work of our Korean colleagues who toiled so assiduously to prepare the earlier Korean edition of these *Collected Works*. We regularly consulted their vernacular Korean renderings in preparing the English translations. At the same time, virtually all the Western scholars involved in the project are themselves specialists in the Buddhist argot of literary Chinese and most already had extensive experience in translating Korean and Chinese Buddhist texts into English. For this reason, the English translations are, in the majority of cases, made directly from the source texts in literary Chinese, not from the modern Korean renderings. Since translation always involves some level of interpretation, there are occasional differences in the understanding of a passage between the English and Korean translators, but each translator retained final authority to decide on the preferred rendering of his or her text. For most of the English volumes, we also followed the collaborative approach that was so crucial in preparing the Korean translations of these *Collected Works* and held series of meetings where the English translators would sit together with our Korean counterparts and talk through issues of terminology, interpretation, and style. Our Korean collaborators offered valuable comments and suggestions on our initial drafts and certainly saved us from many egregious errors. Any errors of fact or interpretation that may remain are of course our responsibility.

On behalf of the entire English translation team, I would like to express our thanks to all our collaborators, including our translators Juhn Young

Ahn, Robert Buswell, Michael Finch, Jung-geun Kim, Charles Muller, John Jorgensen, Richard McBride, Jin Y. Park, Young-eui Park, Patrick Uhlmann, Sem Vermeersch, Matthew Wegehaupt, and Roderick Whitfield; as well as our philological consultants Chongdok Sunim, Go-ok Sunim, Haeju Sunim, Misan Sunim, Woncheol Sunim, Byung-sam Jung, and Young-wook Kim. We are also appreciative to Ven. Jaseung Sunim, the current president of the Jogye Order of Korean Buddhism, for his continued support of this project. Our deepest gratitude goes to Ven. Jikwan Sunim (May 11, 1932–January 2, 2012), one of the most eminent monks and prominent scholars of his generation, who first conceived of this project and spearheaded it during his term as president of the Jogye Order of Korean Buddhism. Jikwan Sunim's entire career was dedicated to making the works of Korean Buddhism more accessible to his compatriots and better known within the wider scholarly community. It is a matter of deep regret that he did not live to see the compilation of this English version of the *Collected Works*.

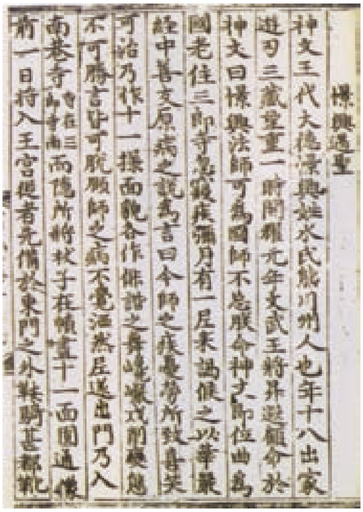
Finally, it is our hope that *The Collected Works of Korean Buddhism* will ensure that the writings of Korean Buddhist masters will assume their rightful place in the developing English canon of Buddhist materials and will enter the mainstream of academic discourse in Buddhist Studies in the West. Korea's Buddhist authors are as deserving of careful attention and study as their counterparts in Indian, Tibetan, Chinese, and Japanese Buddhism. This first comprehensive collection of Korean Buddhist writings should bring these authors the attention and sustained engagement they deserve among Western scholars, students, and practitioners of Buddhism.

Robert E. Buswell, Jr.
Distinguished Professor of Buddhist Studies, University of California,
Los Angeles (UCLA)
Chair, English Translation Editorial Board, *The Collected Works of Korean Buddhism*
May 20, 2012 (2556th year of the Buddhist Era)



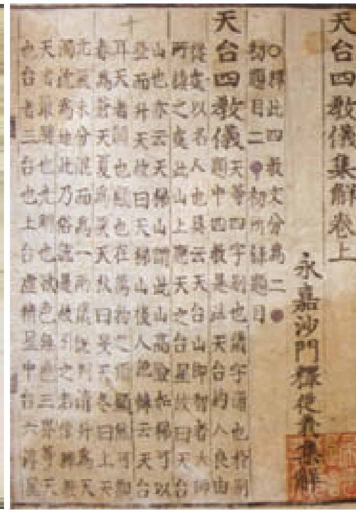


Above: Stupa of Woncheuk, Xingjiaosi, Xian, Shansi, China
Below: Inscription of Woncheuk, Xingjiaosi, Xian, Shansi, China



憬興遇聖

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天台四教儀集解卷上

永嘉沙門釋從義集解

○釋此四教文分爲二●初○題目二●初所釋題目●

天台四教儀



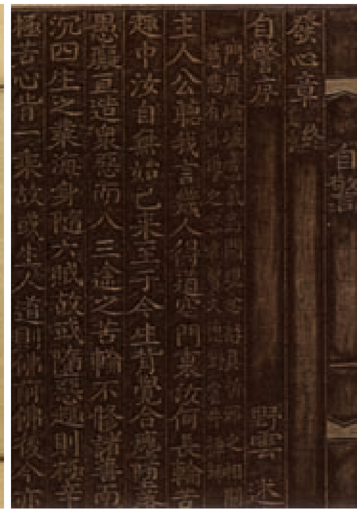
Above-left: Biography of Gyeongheung, *Samguk yusa*
Above-right: *Cheontae sagyoeui*, by Euicheon, Korea Univ. Library
Below: Site of Yongjangsa, residrnce of Daehyeon, Gyeongju, Gyeongsangbukdo



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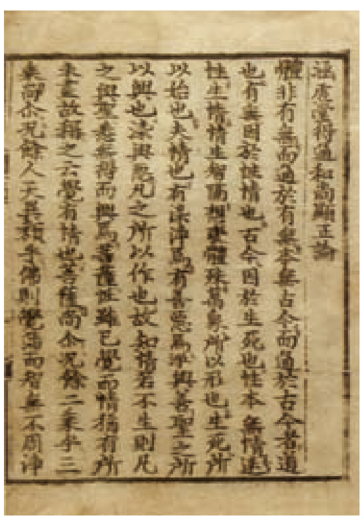


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Above-left: *Jagyeongmun*, by Yaun, Kansong Art Museum
Above-right: Woodblock of *Jagyeongmun*, Haeinsa
Below-left: *Hyeonjeongnon*, by Gihwa, Kansong Art Museum
Below-right: Stupa of Gihwa, Jeongsusa, Incheon

Acknowledgments

We would like to express our sincere thanks those whose efforts contributed to the production of this volume. Most important is Ven. Jikwan, prior president of the Jogye Jong, who showed great foresight in putting the energies of the main school of Korean Buddhism behind this project. His vision and support were the basic condition for the project's initiation. On a broader scale, the Korean editorial and planning team provided the concrete framework for the project's completion.

In the process of translating the texts contained in volume 6, we were fortunate to be able to work closely with the members of the Korean translation team. Most important in this regard was the editor of the Korean volume, Jung Byung-Sam, whose deep knowledge of Silla Yogâcāra and other aspects of Korean doctrinal Buddhism was a tremendous aid in the development of the English translations. The two other main participants in our sessions from the Korean team, Misan Sunim and Chongdok Sunim, in addition to being first-rate scholars of Buddhism, have superb English skills, and were thus able to offer many helpful suggestions regarding the style, as well as the content, of the English translations.

Our sincere thanks also go to the project manager who handled volume 6, Mr. Jaesung Kim, who handled most of the communication, as well as conversion and transmission of translation drafts-in-progress. We are honored to have been invited to work on such an auspicious project, and especially to be involved in the production of its sixth volume, which focuses on important doctrinal trends in early Korean Buddhism.

A. Charles Muller
Richard D. McBride II

Abbreviations and Conventions

AMF	*Awakening of Mahāyāna Faith (Dasheng qixin lun).*
CWSL	*Cheng wéishì lun.*
DDB	*Digital Dictionary of Buddhism.* A. Charles Muller, ed., 2010, at http://www.buddhism-dict.net/ddb.
HBJ	*Hanguk bulgyo jeonseo* 韓國佛教全書 (The Collected Works of Korean Buddhism). Seoul: Dongguk University Press, 1984. Electronic text from Dongguk University used as source: http://ebti.dongguk.ac.kr/.
HJN	*Hyeonjeong non*
SBJ	*Sambong jip*
T	*Taishō shinshū daizōkyō* 大正新脩大藏經 (Japanese edition of the Buddhist Canon). Tokyo: Daizō kyōkai, 1924–35. Electronic Texts from SAT and CBETA used as sources.
WSJ	*Wonhyo seongsa jeonseo* 元曉聖師全書 (Collected Works of the Sagely Teacher Wonhyo). Seoul: Cheil munhwasa, 1989.
XZJ	*Xuzangjing* 續藏經. Taiwanese reprint of *Dai nihon zokuzōkyō*. Kyoto: Zokyō shoin, 1905–1912. (Electronic Text from CBETA used as source).

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諸敎學

DOCTRINAL TREATISES

SELECTED WORKS

I

INTRODUCTION: YOGÂCĀRA STUDIES IN THE SILLA

A. Charles Muller and Jung Byung-Sam

The Establishment of Silla Buddhist Thought

[1]From the time of the ascent of King Muyeol 武烈 to the Silla throne during the middle Silla period (654–780), the Silla rulership began to exercise firmer systematic control over the provinces and worked progressively toward strengthening the power of the ruling house through a centralized system of administration. After the assimilation of Baekje and Goguryeo in 668, the Silla royal house had attempted to reorganize the social structure. As a part of that process, established monasteries came to take charge of creating a system modeled on their image of a Buddhist world.[2] It was a time of dramatic political and administrative changes. Confucianism had established itself as a growing force, especially in connection with establishing government policies. At the same time, efforts had to be made to synthesize the Buddhisms of the Three Kingdoms while keeping a close eye on the rapidly developing new trends in Chinese Buddhism. At the same time, there was a need to assimilate the broad range of Buddhist thought developing throughout the East Asian world. In this complicated matrix, the world of Silla Buddhism sought to create its own system of Buddhist thought that would, while responding to a wide range of doctrinal, sectarian, and institutional issues, at the same time be broadly accessible to the general public. Buddhism came to lead the people gathered under the flag of the Unified Silla to a view of fundamental equality in nature that was based in the bodhisattva precepts and the Buddha-nature theory as developed in Tathāgatagarbhic Mahāyāna thought. While karmic theory and transmigration theory firmly supported the realities of class distinction, the

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1 Translated from the introduction written for the Korean version, with some changes.This introduction applies to the first two translations in this volume: the works by Woncheuk and Daehyeon.

2 Chae Sangsik, "Silla tong-il gi ui seongjeon sawon ui gujo wa gineung." (See the bibliography at the end of chapter 3 for complete information about sources. Page numbers within articles and books were not provided in the original Korean source of this translation.)

understanding of Buddhist doctrine at the same time brought about a new type of consciousness based on the acceptance of an outlook of fundamental equality.[3]

The Buddhism during the period of the Chinese Northern and Southern courts had taken the truth of dependent arising realized by Śākyamuni as its central tenet; this was followed by the systematization of the theory of emptiness of the Madhyamaka 中觀派 system, which was in turn sharpened and deepened by the careful research into the process of the production of phenomena in our manifest world undertaken by Yogâcāra 瑜伽行派; all of this was eventually solidified around the axis of Tathāgatagarbha 如來藏 thought, which understood each and every sentient being to possess the capability of attaining enlightenment. After the formation of the Buddhism of the Northern and Southern courts, which ended up with the unified Sui court at the end of the sixth century, a form of Buddhism emphasizing the integration of theory and practice emerged in the form of the Tiantai Buddhism 天台 systematized by Zhiyi 智顗 (538–597), which engendered the further development of various schools of Sinitic Buddhism. After Xuanzang's 玄奘 (602–664) return from India to the Tang, the Faxiang school 法相宗, the "New Yogâcāra" (or "New Consciousness-only" 新唯識) was established based on his translation work, while during the same period, the Tathāgatagarbha-based Huayan 華嚴 school was systematized by Fazang 法藏 (643–712) and the other major Huayan scholars. These broad trends in Chinese Buddhism exerted a profound influence on the development of Silla Buddhism.

Within the matrix of the Yogâcāra Buddhist studies that were the predominant strand of study in Silla during the Three Kingdoms period, the studies of Madhyamaka and *Nirvāṇa Sūtra* established in the Goguryeo and Baekje were absorbed into the doctrinal Buddhism of the Unified Silla, significantly enriching the Buddhist philosophical environment. Thus, once

3 Gim Yeongmi, "Samguk tong-il Silla bulgyo sa yeon-gu ui hyeonhwang gwa gwaje."

the New Yogâcāra and Huayan were added to the mix, doctrinal Buddhist studies in the Unified Silla began to reach a high level of sophistication. Through the works of such doctrinal masters as Woncheuk 圓測 (613–696), Wonhyo 元曉 (617–686), and Uisang 義湘 (625–702), the Buddhism of the Silla flowered with its own distinctive flavor, developing dramatically, centering mainly on Yogâcāra, Tathāgatagarbha, and Hwaeom (Huayan) studies. While on one hand realizing the necessity for creating an intimate relationship between Buddhism and state in the form of a national religion, Buddhism also became immensely popular with the lower classes by meeting their needs for religious faith. Thus, practices such as devotion to Amitâbha 阿彌陀, Maitreya 彌勒, Kṣitigarbha 地藏, and Avalokitêśvara 觀音 were energetically promoted.

The earlier strain of Yogâcāra studies that was already well-established since the time of the Three Kingdoms was transmitted to the Unified Silla along with the New Yogâcāra, and based on the lively interest and considerable energy expended on the topic by scholar-monks, considerable achievements were produced in this field during this period. Consciousness-only thought, with the background of Maitreya, Amitâbha, and Kṣitigarbha worship, brought about the establishment of a Beopseong Jong 法相宗 (Faxiang Zong; "Dharma-character school"), which went on to become one of the two major doctrinal strands of Korean Buddhism. The other major stream of Silla Buddhism was formed upon the return of Uisang from China. Uisang, building on the basis of Huayan studies that had already formed during the Three Kingdoms period, firmly established Hwaeom as the most enduring and influential stream of doctrinal studies in the Unified Silla. Esoteric Buddhism was also introduced from an early date in Silla Buddhism, and would be reenergized by the introduction of the new esotericism of the eighth century in China. But esoteric Buddhism as a doctrinal tradition never attained a level of widespread scholarly interest in Korea comparable to that of Yogâcāra, Tathāgatagarbha, or Huayan studies.[4]

4 Jung Byung-Sam, "8 segi Silla ui bulgyo sasang gua munhwa."

Consciousness-only Thought (East Asian Yogâcāra)

1. Basic Yogâcāra Doctrines

"Consciousness-only" 唯識 (K. *yusik*) is the Sinitic rendering of the Sanskrit notion of *vijñapti-mātratā*, the view that nothing is cognized independently from the transformations occurring within our own consciousness. In other words, everything we become aware of is "nothing but the transformations of consciousness." This was a seminal component of the thought of the Indian school of Yogâcāra. The Yogâcāra thinkers saw that while living beings seem to have no recourse but to carry out their daily lives acting under the assumption that they are experiencing their surrounding environment more or less "as it really is," a rigorous and logical examination of the problems concerned with cognition as they are developed through basic Buddhist principles makes the direct experience of "things-as-they-are" impossible for unenlightened sentient beings.

Yogâcāra began to develop in the fourth to fifth centuries C.E., originating around a set of scriptures and treatises attributed to masters such as Vasubandhu 世親, Asaṅga 無著, and the legendary Maitreyanātha 彌勒, and this school occupied a prominent position in the Indian scholastic tradition for several centuries. It was also transmitted to Tibet, where its teachings became an integral part in much of Tibetan Buddhism, and to East Asia, where it was studied with intensity for several centuries.

Yogâcāra became known for its rich development of soteriological theory through an epistemological approach. The cognitive problems involved in establishing the relationship between an imputed "self" and surrounding objects were investigated by the Yogâcāra school from a variety of perspectives, in a number of voluminous and detailed texts. The Yogâcāra thinkers took the theories of the body-mind aggregate of sentient beings that had been under development in earlier Indian schools such as Sarvâstivāda 有部 and worked them into a more fully articulated scheme of

eight consciousnesses 八識, the most important of which was the eighth, store consciousness (*ālayavijñāna*) 阿賴耶識. The store consciousness was explained as the container for the karmic impressions (called "seeds" 種子; Skt. *bīja*) received and created by sentient beings in the course of their existence; this explanation enabled a coherent account of how *karma* operates in an individuated manner. Included in this development of consciousness theory is the notion of conscious construction—that phenomena that are supposedly external to us cannot exist but in association with consciousness itself. The main implication of this notion is that the problems human beings experience in terms of ignorance and affliction are all due to the erroneous closure of consciousness brought about by our imagining consciousness, which actually serves to make it impossible for us to have a direct experience of reality.

This notion, "consciousness-only," is generally taken to be the central tenet of Yogâcāra, and thus the manifestations of the Yogâcāra school that developed in East Asia are usually referred to by this term rather than Yogâcāra. As a formal school, however, in East Asia, the Consciousness-only tradition received the somewhat pejorative appellation of "Dharma-characteristic" school 法相宗 (K. Beopsang Jong).

The Yogâcāra school is known for the development of other key concepts that would hold great influence not only within their system, but within all forms of later Mahāyāna. These include the theory of the three natures 三性 of the completely real, dependently originated, and imaginary, which can be seen as a Yogâcāra response to the Mādhyamika two truths 二諦. Yogâcāra is also the original source for the theory of the three bodies 三身 of the Buddha, and depending on precedents in Abhidharma literature, it also helped to greatly develop the notions of categories of dharmas, path theory, and the two hindrances to liberation 二障.

The most fundamental early canonical texts that explain Yogâcāra doctrine are scriptures such as the *Saṃdhinirmocana-sūtra* 解深密經 and treatises such as the *Yogâcārabhūmi-śāstra* 瑜伽論, *Mahāyāna-samgraha* 攝大乘論, and *Prakaranâryavāca-śāstra* 顯揚論. Yogâcāra eventually waned in influence as a distinct school in East Asia. Nonetheless, the teachings

of Yogâcāra brought a deep and lasting influence on the basic technical vocabulary of all forms of Buddhism that developed in Tibet and East Asia. This is because it was the Yogâcāras who took it upon themselves to provide a detailed analysis of the functions of consciousness, as well as the effects that Buddhist practices such as morality, concentration, and wisdom have on the consciousness and how those effects bring one to the Buddhist goal of enlightenment.

2. Early Silla Yusik Studies: Woncheuk

Studies of Yusik in the Silla started with the research on the *Mahāyāna-saṃgraha* (K. *Seomnon* 攝論) carried out by Jajang 慈藏 (d.u.) and Won-gwang 圓光 (558–638). After arriving in China, Won-gwang became much enamored with the *Seomnon*, producing highly respected interpretations of its contents. The *Seomnon* doctrine introduced to the Silla was integrated into the strands of Yusik studies already under development in the seventh century, and it became an important stream of Silla doctrinal studies, undertaken seriously by many scholar-monks. The extent of the influence of Yusik studies in the Unified Silla is readily attested by the simple fact that the majority of extant doctrinal studies of the period are on Yogâcāra topics.

The flow of the Unified Silla Yusik studies starts with Woncheuk 圓測 (613–696), who went to China at a young age and who was active in the circle of Xuanzang. Having been born into the royal family, and then having gone off to the Tang to study, Woncheuk learned Mahāyāna and Hīnayāna doctrines from leading figures of Tang Buddhist scholarly community, taking a special interest in Yogâcāra, which was flourishing at that time. Skilled in six languages including Sanskrit, he regularly participated in scriptural translation projects. Investigating a broad range of doctrinal schools and subschools, Woncheuk spent eight years at Yunjisi 雲際寺 at Mt. Zhongnan 終南山 in the south of Chang'an. His fame spread widely, and the emperor Taizong of the Tang set him up at Ximing Temple 西明寺. As his fame reached back to his homeland, requests from the Silla for his return were

issued a number of times, but these were denied by Taizong. So Woncheuk remained in China, working energetically, producing some twenty-three works in 108 fascicles. Based on his influence a doctrinal tradition known as the "Ximing school" came into existence; this school became influential in the Silla, resulting in an important early component of Silla Yusik studies—a fact readily confirmed by the high frequency of citation of Woncheuk in the works of subsequent Silla Yusik scholars. Thus, while Woncheuk lived and worked in China for his entire career, his influence on his Korean colleagues back home was strong, as his works were widely studied on the peninsula, and Korean monks regularly went to China to study with him.

The bulk of Woncheuk's energies were spent in the study and explication of the changes brought about by the introduction of the New Yogâcāra juxtaposed with the pre-Xuanzang Yogâcāra doctrinal understandings, which had been based primarily on the translations and commentaries of Paramârtha 眞諦. Woncheuk first took up for examination the Paramârtha translation of the *Mahāyāna-saṃgrāha*, which had originally served as the basis for Silla Yogâcāra studies, and polished this according to the understandings of the New Yogâcāra, reintroducing the text into the Silla. However, the Yusik thought of Woncheuk showed significant differences in viewpoint from that of the mainstream Faxiang tradition, predominated by the work of Kuiji 窺基 (632–682) in his capacity as successor to Xuanzang.

Woncheuk, unlike some of his contemporaries in the Kuiji lineage, was an interested in maintaining the integration of Yogâcāra doctrine with other prevalent forms of Mahāyāna. Thus, even in the explication of Yogâcāra works, he tended to draw on texts from the Old Yogâcāra, as well as works of Tathāgatagarbha pedigree. In this way, he was similar Wonhyo, his rough contemporary in the Silla, who, when faced with the need to resolve a doctrinal conundrum, also did not hesitate to rely on texts from ostensively different doctrinal systems. The two scholars also shared in their approach in the sense that when presented with the problem of resolving a contradiction between two opinions, rather than siding with one or the other, each would often present a third alternative that resolved the two. One consistent framework through which Woncheuk understood Buddhism was that of

seeing every form of Buddhist teaching as skillful means—as nothing more than tools to articulate the point of a specific theory. He saw all Buddhist teachings to be nothing more than a skillful means to help sentient beings attain realization like that of the Buddha. This is a viewpoint wherein attention is paid to the logical integrity of each system and its adaptability to various problems based on rational principles. The various approaches and understandings found in Buddhism are to be taken into account through an awareness of the context and situation in which they have been presented, as well as their real applicability and effectiveness in resolving any given problem.[5]

The core guiding principle operating within Woncheuk's thought system was that of the middle way. From the time of early Buddhism, all Buddhist philosophers had been grounded in this as the basic standard of Buddhist thought. The view of emptiness articulated in the treatises of Madhyamaka Buddhism sought a middle way of discourse between the tendencies toward holding to existence as seen in forms of Abhidharma and the tendency toward nihilism that was often the result of the contemplations taught in the Prajñāpāramitā texts. In a similar manner, the New Yogâcāra movement saw itself as a middle way between what it perceived as the eternalistic tendencies of Abhidharma and the nihilistic tendencies of Madhyamaka. Woncheuk tended to see both Madhyamaka and Yogâcāra as viable approaches to the middle way.

The middle way removes attachment, and it is by freedom from attachment that one attains enlightenment. Woncheuk understood all Buddhist teachings as methods for removing the attachment of sentient beings: such attachment would enable them to arrive to the middle way. In operating from this kind of perspective, Woncheuk, as a Yogâcāra scholar, took a distinctive approach, and thus his Yusik was one in which attachments and prejudices were removed and a middle way was revealed, one in which the various strands of Buddhist teachings were to be fully included.

5 Jeong Yeonggun, "Woncheuk ui yusik cheolhak singu yusik ui bipanjeok jonghap."

Since Woncheuk understood all Buddhist doctrines to be ultimately based on the expression of a single intention, they should not be in conflict with each other. Thus, he did not fully adhere to the standard Yogâcāra doctrinal classification into the three periods of existence (Hīnayāna), emptiness (Prajñāpāramitā), and neither-existence-nor-emptiness (*Saṃdhinirmocana* and *Lotus sūtras*). Rather, he felt that the content of the teaching needed to be adjusted according to the time to be applicable to the particular afflictions and misunderstandings of sentient beings. Woncheuk was averse to establishing and adhering to an exclusive position set up in opposition to another position; rather, with a holistic vision he attempted to clarify the underpinnings, the strengths and weaknesses of each position, endeavoring to include them all as a part of the larger system of Buddhism. Thus the system of doctrine and thought of Woncheuk was not simply that of the school of Yusik, but one that broadly included both Mahāyāna and Hīnayāna, incorporating them into a single-vehicle system.

In their emphasizing the realistic analysis of actual human conditions and the ability of sentient beings to dedicate themselves to practice to achieve transformation, Yogâcāra scholars had established a theory wherein sentient beings were categorized into five different natures, with one of these being a category of people called *icchantikas*, who were seen as lacking the basic potential to become buddhas.[6] This concept, which was thoroughly accepted and supported in the New Yogâcāra, ended up being a rather notable (or notorious) position. In response to this, Woncheuk asserted the view more commonly advocated by members of the Tathāgatagarbha traditions: that all sentient beings equally possessed the potential to become tathāgatas, and that therefore each of the sentient beings of the classes of the five natures had the intrinsic nature of buddhahood, and all could become perfectly enlightened. Even *icchantikas*, if they encounter the authoritative power of a buddha or great bodhisattva who is possessed of immeasurable merit, may

6 For an investigation of the formation of the concept of *icchantika* in Buddhism, see Karashima Seishi, "Who were the *icchantikas*?"

also be saved.[7] Moreover, again differing from the standard emphasis of the New Yogâcāra, which tended to focus on the practices of bodhisattvas who had achieved a certain level of realization, Woncheuk held a profound regard for the practices of ordinary sentient beings, emphasizing positive real practice for their salvation.

3. Early Post-Woncheuk Developments

Students with affinities to the view of Woncheuk that exhibited this kind of broad ecumenical approach in assimilating the full gamut of Buddhist doctrines gathered together under the rubric of the Ximing school, forming a distinct separate faction from the Kuiji-centered Faxiang school.[8] Such scholars as Seungjang 勝莊 (d.u.), Dojeung 道證 (d.u.), and Doryun 道倫 (d.u.) became affiliated with the Ximing branch, but other Silla monks such as Sinbang 神昉 (d.u.) went to study within Xuanzang's group and participate in translation projects; and Sungyeong 順璟 (d.u.), who learned and developed Xuanzang's ideas, contributed to the formation of a Korean transmission of Faxiang studies. Seungjang was a renowned translator who took part in the translation projects of both *Yijing* 義淨 (635–713) and Bodhiruci in the capacity of Sanskrit specialist. After Woncheuk's passing, he built a relic stūpa at the Fengdesi in Zhongnan shan, paying great tribute to this master. Dojeung, who returned to Silla in 692 with the offering of an astronomical chart to the king, summarized his ideas in the *Seong yusingnon yojip* 成唯識論要集. This work was received with enthusiasm by Daehyeon 大賢 (d.u.), who used it as a basis for the development of the philosophical background of the Silla Beopsang school. Doryun, who worked mainly in China, wrote a number of commentaries to various scriptures, consisting of eighteen titles in fifty-seven fascicles. His magnum opus was his twenty-

7 Jeong Yeonggun, "Ilche jungsaeng ui seongbul edaehan Woncheuk ui ipjang."

8 Go Ikjin, *Hanguk godae bulgyo sasang sa*.

fascicle commentary on the *Yogâcārabhūmi-śāstra*, the *Yugaron gi* 瑜伽論記 (finished in 705), in which he summarized the gamut of positions of Tang and Silla monks of the New Yogâcāra, often taking positions in disagreement with Kuiji and the Chinese Faxiang school.

Although Wonhyo was never formally affiliated with the East Asian Yogâcāra school (nor any other school, for that matter), his contributions to the study of Yusik thought in the Silla are equal to—and in some cases greater than—any of the above-mentioned more closely affiliated adherents of the school. Wonhyo's work on the major Yogâcāra texts comprised one of the largest portions of his oeuvre. He also employed Yogâcāra consciousness theory and its detailed explications of the process of individuated causation extensively in his explication of Buddhist texts in general. His *Ijang ui* 二障義 (*System of the Two Hindrances*)[9] was a landmark work on Yogâcāra understandings of nescience and affliction, and a comparable work on this topic is not to be seen in any cultural tradition of Buddhism past or present. Wonhyo also gave much impetus to the assimilation of Dignāgan Buddhist logic, not only by way of his essay on the topic—the *Pan biryang non* 判比量論,[10] but also by his application of basic *hetuvidyā* principles in his argumentation of issues in other works, including his famous *Simmun hwajaeng non* 十門和諍論.[11] So great was his contribution in this area that he was worshipped later with Daehyeon by the Goryeo Dharma-character school, as an incarnation of Dignāga.

Sungyeong 順璟 (d.u.) also made a considerable name for himself. He studied the New Yogâcāra directly under Xuanzang, and after mastering the methods of logical proof systematized in Xuanzang's circle, returned to Silla

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9 Translated by A. Charles Muller in *Wonhyo's Philosophy of Mind*, ed. A. Charles Muller and Cuong Nguyen.

10 Translated by Dan Lusthaus in *Wonhyo's Philosophy of Mind*, ed. A. Charles Muller and Cuong Nguyen.

11 Translated by Cuong Nguyen in *Wonhyo's Philosophy of Mind*, ed. A. Charles Muller and Cuong Nguyen.

to transmit these to his colleagues at home. Back home in Silla, he established his own method of "indeterminacy of contradictory propositions" 決定相違不定量. During the 6–7th year of the reign of King Munmu 文武 (666–667) he sent a copy of his proposal to the Tang via a tributary envoy. However, since Xuanzang had already passed away a couple of years before, he did not have the chance to evaluate it. Nonetheless, it is said that Kuiji was able to peruse it, and was greatly impressed. It is also said that many of Sungyeong's other writings were subsequently received in the Tang. The extent to which he is thought to have taken the Yusik teachings as the supreme expression of the Mahāyāna is expressed in a legend that sayshe went to hell for laughing at the teaching of the *Huayan jing* that says "at the first arousal of the intention for enlightenment one has already become Buddha."[12]

The biographical details about Gyeongheung 憬興 (also written 璟興; d.u.) are sparse, but based on the account in the *Samguk yusa*, it is understood that he was originally from Baekje. It is said that King Munmu's will to his son, who would become King Sinmu, was to make Gyeongheung National Elder and install him at Samnangsa 三朗寺. While the largest portion of Gyeongheung's work was in the area of Yogâcāra, his interests, like Wonhyo's, were broad, and he ended up writing commentaries and essays on the scriptures from the gamut of Mahāyāna traditions, but with a large portion being devoted to Vinaya. In all, he authored forty works, among which unfortunately very little is extant. Among these, seventeen centered on Yogâcāra, but very little is known about their contents. He is honored, along with Wonhyo and Daehyeon, as one of the three "masters of the brush" of the Silla period.

Uijeok 義寂 (d.u.) penned four works on Yogâcāra, among a total of twenty-five commentaries on a broad range of scriptures including those from Pure Land, the Prajñāpāramitā, *Lotus*, Nirvāṇa, and Vinaya. Between his works and activities he did much to energize Yogâcāra studies. It is said that he established a relationship with the Hwaeom master Uisang, with whom he debated regarding the relationship between Hwaeom and

12 始從發心便成佛已. Recorded in the *Song gaoseng zhuan* at T 2061.50.728a25.

Yogâcāra doctrines. Uijeok, although having studied with Xuanzang, was not inclined to place too much emphasis on Yogâcāra approach, emphasizing the equivalence in value of the broad range of Mahāyāna scriptures. This tendency showed a contrast from both Kuiji and Woncheuk, who were in the Tang, and more affinity with Wonhyo and Daehyeon of the Silla. The Yusik thought of Uijeok, who worked at Geumsansa 金山寺, influenced the subsequent Beopsang scholars such as Jinpyo 眞表 (718–? or 734–).

4. Daehyeon

Among all the above-mentioned masters of Consciousness-only doctrine, Daehyeon 大賢 (d.u.; also written Taehyeon 太賢) ended up being designated as the patriarch of the tradition in Korea. While serving as the head Yongjangsa 茸長寺 in Namsan Gyeongju, he developed the practice of devotion to the images of both Maitreya and Amitâbha, at the same time broadly engaging himself in the study of all schools of Buddhism, which he did while traveling about and engaging in discussion and debate with various scholars. In addition to his inquiries into the principles of Huayan interpenetration, he wrote commentaries on the scriptures from the *Lotus*, Nirvāṇa, Prajñā, Tathāgatagarbha, and Madhyamaka traditions. He showed a special interest in Yogâcāra interpretations of the Vinaya, and also composed a number of works on Pure Land. Altogether he composed more than fifty works, substantial portions of which are extant. Twenty of his works that dealt with Yogâcāra ranged in their treatment of the earliest Yogâcāra works up through Xuanzang's new translations, especially those containing the interpretations of *vijñapti-mātra* and Buddhist logic by Dharmapāla that would end up becoming the orthodoxy of the Faxiang school.

Daehyeon, as an inheritor of the Yusik tradition of Woncheuk and Dojeung, also gave serious treatment to the Huayan system of thought, which was seen as being the lineage of Fazang and Wonhyo, and also treated the arguments between Yogâcāra and Madhyamaka on the nature of the existence of phenomena in a fair and balanced manner, inheriting, criticizing, and

synthesizing the positions of the scholars of these traditions without showing noticeable sectarian bias. In his magnum opus, the *Seong yusingnon hakgi* 成唯識論學記 (Study Notes on the *Cheng weishi lun*), Daehyeon provided a detailed analysis of all the major scholarly debates of his period. Regarding one of the most seminal debates—that of the meaning of emptiness vs. existence—he pointed out that the debate could take place nowhere else but in the realm of language and that the underlying aims of the arguments presented on both sides were the same: that of finding the best way for sentient beings to achieve enlightenment. Daehyeon therefore took up a position wherein he attempted to reconcile the disparate positions. Daehyeon's Yusik theory can be seen as an attempt to include as best as possible the approaches of Woncheuk, along with the somewhat different line of thinking found in the orthodox Faxiang school, which was basically defined by Kuiji. However, his central standpoint was that of the New Yogâcāra thought understood as the middle way of Consciousness-only.[13] Daehyeon's thought synthesized the results of the Silla Buddhist studies, clarified the meaning of each teaching from the standpoint of the middle path of Consciousness-only theory, and raised the opposition of positions based on essential nature and characteristics to a new level of subtlety. In his synthesis of all this into the New Yogâcāra thought, the Buddhism of the periods was comprehensively systematized.

5. Post-Daehyeon Yusik

From the time of the beginning of the middle period of the Silla, the basis for the activities of the Consciousness-only scholar-monks became centered on the kind of thought and belief engaged in by Daehyeon, and by the time of the reign of King Gyeongdeok (742–765), a distinct Beopsang tradition with these features had taken form. The Beopsang school had started mainly pursuing research on Yogâcāra; soon extending this to include Vinaya

13 Gim Namyun, "Silla Beopsang Jong yeon-gu."

research, Silla Buddhist research assumed a wide range in scope.

Shortly after the peak of Daehyeon's activity, another strand of Beopsang studies came into being with Jinpyo 眞表 at its fore. From Wonsanju 完山州, he entered the saṃgha at Geumsan-sa, studying with Shandao 善道 (Sengji 僧濟) of the Tang. He undertook a regimen of very strict training, carrying out the repentance of forgetting the body 亡身懺, and was ordained in visions of Kṣitigarbha and Maitreya bodhisattva. Jinpyo also engaged extensively in the practice of divination with the aim of seeing his own *karma*, to enable the ability to carry out repentance with a maximum level of effectiveness. Jinpyo was a devout practitioner of faith in Kṣitigarbha, the bodhisattva who made the compassionate vow to save sentient beings even in the hells, and to Maitreya, who was expected as the next buddha. The Beopsang school that Jinpyo led thus included a strong devotional and practice orientation, with great stress placed on the practice of repentance, along with the teaching of faith in Maitreya and Kṣitigarbha to the common people. This orientation was also espoused by his disciples at Songnisan 俗離山, Yeongsim 永深 and Simji 心地, the son of King Heondeok 憲德王. It was passed on through Seokchung 釋忠 down to the founder of the Goryeo, becoming a long-lasting lineage. This kind of practice-and-devotion-oriented brand of Yusik held sway for considerable time in the Silla regions of Songnisan, Gangneung, Mt. Geumgang and so forth, and because of this sort of adaptation of Yogâcāra to folk devotion, it had a great influence with the common people.[14] This kind of tendency ended up making a significant and lasting mark on the character of the Yusik tradition in Korea.

Epero eoratum factus. Fex silibussedi forum periorum propublibus cursulost? Quod re pat, quem dii sesus, utuam sendiemunti, con ducoena, publint, omnese morum con verce ad consult orumed is horum cultori buntem ficider in nemunum publii facchic ienatiaecit; nocte castre es coractam ubitem potiae, morum, consulla num ium factum te consceporum igna, nem ducivis. Equo iaet? quo C. Serei simis. Quod dees et, nos in Itandiis bonemendum.

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14 Ibid.

II

SELECTIONS FROM THE *COMMENTARY ON THE SAṂDHINIRMOCANA-SŪTRA*, BY WONCHEUK THE ŚRAMAṆA OF XIMING TEMPLE (*HAESIMMIL GYEONG SO* 解深密經疏)

By Woncheuk • 圓測

Translated by A. Charles Muller

Introduction

The *Commentary on the Saṃdhinirmocana-sūtra* by Woncheuk 圓測 (613–696) is regarded by scholars as one of the most important commentarial works in the entire Yogâcāra tradition.[1] Woncheuk's original dharma-name was Mun-a 文雅, but he apparently accepted the appellation Woncheuk (Perfect Fathoming). He was born into the Silla royal family; ordained at the age of three, he left in his teens to study in China. He became enthusiastic about doctrinal studies after having had the opportunity to hear about the *Mahāyānasaṃgraha-śāstra* from Fachang 法常 (566–645) and Sengbian 僧辯[2] (568–642), and received permission from the Tang emperor Taizong to remain at Yuanfasi 元法寺 in Chang'an to work with state support. Woncheuk studied broadly the various Buddhist doctrinal systems, including the various strands of Abhidharma and Satyasiddhi, while at the same time becoming proficient in six languages, including Sanskrit.

When Xuanzang 玄奘 (602–664) returned from India in 645, bringing such texts as the *Yogâcārabhūmi-śāstra* and *Cheng weishi lun* back for translation, Woncheuk became an avid student of these works. At the completion of the construction of Ximing Temple 西明寺 in 658, the emperor invited Woncheuk to take up residence there in the capacity of Great Master 大德. There, starting with his commentary on the *Cheng weishi lun*, Woncheuk engaged himself in the exegesis of many of Xuanzang's new translations, adding much impetus to the popularization of these works. At one point Woncheuk retired to Yunjisi 雲際寺 in Zhongnan and stayed in another place for a period of peaceful seclusion for eight years, but afterwards he returned to Ximingsi to renew his lectures on the *Cheng weishi lun*.

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1 Translated from the introduction written for the Korean version.

2 During the course of this translation virtually all Sino-Korean terms, person names, and text names have been added to the *Digital Dictionary of Buddhism* and can thus be further investigated online at http://www.buddhism-dict.net/ddb.

He also served within the translation project as the primary checker against the source texts during the translations of the *Miyan jing* 密嚴經, *Xianshi lun* 顯識論, and other works. Starting with such monumental works as commentaries on the *Saṃdhinirmocana-sūtra*, *Cheng weishi lun*, and *Yogâcārabhūmi-śāstra*, he produced more than ten major exegeses. Unfortunately, only the commentaries on the *Saṃdhinirmocana-sūtra, Sūtra for Humane Kings*, and the *Heart Sūtra* have survived to the present. Recently, a restoration of his commentary on the *Cheng weishi lun* has been developed based on citations in later works. Silla King Sinmun repeatedly requested Woncheuk to return home to Silla, but in the end, he never made it back. Woncheuk's final project was that of participation in the translation of the eighty-fascicle *Huayan jing* that had arrived to Luoyang, but before this task was completed, he succumbed to illness, passing away in 696 at the age of 84.

Since Woncheuk had studied for a few decades in China before the introduction of Xuanzang's new translations, he was already deeply steeped in, and somewhat intellectually committed to, the interpretations of Yogâcāra based on the earlier translations by Paramârtha 眞諦—"Old Yogâcāra." Nonetheless, after having the chance to fully work through Dharmapāla's 護法 (6th c.) theoretical system, he embraced and praised the "new Yogâcāra." Woncheuk subsequently tended to be critical of Paramârtha's system, citing instead theories of consciousness—especially the three-nature theory elaborated in the new Yogâcāra—which he felt more clearly accounted for the function of the mind in its apprehension of external objects.

While the Dilun school had previously developed a theory of consciousness based on a model of eight levels, the Shelun school, under the influence of Paramârtha, took the eighth consciousness, the *ālayavijñāna*, to be a mixture of truth and delusiveness, and posited beyond this a ninth consciousness, called the *amalavijñāna*, which was understood to be a pure consciousness of thusness. In response to this, Woncheuk, in a thorough examination of terminology and principles, criticized the nine-consciousness theory and supported the eight consciousness model. Woncheuk criticized Paramârtha's views primarily through the framework of the three natures and three non-natures, which included within it a concrete revolution of the

phenomenal world from the perspective of both rational theory and direct awakening. In using the three nature framework, Woncheuk responded to what he perceived as a complete rejection by Paramârtha of both the dependent nature, and the nature of pervasive discrimination, which attaches to phenomena. Woncheuk took the position that since the rejection of the dependent nature implied the denial of the basis of all existence, its rejection amounted to an error in regard to the understanding of reality.

Nonetheless, in the course of investigating and explicating various theories of consciousness, Woncheuk relied extensively on Paramârtha's works. But in the case of a discrepancy between the positions of the old and new Yogâcāra, Woncheuk inevitably followed the line of thinking of the new Yogâcāra. This shows that Woncheuk's basic orientation is toward the doctrinal flow of the new Yogâcāra introduced by Xuanzang, which was the overwhelming force in the Buddhist world of the time. Additionally, Woncheuk showed a much more accommodating approach toward Madhyamaka than that seen in the mainstream Faxiang thought exemplified in the writings of Xuanzang and Kuiji 窺基 (632–682).

Woncheuk explained how the early Yogâcāra founders attempted to merge the real and the conventional, how Nāgârjuna attempted to deny both real and conventional, and furthermore, how the debate regarding the juxtaposition of emptiness and existence developed between Yogâcāra and Madhyamaka and how that argument played out in the works of Bhāvaviveka 淸辯 (ca. 490–570) and Dharmapāla. Bhāvaviveka maintained that all dharmas are empty, while Dharmapāla said that all dharmas are both existent and non-existent. Woncheuk tended to emphasize the fact that the problem occurs only because one stubbornly holds to one's own principle and is unable to consider that that of one's opponent, and he tried to harmonize the two approaches through the contemplation of emptiness. Fully understanding the truth of existence to be its emptiness, knowing the reality of neither empty nor existence, one experiences the middle way for oneself, within which the positions of both Bhāvaviveka and Dharmapāla can be accepted. Thus, while seeking to stress the greater and deeper meaning of the Buddhadharma, he warned against the ever-present danger of attaching to

one's own position, or the view of one's own school, to the point of setting up a confrontational situation.

One of the most noted aspects of Woncheuk's Consciousness-only system is his rejection of the firm distinction in five natures. He asserted instead that even so-called *icchantikas* have the potential for enlightenment.[3] Moreover, with the basic purpose of taking to task the narrow and biased attitude seen in the canonical interpretations of the newly translated scriptures, Woncheuk sought to clarify the various positions on the possibility of attainment of buddhahood by *icchantikas* based on the canonical sources that supported both sides of the issue.[4] For Woncheuk, the scriptures and treatises were to be seen as organically related and were to be interpreted from a wider viewpoint, and so he did not deem it incumbent upon scholars to rigidly follow the line of argumentation regarding the distinctions in the five natures

3 This interpretation of Woncheuk's position is agreed upon by most scholars. See, for example, Jeong Yeonggeun 丁永根, "Woncheuk ui yusik cheolhak: singu yusik ui bipan jeok jonghap," and Nam Muhui 南武熙, "Woncheuk ui saeng-ae wa yusik sasang." See the bibliography at the end of chapter 3 for complete information about sources. There are also scholars who read Woncheuk differently, claiming that in fact he ultimately supported the five-nature theory in the same way as Chinese Faxiang scholars such as Kuiji and Huizhao 慧昭. See, for example, Kitsukawa Tomoaki 橘川智昭, "Saimyō Enjiki to goshō kakubetsu ron." and "Woncheuk sasang ui jae geomdo wa gwaje," pp. 170–173. The gist of this position is that Woncheuk asserted that sentient beings have only a single nature, and that they all attain Buddhahood because Huizhao, who argued against this position, never actually claimed that Woncheuk said it. Furthermore, a citation from Doryun's Yugaron gi 瑜伽論記 claims that Woncheuk supported the view that there is a class of sentient beings who lack the potential for Buddhahood. Clearly, these objections need to be taken into serious consideration before a final determination can be made on the topic. However, merely saying that because Huizhao's *Liaoyideng* was written to refute Woncheuk's views on the *Cheng weishi lun* and because all of the differences between Faxiang's Consciousness-only and Woncheuk's Consciousness-only are included, but not objected to does not suffice as evidence. It is more likely that in response to Woncheuk's positive assertion of the reality of the equality of sentient beings, Huizhao wanted to show the difference in his position by objecting that sentient beings are not originally equal in their innate capacities, and thus wanted to clarify how his opinion differed from that of the theory that all sentient being possess a single nature of potentiality for attainment of buddhahood.

4 See Jeong Yeonggeun, "Ilche jungsaeng ui seongbul e de han Woncheuk ui ipjang," pp. 159–163.

and distinctions in the three vehicles as presented in the *Saṃdhinirmocana-sūtra*. As a way of approaching the five-natures theory, he thought it necessary to distinguish between whether one is approaching the matter from the perspective of the essential nature or from the perspective of the nature acquired by practice. From the perspective of essential nature, all sentient beings are the same. That from the perspective of the nature imprinted from practice it is obvious that sentient beings differ can be characterized as the position of Kuiji's lineage. Woncheuk sought to transcend the difference between these two approaches, assimilating them into a single standpoint that emphasized equality.[5] This debate on the interpretation of Woncheuk's position is still ongoing, but no matter what, we can certainly praise Woncheuk's unstinting efforts at comprehensively understanding the conflicted standpoints of both the division between Madhyamaka and old Yogâcāra and the division between old Yogâcāra and new Yogâcāra and trying to overcome these oppositions through an ecumenical approach.[6]

After Woncheuk's time, the Faxiang school, led by Kuiji, established itself as the orthodoxy in China as the transmission of Consciousness-only, and in the process sharply criticized the interpretations of the Woncheuk stream as deviant. Thus, the Woncheuk tradition did not endure in China. However, the ecumenical attitude from which Woncheuk viewed the differences in Buddhist doctrines was an invaluable contribution to the doctrinal Buddhist discourse of the period, with his middle way of Consciousness-only allowing the debates of the time to be elevated to higher levels of sophistication. Disciples who were affiliated with the broadminded approach taught by Woncheuk ended up forming a school of thought distinct from the Faxiang school of members connected with Xuanzang and Kuiji, and this group that followed Woncheuk came to be known as the Ximing 西明 school. The major Silla *Yusik* scholars who were influenced by Woncheuk, including Seungjang 勝莊 (7th c.), Dojeung 道證 (7th c.) and Doryun 道倫 (7th c.), continued to

5 Ibid., pp. 173–174.

6 Jeong Yeonggeun, " Woncheuk ui yusik cheolhak: singu yusik ui bipanjeok jonghap," p. 34–46.

exhibit a tendency of independent thinking in regard to Yogâcāra doctrines. The differences between the thought of the members of the Ximing school and those of the Cien school can be most clearly seen in their respective interpretations of the *Cheng weishi lun*. In his treatment of the *Cheng weishi lun*, Woncheuk tends to take a critical stance toward the various positions of the ten great Yogâcāra masters whose views are understood to constitute the texts. He compares their positions in order to come up with a more accurate presentation of Consciousness-only. His approach is thus different from that of Huizhao, who rather than treating each position objectively, tended to adhere rather slavishly to the interpretations of Kuiji, using these to argue against any divergent views.[7] The Consciousness-only thought of Woncheuk, which featured an interfused standpoint based on the viewpoint of the single taste, was taught in the Silla through Dojeung, and the influence of this approach made its mark on Daehyeon 大賢 (8th c.). The influence of the broad Consciousness-only thought of Woncheuk was exerted on the foundation of the Consciousness-only thought that served as the mainspring of Silla doctrinal studies.

Outline of Woncheuk's *Commentary on the Saṃdhinirmocana-sūtra*

- 教興題目 ○
- 辨經宗體
    - 出體
        - 攝妄歸真門 ○
        - 攝相歸識門 ○
        - 以假從實門 ○
        - 三法定體門 ○
        - 法數出體門
            - 法數出體 ○
            - 本影有無 ○

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7 See Nam Muhui, "Woncheuk ui saeng-ae wa yusik sasang yeon-gu," pp. 141–150.

            - 本影有無有本無影/有影無本/本影俱有/本影俱無
            - 說法差別
        - 聚集顯現歷心差別
        - 辨音一異
    - 辨宗
        - 四宗
            - 存妄隱眞宗
            - 遣妄存眞宗
            - 眞妄俱遣宗
            - 眞妄俱存宗
        - 三宗
            - 約時辨宗
            - 部別顯宗
            - 隨病別宗
- 顯所依為
    - 顯教所依
    - 顯教所爲
- 依文正釋
    - 廣略同異
    - 判文解釋
        - 教起因緣分
        - 聖教正說分 ○ (一切法相品 기타)
        - 依教奉行分

The marker ○ indicates sections that have been translated in the present work.

To show as many features as possible of the Consciousness-only thought of Woncheuk, we selected the *Commentary on the Saṃdhinirmocana-sūtra*, and from within this, translated a few of the most important sections. We have translated most of the sections of the "motivation for the teaching and the title" and the "revealing the essence" portion of the "distinction of the doctrines of the sutra" following the paragraph arrangements of Woncheuk,

and then from the exegesis proper we have selected sections that have been the subject of debate, such as the materials related to the distinction into the five natures. In this relatively small sampling of Woncheuk's work, we hope to provide the best possible sense of his Consciousness-only thought.

Commentary on the *Saṃdhinirmocana-sūtra*

西明寺沙門 圓測撰

Woncheuk of Ximing Temple

Preface to the *Saṃdhinirmocana-sūtra*, Chapter One 解深密經序品第一

將欲釋經四門分別。一教興題目、二辨經宗體、三顯所依爲、四依文正釋。[8]

I would like to explain the sūtra in four parts: (1) the motivation for the teaching, and the title; (2) the distinction of the doctrines of the sūtra; (3) the elucidation of its bases and purpose; (4) the exegesis proper, following the text.

1. The Motivation for the Teaching, and the Title

第一教興及題目者。竊以、眞性甚深、超衆象而爲象。圓音祕密、布群言而不言。斯乃、卽言而言亡。非象而象著。理雖寂而可談。卽言而言亡、言雖弘而無說。無說[9]故、嘿不二於丈室。可談故、辨三性於淨宮。是故慈氏菩薩、說眞俗而

[8] The source of this translation is *Commentary on the Samdhinirmocana-sutra* 解深密經疏, HBJ 1.123b1–129a4.

[9] This second occurrence of 無說 is not in the source text of either the HBJ or XZJ versions; we have added it based on the context.

竝存。龍猛大士、談空有而雙遣。然則存不違遣。唯識之義彌彰[10]、遣不違存、無相之旨恆立。亦空亦有、順成二諦之宗。非有非空、契會中道之理。故知迷謬者說空而執有、悟解者辨有而達空。

How mysterious![11] The nature of reality is extremely profound, transcending myriad forms, yet becoming form. The Perfect Voice[12] is mysterious—it articulates a multitude of words, yet does not speak. It is nothing but words, yet words are forgotten. It is not form, yet forms are revealed. Although the principle is quiescent, it can be discussed. As for it's being nothing but words, yet words are forgotten: even though one speaks at length, nothing is explained. Since nothing is explained, there is silent non-duality in the ten-foot room.[13] Since it can be discussed, the three natures[14] are articulated in the pure abode.[15]

10 Compare this passage to T 1595.31.183a5–7

11 The Nakamura *Bukkyōgo daijiten* (p. 832b) defines 竊以 as "to think personally, secretly." In Buddhist texts, however, this word almost always appears at the beginning of a phrase or passage that introduces some inconceivable aspect of the Dharma in a praising manner. Thus it seems that it might be taken as a kind of exclamatory, praising opening of a passage, without actual meaning implied. The Japanese Hossō monk Zenju says:「竊以者、斯發端之辭也。」(成唯識論疏序釋 T 2260. 65.318a25).

12 Synonymous with the term "single voice" 一音. The voice of the Buddha, which, although delivering a single perfect teaching, is understood differently by listeners of different capacity.

13 The room of *Vimalakīrti*, where he expressed the thunderous silence of non-duality.

14 The three natures of cognition in Yogâcāra (Skt. tri-svabhāva), which are three general modes of cognition according to which living beings perceive the world: (1) the nature of existence produced from attachment to illusory discrimination; the mind that operates in such a manner as to mistakenly impute a real essence to those things that are produced from causes and conditions and in fact have no true essence; thus the appearance of a mistakenly imagined world (*parikalpita-svabhāva* 遍計所執性); (2) the nature of existence arising from causes and conditions; the more accurate view that sees that all phenomena are produced according to myriad causes and conditions (*paratantra-svabhāva* 依他起性); (3) the nature of existence being perfectly accomplished; the highest state of existence conforming to ultimate reality, perceived in a non-discriminating mode of cognition (*pariniṣpanna-svabhāva* 圓成實性).

15 Assuming parallelism with the above reference to *Vimalakīrti*, and taking note of the distinctive Yogâcāra notion of three natures, this is probably a reference to Tuṣita Heaven, the abode of Maitreya,

Therefore Maitreya Bodhisattva[16] explains the real and the conventional, but leaves both intact. Nāgârjuna[17] Bodhisattva discourses upon emptiness and existence, and both are negated. Yet this remaining intact does not differ from negation. As the meaning of Consciousness-only is further clarified, negation does not differ from leaving intact. The meaning of no-marks is always established. Both empty and existent, it is positive proof of the teaching of the two truths.[18] Neither existent nor empty, it matches with the principle of the Middle Way. Hence we know that when the deluded proclaim emptiness, they are attached to existence, and when the enlightened articulate existence, they are penetrating emptiness.

佛法甚源、豈不斯矣。但以接引多方、入理非一。是故法王說三法輪。初爲發趣聲聞乘者、波羅柰國施鹿林中、創開生死涅槃因果。此卽第一、四諦法輪。次爲發趣菩薩乘者、鷲峯山等十六會中、說諸般若。此卽第二、無相法輪。後爲發趣一切乘者、蓮華藏等淨穢土中、說深密等。此卽第三、了義大乘。是卽如來教興之意也。

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who is in some accounts said to have come down from this heaven to teach Yogâcāra to Asaṅga.

16 Maitreya (or Maitreyanātha) the semilegendary figure usually named as the founder of Yogâcāra Buddhism. He is thought to have lived from about 270 to 350 CE and is the putative author of such Yogâcāra works as the *Yogâcārabhūmi-śāstra* 瑜伽論 and the *Madhyânta-vibhāga* 中邊分別論. He is credited with the establishment of such basic Yogâcāra notions as Consciousness-only 唯識, the three bodies of the Buddha 三身, the three natures 三性, and the *ālayavijñāna* 阿賴耶識. He is said to have been the teacher of Asaṅga 無著. [Source: DDB]

17 Nāgârjuna (2nd–3rd century) is one of the most esteemed figures in Buddhist history, considered by many Mahāyānists as second in insight and importance only to Buddha himself. A master of Sanskrit grammar and linguistics as well as a devastating debater and critical thinker, his masterwork, *Mūla-madhyamaka-kārikā* (Fundamental Verses on the Middle Way), sharply critiqued with elegant, sophisticated verse many treasured concepts and theories held by Buddhists and non-Buddhists, from causality and time to *karma* and nirvāṇa. Based on the title of that text, the school that based itself on his thought was called Madhyamaka. [Source: DDB]

18 The absolute truth 勝義諦 (*paramârtha-satya*) and conventional truth 世俗諦 (*saṃvṛti-satya*). The absolute truth is the view of reality as experienced by enlightened people. Since it transcends dualistic logic, it cannot exactly be expressed in linguistic constructions. The relative truth is reality as experienced by unenlightened people, and is expressed readily in dualistic linguistic constructions. [Source: DDB]

The Buddhadharma is the ultimate source: how could it be otherwise? Yet there are many ways of leading people, and not only one entry into reality. Therefore the Dharma king taught in three turnings of the wheel.[19] The first was the teaching for practitioners of the *śrāvaka* vehicle[20], delivered at the Deer Park[21] in Vārāṇasī[22] —the first revelation of the causes and effects of saṃsāra and nirvāṇa. This was the first turn of the Dharma, that of the four truths.[23] Next is the teaching aimed the bodhisattva vehicle, where in the sixteen sermons at Vulture Peak[24] and so forth, he explained the Prajñā

19 The Faxiang school's 法相宗 broad division of the Buddha's teachings into three periods. The three are (1) the teaching of existence 有相法輪, which says that all existence is established by causes, but the dharmas of this composition are truly existent. This is in accordance with the Āgama sūtras 阿含經 and other lesser-vehicle sūtras; (2) the teaching that the original nature of all things is empty, that signs are not ultimately real 無相法輪. This is considered to be the beginning of "great vehicle" teaching, as it is changing from "lesser vehicle" teaching. The *prajñāpāramitā* sūtras 般若經 are cited as examples of this teaching; (3) the teaching of true emptiness: the middle way is explained affirmatively through such sūtras as *the Avataṃsaka and the Saṃdhinirmocana* 解深密經. This is also called the period of the "ultimate turn of the Dharma wheel" 無上法輪. In the two earlier periods the Buddha is said to have adapted his teaching to the development of his hearers; in the third to have delivered his complete and perfect doctrine. [Source: DDB]

20 The term *śrāvaka* ("voice-hearer") originally refers to a direct disciple of the Buddha (one who heard his voice). In Mahāyāna texts, it is a technical term that usually carries negative connotations. While *śrāvakas* are disciplined monk-practitioners who contemplate the principle of the four noble truths for the purpose of the attainment of arhatship, and thus eventually nirvāṇa, they are also considered along with the pratyekabuddha to be a practitioner of the two lesser vehicles, inferior in insight and compassion to the bodhisattva. [Source: DDB]

21 Mṛgadāva, known also as the "park of wise men." A famous park northeast of Vārāṇasī, a favorite resort of Śākyamuni. The modern Sārnāth near Benares, where Śākyamuni is said to have delivered his first sermon. [Source: DDB]

22 An ancient Indian state, west of Magadha (the site of the Mṛgadāva park) and north of Kośala, along the Ganges. The capital, also called Vārāṇasī, is the present-day Benares. [Source: DDB]

23 The four truths explain suffering, its causes, its riddance, and the method of its riddance, which can be characterized as the causes and effects of saṃsāra and nirvāṇa. The first and first and third truths can be seen as effects, and the second and fourth as causes.

24 Gṛdhrakūṭa-parvata, also translated into English as Eagle Mountain. A narrow, high mountain near Rājagṛha in the ancient Indian state of Magadha, a place frequented by the Buddha. Given as

teachings. This is the second, the turning of the Dharma of signlessness. Last is the teaching for all vehicles, where in the pure and defiled lands of the lotus flower bank world, he taught the *Saṃdhinirmocana-sūtra* and so forth. This is the third, the fully revealed meaning of the Great Vehicle. This is the intention with which the Tathāgata initiated his teaching.

題云解深密經者。一部總名、序品第一者，品內別目。解謂解釋、深即甚深、密者秘密。此經宗明境行及果三種無等、解釋如是甚深之義，名解深密。經者、梵音名素怛纜、此云經也。若依俗典、經者常也。經古歷今、教義恒定、目之為常、或翻為綖. 四分律云,「綖貫華定不失落。」

The words of the title [in Chinese] are *jie shen mi jing*. In part, this is a general name, but in the preface, the components of the title are broken down into detail. *Jie* 解 means "explication"; *shen* 深 means "profound"; *mi* 密 means "hidden." The thrust of this sūtra is to clarify the three categories of sphere, practices, and effects as being peerless. Since it explicates this profound meaning, it is called Explication of the Profound and Hidden. *Jing* 經 is a translation of the Sanskrit *sūtra*. In rendering as *jing*, there is a borrowing from its connotations seen in the Confucian classics, where it means "constant" 常. Constant from ancient times up to the present, the doctrine is always stable, thus it is called "constant." *Sūtra* is also translated as "thread." The *Four-Part Vinaya*[25] says: "[When the] thread strings the flowers [of a garland] together firmly, they do not fall."[26]

the site for the preaching of several of the Buddha's Mahāyāna sermons, such as the *Lotus Sūtra* and *Sūtra of Limitless Life*. [Source: DDB]

25 Or *Vinaya of the Four Categories* (Skt. **Dharmaguptaka-vinaya*, **Cāturvargīya-vinaya*). The *Sifen lu*; 60 vol., T 1428. The influential Vinaya text transmitted from the Dharmagupta sect, one of the four major Vinaya works transmitted to East Asia. This work investigates the origins and causes by which the *prātimokṣas* enumerate the offenses of the precepts of the *bhikṣus* and *bhikṣuṇīs*—especially distinguishing the reasons for the lightness and heaviness of punishments. There is also detailed explanation consisting of two parts dealing with various concrete regulations concerning activities of everyday life, ceremonies, and rules of behavior. [Source: DDB]

26 This citation, found also in various other commentarial works, is not in the version of the

大唐三藏、翻爲契經。謂契合、契當道理、合有情機。經亦二義、一者貫穿、二者攝持。貫穿所應說義、攝持所化有情。具斯二義、故名契經。辨得名者、解經兩字、是能詮教。深密之言、顯所詮理。從能所詮、以立經目。此卽深密之解經也。故六釋中、是依主釋。

The Great Tang Tripiṭaka[27] translates this as "commensurate sūtra" 契經. This applies commensurate matching 契合: being commensurate with reason, and matching the capacities of sentient beings.

Sūtra also has two meanings: the first is that of penetrating; the second is that of supporting. It penetrates the meaning that is to be explained, and supports the sentient beings that are to be edified. Because it includes these two meanings, it is called "commensurate sūtra." If we analyze the title, the two words "understanding" 解 and "sūtra" 經 refer to the teaching expressed in words. The words "profound" 深 and "secret" 密 indicate the principle that is explained. The title is created reflecting the connotations of the agent and object of explanation: thus it is the "explaining sūtra" 解經 of the "profound and hidden" 深密. Among the six types of explanation of compound

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Four-Part Vinaya in the Taishō canon. A line clearly expressing this theme is found in the *Samantapāsādikā*: 善見律毘婆沙: 譬如散花、以綖貫穿風吹不散。修多羅者亦復如是、貫諸法相亦不分散。(T 1462.24.676b1–3).

27 A reference to Xuanzang (602–664), the noted pilgrim who traveled to India, eventually becoming one of the most important figures in the history of scholastic Chinese Buddhism. He lived in Chang'an at the outset of the Tang dynasty, being fully ordained in 622. Finding that China possessed only half of the Buddhist scriptures, and believing that many of these were either corrupted, incomplete, or improperly translated, he set out for India. After arriving, he studied with many famous Buddhist masters, especially at the famous center of Buddhist learning in Nālanda temple. Returning home in 645, he was received with honor, and with the emperor's support, set up a large translation bureau in Chang'an, drawing students and collaborators from all over East Asia. He translated seventy-five works in 1,335 *juan* into Chinese. His strongest personal interest in Buddhism was in the field of Yogâcāra/Consciousness-only. The force of his own study, translation, and commentary of the texts of these traditions initiated the development of the Faxiang school 法相宗 in East Asia, and the Faxiang school's theories regarding perception, consciousnesses, *karma*, rebirth, etc., found their way into the doctrines of other schools. [Source: DDB]

words, this is [the first,] that of "compound words that contain a principal component and qualifying component."[28]

序品第一者。序謂由序、起正說之由致。品謂品類、或品別義。顯已聞等、義類相從。攝義各別、目之爲品。於一部內、有其八品、此品最初、故名第一。故言解深密經序品第一。

As for the words "preface, chapter number one": "Preface" 序 means "introduction." It is the part that explains the motivation for initiating the main teaching 正說. "Chapter" 品 means "category"; it also has the meaning of differentiation. Expressing what has been heard and so forth, groups of distinctive content are arranged in order; these groups are organized under headings and are called chapters. Within each section there are eight chapters. This chapter is the first in order, therefore it is called "number one." Thus the label Scripture That Explicates the Profound and Hidden: Preface, Chapter One.

2. Articulating the Essence of the Doctrine

言宗體者、體、卽總明能詮教體。宗、言別顯諸教所詮。然諸聖教、大唐三藏、五門出體。

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28 The six interpretations of compound terms (Skt. *ṣaṭ-samāsāḥ*) are (1) 依主釋 (Skt. *tat-puruṣa*)—dependent compound, in which the first noun modifies the second noun ("mountain temple"), e.g., 眼識 visual consciousness, where the eye is the qualifying term; (2) 相違釋 (Skt. *dvaṃdva*)—a compound in which both elements are equal ("mountains and temples"); (3) 持業釋 (Skt. *karma-dhāraya*) —a compound in which the first element is an adjective or adverb, and the second element a noun or adjective, respectively ("high mountain," "very high"); (4) 帶數釋 (Skt. *dvigu*) —a compound in which the first element is a numeral ("five dharmas," five aggregates 五蘊, etc.; (5) an adverbial compound 鄰近釋 (Skt. *avyayī-bhāva*), or a term resulting from "neighboring" association, e.g., 念處 thought or remembering place, i.e., memory; (6) 有財釋 (Skt. *bahu-vrīhi*) —a compound of two or more elements that is used adjectivally ("black robe" used adjectivally—"black-robed man"); the sign of possession, e.g., 覺者 he who has enlightenment. [Source: DDB]

Regarding the words “essence of the doctrine:” the word “essence” refers in a general way to the essence of the teaching that elucidates. “Doctrine” refers to that which is elucidated in the various teachings that are specifically expressed. The essence of the holy teachings is revealed by the Great Tang Tripiṭaka in five approaches.

2.1. Approach of Gathering up the False and Returning to the Real

一攝妄歸眞門。謂諸聖教、名句文身、及以音聲、用如爲體。故維摩等云、「一切衆生皆如也、一切諸法亦如也。」

The first is the approach of gathering up the false and returning to the real. From this perspective the holy teachings have the collection of words, collection of phrases, and collection of phonemes,[29] along with sound, functioning as their essence. As the *Vimalakīrti-sūtra*[30] and so forth say: “All

[29] 名句文身*: Separately,* 名身*,* 句身, and 文身. 名 (Skt. *nāman*) is the names of things, single words. 句 (Skt. *pada*) means phrases, and 文 (Skt. *vyañjana*) refers to the breaks and inflections in voice that serve as the bases for words and phrases—thus, phonemes. Being formed as grouped collections, they are termed in Sanskrit as *kāya* 身. Plural assemblages of these are termed as 多文身, 多名身, and 多句身. The Sarvâstivādins took these elements of language as having elemental existence, whereas the Sautrāntikas and Yogâcāras took them to be provisional entities, nothing more than the temporary manifestations of voicing. Dharmakīrti upheld the basic Sautrāntika position. In Yogâcāra these are categorized within the twenty-four factors not associated with mind 心不相應行法 (Skt. *nāma-pada-vyañjana-kāya*). [Source: DDB]

[30] The 維摩經 *Vimalakīrti-nirdeśa-sūtra* is considered one of the most profound, as well as literarily excellent, of the Indian Mahāyāna sūtras. The sūtra expounds the deeper principle of Mahāyāna as opposed to lesser-vehicle teachings, focusing on the explication of the meaning of non-duality. A significant aspect of the scripture is that it is a teaching addressed to high-ranking Buddhist disciples through the mouth of the layman bodhisattva *Vimalakīrti*, who expounds the doctrine of emptiness in depth, eventually resorting to silence. There are three translations extant: the *Weimojie suoshuo jing* 維摩詰所說經 (trans. Kumārajīva; T 475), the *Shuo wugoucheng jing* 說無垢稱經 (trans. Xuanzang; 6 fasc.; T 476), and the *Weimojie jing* 維摩詰經 (trans. Zhi Qian; 2 fasc.; T 474). [Source: DDB]

sentient beings are thus; all dharmas are also thus."[31]

2.2. Approach of Gathering Marks and Returning them to Consciousness

二攝相歸識門。略有二義。一三分明義、自體名識、見相二分通名爲相。故成唯識第一卷云、「變謂識體轉似二分、見相倶依自體起故。」又、第二云、「識所變相、雖無量種、而能變識、類別唯三。」若依此釋、相謂相狀。見相皆是自體分識之相狀故。

Second is the approach of gathering marks and returning them to consciousness. Briefly speaking, there are two interpretations. The first is that which is clarified through the three parts [of cognition]. Self-witnessing is called consciousness, and the subjective and objective parts are both called marks.[32] Therefore, the first fascicle of the *Cheng weishi lun*[33] says: " 'Transformation' means that the substance of consciousness comes forth

31 一切衆生皆如也、一切法亦如也。T 475.14.542b12.

32 Under discussion here are the first three parts of the four parts 四分 of consciousness. According to the Weishi school, when the cognitive mental functioning is activated, the mind itself is divided, depending upon the particular function, into four aspects, and based on this, that which we know as cognitive function is established. Namely, the mind is divided into the parts of: (1) that which is seen (objective part) 相分, (2) that which sees 見分 (subjective part); (3) the confirmation of that seeing 自證分 (self-aware part, self-witnessing part); and (4) the acknowledgment of that confirmation 證自證分 (reconfirming self-aware part, rewitnessing part) (T 1585.31.10b17). This theory developed over a period of time, with its final formulation being attributed to Dharmapāla. The course of its development is understood as having been initiated by Sthiramati, who first posited a self-aware aspect only. Then Nanda distinguished this into the objective and subjective aspects, with Dignāga formulating the three-part model. [Source: DDB]

33 成唯識論: The *Cheng weishi lun*; 10 fasc.; T 1585. Mainly a translation by Xuanzang of Dharmapāla's commentary on the *Triṃśikā*, by Vasubandhu, but it also includes edited translations of other masters' works on the same verses. It is the primary text of the Faxiang school. The aim of this work is to explain the entire received system of Yogâcāra in an organized fashion, and thus it is probably the most complete exposition of Yogâcāra in the entire Buddhist tradition. This is the only

resembling two parts, because the subjective and objective parts both arise on the basis of the self-witnessing nature of consciousness" (T 1585.31. 1a29–b1). Also, in the second fascicle it says: "Although the marks that are transformed by consciousness are of innumerable varieties, the types of consciousness that carry out the transformation are only three" (T 1585.31. 7b26). If we rely on this explanation, "mark" means "form." This is because the subjective and objective parts are the forms of the self-witnessing part of consciousness.

> 二、二分明義。見分名識、相分爲相。故成唯識云、「或、復內識轉似外境」若依此釋、相分名相。相不離見、說名唯識。總說意云、名句文身及以音聲 識之相故、名爲識也。

The second is the elucidation of the meaning through the two parts of consciousness. [In this case,] the subjective part is called consciousness, and the objective part is called marks. Therefore the *Cheng weishi lun* says: "Or, internal consciousness comes forth resembling external objects."[34] If we follow this interpretation, the objective part is called marks. The marks not being different from their seeing is called "consciousness-only." More generally speaking, since the collection of words, collection of phrases, and collection of phonemes, along with sound, are the marks of consciousness, they are called consciousness.

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work by Xuanzang that is not a direct translation of a text, but instead a selective, evaluative editorial, drawing on several (traditionally ten) distinct texts. Since Kuiji aligned himself with this text while assuming the role of Xuanzang's successor, the East Asian tradition has treated the *Cheng weishi lun* as the pivotal exemplar of Xuanzang's teachings. Translated into English by Francis Cook for the Numata series in the volume entitled *Three Texts on Consciousness Only*. [Source: DDB]

34 T 1585.31.1b2–3. This kind of opinion is understood to represent the position of Nanda, one of the ten Yogâcāra masters cited in the *Cheng weishi lun*. He took the subjective part 見分 as the essence of awareness, and the transformation of this essence of awareness into something resembling external objects to be the objective part 相分.

2.3. Approach of According with the Real by Means of the Nominal

三以假從實門。如瑜伽等、「名等是假、聲即是實、故離聲外無別名等。」

Third is the approach of according with the real by means of the nominal. As the *Yogâcārabhūmi-śāstra* and so forth say: "Names and so forth are mere designations; sound is real. Therefore, apart from sound there are no distinct names and so forth."[35]

又解。此上三門、各開二門。初二門者、一攝妄歸眞門、唯眞非妄。二眞妄差別門、是妄非眞。名等四法非眞如故。次二門者、一攝相歸識門、唯識非相。二識相差別門。且依此土、名等四法、唯相非識、名等皆是相分攝故。後二門者、一以假從實門、唯實非假。二假實差別門、通假及實、名等是假、聲即實故。

Further explanation: Each of the above three approaches opens up into two more aspects. In the case of the first two approaches, the first, that of gathering in the false and returning it to the real, is only true and not false. The second is the approach of distinguishing between true and false. This is false and not true, because the four dharmas of words [phrases, phonemes, and sound] are not real. As for the second aspect, in the first approach, that of gathering up marks and returning them to consciousness, there is only consciousness—there are no marks. The second is the aspect of distinguishing between consciousness and marks. Provisionally relying on this ground, the four dharmas of words and so forth are only marks and not consciousness, because words and so forth are all subsumed in the objective part. As for the latter two approaches, the first, that of using the nominal to accord with the real, is only real and not nominal. The second, that of distinguishing between nominal and real, encompasses both nominal and real. This is because words and so forth are nominal, and sound is real.

35 We were not able to find this kind of passage in the *Yogâcārabhūmi*, but something very close is contained in the *Cheng weishi lun* at T 1585.31.6b5–7: 然依語聲分位差別而假建立名句文身。名詮自性句詮差別、文即是字爲二所依。此三離聲雖無別體、而假實異亦不即聲。

2.4. Approach of Determining the Essence of Three kinds of Dharmas

第四三法定體門。三法卽是蘊處及界三科法門故。雜集論名三法品。薩婆多宗評家正義、用聲爲體故、三科中、色蘊、聲處、聲界所攝。依經部宗、假實二聲以爲教體。五蘊門中、色蘊所攝。處界門中、聲處、法處、聲界、法界。法數門中、當廣分別。今依大乘、聲及名等四法爲性。於五蘊中、色行二蘊、處界門中、聲處、法處、聲界、法界。名等三法、意識境故。

Fourth is the approach of determining the essence of the three dharmas. The three dharmas are dharma-approaches of the categorization into three categories of the [five] aggregates 蘊, [twelve] fields 處, and [eighteen] elements 界. The *Mahāyānâbhidharma-samuccaya-vyākhyā*[36] calls them the three categories of dharmas.[37] Since the orthodox position of the Sarvâstivāda[38] commentators[39] is to take sound as being substantial, within these three categories, it is included in the aggregate of form,[40] the field of

36 An explication of Asaṅga's *Abhidharma-samuccaya* 大乘阿毘達磨集論 (T 1605); trans. in 646 by Xuanzang; 16 fasc.; T 1606.31.694b–774a. This is the only text by Sthiramati translated by Xuanzang. The Tibetan tradition attributes the Zaji lun to Jinaputra. [Source: DDB]

37 See, for example, T 1606.31.694b18.

38 Sarvâstivāda was a major branch of Indian Abhidharma Buddhism, developed some two hundred years after Śākyamuni's death, understood to be derived from the Sthavira school. Although the adherents of this school denied the existence of a unitary self, they were known for their belief in the inherent existence of dharmas. They analyzed these dharmas into five groups, including seventy-five distinct dharmas. The Six Padas 六足論 ("six feet") and the *Mahāvibhāṣā-śāstra* 大毘婆沙論 contain the main teachings. The *Abhidharmakośa* generally presents Sarvâstivāda positions, but also has Sautrāntika influences. Its Vinaya texts, *Mūla-sarvâstivāda-vinaya* (T 1442) and the *Ten Recitations Vinaya* (T 1435), were also influential.

39 A reference to the four masters of the *Vibhāṣā* council 四評家. In the state of Kaśmīra during the reign of King Kaniṣka, it is said that five hundred learned Buddhist masters articulated the Abhidharma doctrines, compiling the *Mahāvibhāṣā-śāstra* 大毘婆沙論. The four include Dharmatrāta 法救, Ghoṣa 妙音, Vasumitra 世友, and Buddhadeva 覺天. These four scholars hypothesized the existence of an eternal essence in dharmas as well as clear distinction in the three time periods.

40 色蘊 (Skt. *rūpa-skandha*): The physical aspect of human beings and the world. One of the five

sound,[41] and the element of sound. According to the Sautrāntikas,[42] two kinds of sound as nominal and real are taken as the substance of the teaching. Among the five aggregates, it is included in the aggregate of form. In the categories of the fields and elements, they are in the field of sound and the field of concepts, the element of sound and the element of concepts. These are elaborated in detail in [the ensuing section on] the enumeration of technical terms. Now we are relying on the Mahāyāna [view, in which] the four dharmas of sound and the collections of words, etc., are taken as essence; within the five aggregates, they are contained in the two aggregates of form and impulse, and within the fields and elements, they are contained in the field of sound and the field of concepts, the element of sound and the element of concepts. This is because the three dharmas of [collections] of words and so forth are objects of the conceptualizing consciousness (*mano-vijñāna*).

2.5. Approach of Revealing the Essence through Categories of Enumerated Technical Terms

第五法數出體。四門分別。一法數出體、二本影有無、三聚集顯現歷心差別、四辨音一異。

aggregates. It refers to material existence as opposed to the mental functions represented by the other four aggregates. In Yogâcāra, there are eleven factors in this category, including the five sense organs, the five faculties, and subtle form. [Source: DDB]

41 聲處 (Skt. *śabda-āyatana*): Or sense base of sound. One of the twelve fields of perception, composed of the six faculties 六根 and six objects 六境. [Source: DDB]

42 The Sautrāntikas were one of the twenty early Indian schools, best known for their positing of a basic seed-consciousness theory. They also developed the idea of the continuation of saṃsāra by mutual perfuming of consciousness and materiality as well as a theory of a subtle and uninterrupted base consciousness, which became a precursor for the Yogâcāra notion of *ālayavijñāna*. While the Sarvâstivādin Abhidharma described a complex system in which past, present, and future phenomena are all held to have some form of their own existence, the Sautrāntikas subscribed to a doctrine of "extreme momentariness," which held that only the present moment existed. [Source: DDB]

The fifth approach is that of revealing the essence through categories of enumerated technical terms. This approach is divided into four subapproaches. The first is that of revealing the essence through enumerated terms. The second is that of existence or not of raw substance (*bimba*; 本質) and reflected images (*pratibimba*; 影像). The third is that of assembling all appearances and separating out the various mental permutations. The fourth is that of distinguishing sameness and difference in sound.

2.5.1. Revealing the Essence through Enumerated Technical Terms

言法數出體者、且辨邪教。數論外道、聲諦爲體。依勝論宗、聲德爲性。順世外道、四大爲體。一切皆用大爲性故、聲論諸師、用聲爲體。明論聲常能爲定量、詮諸法故。

By "revealing the essence through enumerated terms," we can provisionally elaborate the non-Buddhist schools of philosophy. The non-Buddhist Sāṃkhyas[43] take the element of sound 聲諦 as an essence. According to the Vaiśeṣikas[44], the quality of sound 聲德 is an essence. The Materialists[45] take the

43 Sāṃkhya is an Indian brahmanistic philosophical sect founded by Kapila, often mentioned in Buddhist treatises as one of the six non-Buddhist schools and proponents of the four non-Buddhist views of causation. Kapila "enumerated" 數 all concepts in twenty-five categories (*tattvas*, or "true principles"), with *puruṣa* 神我 and *prakṛti* 冥性 at the head and the others in ordered progress. The object of this paradigm was to effect the final liberation of the twenty-fifth *tattva* (*puruṣa*, "soul") from the fetters of the phenomenal creation by conveying the correct knowledge of the twenty-four other *tattvas*, and rightly discriminating the *puruṣa* from them. Vasubandhu wrote in criticism of the system. [Source: DDB]

44 The foundation of the Vaiśeṣika school is ascribed to Kaṇāda. The school, when combined with the Nyāya, is also known as Nyāya-Vaiśeṣika. It is the oldest of the "six non-Buddhist schools" of Indian philosophy 六外道. The Sanskrit *vaiśeṣika* literally means "referring to the distinctions (*viśeṣa*)." The Vaiśeṣikas chiefly occupied themselves, like those adhering to the orthodox Nyāya philosophy, with the theory of knowledge, but they differed by distinguishing only six categories of cognition 六句義 (*padârthas*)—viz., substance, quality, activity, species, distinction, and correlation—a seventh of non-existence, and nine substances possessed of qualities, these being the five elements—air, fire,

four elements[46] as essences. Since all take the physical elements as essences, all those who regard sound to be eternal[47] take sound to be an essence. Thus, the Vedic schools' position on the eternality of sound allows them to use it as an established valid source of cognition in order to elucidate the various doctrines.

今依內宗、諸說不同。薩婆多宗總有七十五法、義如常釋。然彼教體、雜心倶舍及毘婆沙、皆有二說。一云如來法蘊色蘊爲性、以是聲故。一云行蘊、名、句、字故。

Now, in our own school, there are divergent theories on the matter. The

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water, earth, and ether—together with time, space, spirit (*manas*), and soul (*ātman*). The Vaiśeṣikas maintained the view that through the fulfillment of particular duties one may come to know these six categories, and that this knowledge leads to bliss. Kaṇāda presents his system in the *Vaiśeṣika-sūtra*, which consists of ten *adhyāyas* (chapters). [Source: DDB]

45 The Lokâyatika is a materialistic school that arose in India about the sixth century B.C.E. Interpreted as worldly, epicurean, hedonist, etc. Its adherents believed that human existence was nothing more than a combination of physical elements and that the soul perishes with the body, with the pleasures of the senses being the highest good. [Source: DDB]

46 The four *mahā-bhūta*, which all physical substances are composed of. They are (1) 土 the earth element (Skt. *pṛthivī dhātu*), which has the basic quality of hardness 堅 and the function of protection; (2) 水 water (Skt. *ab-dhātu*), which has the function of gathering and storing wetness 濕; (3) 火 fire (Skt. *teja-dhātu*), which is the nature of heat and has the function of warming 煖; (4) 風 wind (Skt. *vāyū-dhātu*), which has the function of giving motion to all living things; motion produces and maintains life. It is thought that when these are gathered, material substance is produced. In India, there are other transmissions of ideology whose explanations resemble this one, and even within Buddhism there are other explanations, but in the explanation of Abhidharma Buddhism, the objects of consciousness of earth, wind, fire, and water are provisional elements, since the true elements are imperceptible. The *Satyasiddhi-śāstra* disputes their substantiality and recognizes only their provisionality. [Source: DDB]

47 Advocates of the eternality of sound 聲論師 (Skt. *śābdika*; also called 聲常住論 and 聲論). These thinkers believed, based on the Vedas, that sound (*śabda*) was eternal, an inherent phenomenon. This position, rejected by the Vaiśeṣikas, becomes a standard example in the explication of syllogisms for refutation in Buddhist logic. [Source: DDB]

Sarvâstivādins posit a total of seventy-five dharmas,[48] which are understood according to the standard interpretation. Yet in terms of the composition of this doctrine, we can see two different theories in the **Saṃyuktâbhidharma-hṛdaya-śāstra*,[49] the *Abhidharmakośa-bhāṣya*,[50] and the *Abhidharma-mahā-vibhāṣā-śāstra*.[51] The first is that of taking the Tathāgata's dharma aggregate[52] and the aggregate of form as essence, since these are sound. The other is the aggregate of impulse, since it includes words, phrases, and phonemes.

由斯義故、此地諸師解不同。有其三說。一云音教以爲正義。以聲是善、名、句、文身是無記故。故雜心云、「經律阿毘曇、是名俗正法、三十七道品、是說

48 The seventy-five mental factors listed in the *Abhidharmakośa-bhāṣya*, which classifies all dharmas under seventy-five categories, divided into five groups: (1) material factors 色法 *rūpāṇi* (eleven items); (2) mind 心法 *cittam* (one item); (3) factors associated with mind 心所有法 *citta-saṃprayukta-saṃskārāḥ* (forty-six items); (4) factors not associated with mind 心不相應行法 *cittaviprayukta-saṃskārāḥ* (fourteen items); (5) three unconditioned dharmas 無爲法 *asaṃskṛta dharma*. In Yogâcāra, this list is expanded out to one hundred. [Source: DDB]

49 雜阿毘曇心論: 11 fascicles, T 1552. Written by Dharmatrāta, translated into Chinese by Saṃghavarman et al.; completed in 434. Translated in full in Bart Dessein, *Saṃyuktâbhidmarmahṛdaya: Heart of Scholasticism with Miscellaneous Additions*. [Source: DDB]

50 *Abhidharma Storehouse Treatise* (C. *Apidamo jushe lun* 阿毘達磨俱舍論); by Vasubandhu. Translated between 563 and 567 by Paramârtha (22 fasc.; T 1559) and between 651 and 654 by Xuanzang (30 fasc.; T 1558). Vasubandhu's most important pre-Yogâcāra work, consisting of verses with exposition, the *Kośa* organizes and condenses primarily Sarvâstivāda Abhidharma teachings, as well as adopting positions associated with other Buddhist schools, such as the Sautrāntikas. This text includes detailed analysis of the action of human consciousness in its relationship to the environment, as well as the transformations that occur in the process of meditation practice, containing treatment of most of the philosophical topics contained in the Abhidharma treatises, as well as a refutation of the theories of the Vaibhāṣikas. [Source: DDB]

51 阿毘達磨大毘婆沙論: by Kātyāyanīputra, trans. Xuanzang between 656 and 659; 200 fasc.; T 1545. Traditionally assumed to have been composed in Kashmir around the second century C.E.; the actual date is uncertain. A key philosophical treatise of the Kaśmīra Sarvâstivāda sect that presents and argues against the theories of various other schools—though not held to be the earliest extant text of that school. [Source: DDB]

52 I.e., the full collection of the teachings.

第一義。」長行釋云、「俗正法者、言說正法。」

Concerning this doctrinal point, these Indian masters are not in agreement, with there being three different interpretations. One says that the vocal teaching is the correct doctrine, since sound is regarded to be of wholesome moral karmic quality, whereas the collections of words, phrases, and phonemes are of indeterminate karmic moral value.[53] Therefore the *Saṃyuktâbhidharma-hṛdaya* says: "The sūtras, vinaya, and abhidharma are the conventional correct dharma; the thirty-seven factors of enlightenment[54] are called the cardinal meaning" (T 1552.28.957b22–23). The prose section of the text explains this, saying: "Conventional correct Dharma means 'the correct Dharma explained in language.'"[55]

一云名等以爲正義、以能詮表所說義故。故發智論云、「十二部經、以何爲性、答。名身、句身、文身次第住」、乃至廣說。

The second interpretation takes [collections of] words and so forth as the actual doctrine, since they are the agents expressing the content of the doctrine that is expressed. Therefore the **Abhidharma-jñāna-prasthāna-śāstra*[56] says: "What is the essence of the twelve-part canon?[57] It is the

53 無記: Moral neutrality is one of the three qualities 三性 of all activities (*karma*)—distinguished from mental states that are either good 善 or evil 惡. While the latter two states cannot but bring about precise, concomitant karmic effects, indeterminate states do not have a determinable good or evil consequence. [Source: DDB]

54 The thirty-seven factors of enlightenment (Skt. *saptatriṃśad-bodhi-pakṣikādharmāḥ*) are thirty-seven kinds of practices for the attainment of enlightenment. They are the four bases of mindfulness 四念處, the four kinds of right effort 四正勤, the four supernatural powers 四神足, The five roots of goodness 五根, the five powers 五力, the seven factors of enlightenment 七覺支, and the eightfold holy path 八聖道. [Source: DDB]

55 The full source text reads: 經律阿毘曇、是名俗正法者、修多羅律阿毘曇、是言說正法。(T 1552.28. 957b24–25).

56 *Treatise on the Arising of Wisdom through the Abhidharma*; written by Kātyāyanīputra about three hundred years after the death of the Buddha; trans. Xuanzang in 657; 20 fasc.; T 1544. It is the

ordered placement of collections of words, collections of phrases, and collections of phonemes …" And so forth.

一云、通用音聲名等爲體、由前所說二種義故。今依新翻俱舍第一、具申兩釋。謂說音聲、或說名等、而無別判。正理第三、敍兩師說、亦同俱舍、兼有問答。故彼論云、「'語教異名、教容是語、名教別體、教何是名。' 彼作是釋。'要由有名、乃說爲教。是故佛[58]教體卽是名。所以者何。詮義如實、故名佛教。名能詮義、故教是名。由是佛教定名爲體。擧名爲首、以攝句文。'」顯宗第三、同順正理。

The third explanation says that sound [and the collections of] words and so forth are all to be taken as essence, based on the prior two kinds of interpretations. Now, according to the first fascicle of the new translation of the Kośa, both interpretations are fully articulated. That is, when discussing sound, some discuss it along with [collections of] words and so forth, without making any distinction. In the third fascicle of the Abhidharmanyāyânusāra

principal treatise of the Sarvâstivāda school, dealing with wisdom, meditation, *pudgala*, the physical elements, etc. There are two Chinese translations, one by the Kashmir monk Gautama Saṃghadeva and Zhu Fonian in 383, entitled *Abhidharmāṣṭagrantha*, generally known as the *Aṣṭagrantha*, and this one by Xuanzang, generally called the *Jñānaprasthāna*. The *Jñānaprasthāna* is much shorter than the *Aṣṭagrantha*, the former consisting of twenty fascicles, the latter of thirty. Both versions contain eight sections covering forty-four chapters. This work comprises the seventh volume of the Sarvâstivāda Abhidharma piṭaka, often considered along with the *Mahāvibhāṣā*, which is a commentary on it to be the central canonical text of the Sarvâstivādins. [Source: DDB]

57 The twelve divisions of the Buddhist canon, divided according to genre (Skt. *dvādaśa-anga*): (1) *sūtra* 修多羅, the Buddha's discourses; (2) *geya* 重頌), verses; (3) *gāthā* 伽陀, verse part of a discourse; (4) *nidāna* 因緣, historical narratives; (5) *itivṛttaka* 本事, activities of Buddha or his disciples in past lives; (6) *jātaka* 本生, Buddha's past life stories; (7) *adbhuta-dharma* 未曾有, the Buddha's miraculous acts; (8) *avadāna* 譬喩, legends; (9) *upadeśa* 論議, didactic lessons; (10) *udāna* 自說, teachings offered by the Buddha without prompting; (11) *vaipulya* 方廣, expanded teachings; (12) *vyākaraṇa* 授記, assurances of future attainment. [Source: DDB]

58 The HBJ has 似 here instead of 佛 as found in the source text in Taishō. We follow Taishō.

śāstra,[59] the positions of both masters are included, just as in the Kośa, in connection with a question and answer. Hence, in that text it says: " '[Question:] Language and teaching are different from words; the content of the teaching is language; words and the teaching are in essence distinct; so how could the teaching be words?' He explains it like this: 'There have to be words, and thus they are called the *teaching*. Therefore the Buddha's teaching is called *words*. How so? Since it expresses the doctrine accurately, it is called the Buddha's teaching. Since words are the agent expressing the doctrine, the teaching is called words. Based on this, the Buddha's teaching definitely has words as its essence. Offering *words* as an example, *phrases* and *phonemes* are also implied.' "[60] The third section of the *Abhidharma-samayapradīpika*[61] agrees with the *Nyāyânusāra*.

三藏解云、「西方諸師、傳作此釋。俱舍、正理、皆有兩說、各有所歸。所以者何。令物歡喜、音聲爲勝。若約詮法、名等卽勝。故知所對不同、各有准據。」由斯兩說、皆是正義。今詳諸論、隨文相判。

The Tripiṭaka (Xuanzang) explains, saying: "The Indian masters transmitted and composed these interpretations. The *Kośa* and the *Nyāyânusāra* both include both positions, depending on the context. How so? In bringing joy to

59 The *Apidamo shunzhengli lun* 阿毘達磨順正理論; authorship attrib. Saṃghabhadra; trans. Xuanzang between 653 and 654; 80 fasc.; T 1562. A counter-argument to some of the positions expressed in the *Abhidharmakośa-bhāṣya* from the perspective of the Sarvâstivāda school. Also referred to as the Refutation of the *Kośa* 俱舍雹論. [Source: DDB]

60 The full text reads: 論曰。有說、佛教語爲自體。彼說法蘊皆色蘊攝、語用音聲爲自性故。有說、佛教名爲自體。彼說法蘊皆行蘊攝。名不相應行爲性故。語教異名。教容是語。名教別體。教何是名。彼作是釋、要由有名乃說爲教。是故佛教體卽是名。所以者何。詮義如實、故名佛教。名能詮義、故教是名。由是佛教定名爲體。擧名爲首。(T 1562.29.346c11–17).

61 阿毘達磨藏顯宗論: The *Apidamozang xianzong lun*; by Saṃghabhadra, trans. Xuanzang during 651–652; 40 fasc.; T 1563. This and the *Nyāyânusāra* 阿毘達磨順正理論 are two Abhidharmic commentaries by Saṃghabhadra (a younger Sarvâstivādin contemporary of Vasubandhu) translated by Xuanzang. This work criticizes Vasubandhu's *Kośa* from an orthodox Sarvâstivādin position. [Source: DDB]

sentient beings, sound is best. In terms of expressing the teachings, [collections of] words and so forth are best. Therefore we know that their respective objects are not the same—each is used in a certain context."[62] Based on this, both theories are valid as interpretations. Now, to give due care to the various theories, we distinguish from each other according to the context.

正理論意、名等爲正。故彼結云、「是故佛教定名爲體。」准此俱舍亦同正理、以彼不破義不違故。或可後師自結所立、非正理師刊定勝劣。若依婆沙、評家正義、音聲爲正。故大婆沙第一百二十六云。

In the understanding of the *Nyāyânusāra*, [collections of] words and so forth are true. Therefore, that text concludes the argument by saying: "Therefore the Buddha's teaching definitely has words as its essence" (T 1562.29.346c17). In regard to this point the *Kośa* is the same as the *Nyāyânusāra*, since it neither refutes this interpretation nor contradicts it. It is possible that later scholars established their own conclusions, rather than its being an evaluative judgment by the authors of the *Nyāyânusāra*. If we follow the orthodoxy of the authors of the *Mahāvibhāṣā*, sound is true. Hence, it is said in fascicle 126 of the *Mahāvibhāṣā*:

問、「如是佛教、以何爲體。爲是語業、爲是名等。」
答、「應作是說、語業爲體。」

Question: What is to be regarded as the essence of the Buddha's teachings? Is it verbal activity? Or is it words?
Answer: It should be said that verbal activity is the essence.

問、「若爾、次後所說、當云何通。如說佛教名何法。」
答、「謂名身、句身、文身、次第行列、次第安布、次第連合。答後文爲顯佛教作用。不欲開示佛教自體。謂次第行列、安布、連合名、句、文身、是佛教用。有說佛教名等爲體。」

62 Source not found.

Question: If we follow the subsequent explanation, how can this be interpreted? Within the teaching of the Buddha, what kind of dharmas are words?
Answer: It means that the collections of words, collections of phrases, and collections of phonemes are lined up in order, are arranged in order, and are combined in order. The latter portion of the answer is intended to clarify the function of the Buddha's teaching. It is not supposed to disclose the essence of the Buddha's teaching. The meaning of orderly lining up, arrangement, and combination of collections of words, phrases, and phonemes is that of the function of the Buddha's teaching. There are those who say that [collections of] words and so forth are the essence of the Buddha's teaching.

問、「若爾、此文所說、當云何通如說。佛教云何。」
答、「謂佛語言、唱詞、評論、語音、語路、語業、語表、是謂佛教。答依展轉因、故作是說。如世子孫展轉生法。謂語起名、名能顯義。如是說者、語業爲體。佛意所說他所聞故。」具說如彼。

Question: If that is the case, how can the explanation of this sentence be reconciled with that of the *Jñāna-prasthāna*? What is the Buddha's teaching?
Answer: "This refers to the Buddha's speech, intoning, discussions, pronunciation, flow, verbal activity, and verbal expressions—these are called the Buddha's teachings. This answer is constructed based on the principle of successive causation. It is like successive generations producing the Dharma. It means that speech gives rise to words, and words act to express meaning. In this kind of explanation, verbal activity is the essence. This is because the Buddha's intent that is explained is heard by others."[63] The full explanation is like that.

63 阿毘達磨大毘婆沙論: *Treatise of the Great Commentary on the Abhidharma* T 1545.27.659a11–659b11. [Source: DDB]

問。豈不正理依婆沙等。如何不依評家正義。答曰、衆賢理長爲勝、故別生理、名等爲正。

Question: Isn't it the case that the *Abhidharma-nyāyânusāra-śāstra* relies on the *Mahāvibhāṣā-śāstra* and so forth? Why don't you rely on the authoritative interpretation of the *Vibhāṣā* scholars?

Answer: Saṃghabhadra[64] excelled in the profundity of logic, and thus produced his own treatise in which [collections of] names and so forth are taken as "true."

解云、彼宗聲爲體者、法數門中、唯用音聲一法爲體。名等爲體者、卽用名等三法爲體。若合說者、合用四法爲體、謂聲名等。評家正義、用聲一法爲體。依經部宗、以聲爲體。故順正理第十四卷、破經部云、「汝不應說名句文身卽聲爲體。」無性攝論第一亦爾。彼云、「諸契經句、語爲自性、且不應理。」

Explanation: In this school's taking of sound as essence, within the categories of enumerated terms, they only take the one dharma of sound as essence. Those who take [the collections of] words and so forth as essence apply the three dharmas of words and so forth as essence. If we combine these theories, we would take the four dharmas together as being essence—that is, sound, words, and so forth. In the authoritative interpretation of the *Vibhāṣā* commentators, only the one dharma of sound is taken as essence. According to the Sautrāntika doctrine, sound is regarded as essence. Therefore, we can read a refutation of the Sautrāntikas in the

64 A Sarvâstivādin scholar-monk from Kashmir who lived during the fifth century and who is the putative author of the *Abhidharma-nyāyânusāra śāstra* 阿毘達磨順正理論. As the story goes, he studied the *Abhidharma-mahāvibhāṣā-śāstra* and when Vasubandhu wrote the *Abhidharma-kośa*, Saṃghabhadra disputed the views of both treatises from a Sautrāntika perspective. Over a twelve-year period he researched these texts in composing his *Abhidharmanyāyânusāra-śāstra* in which he formulated his refutation. Together with several students he sought to meet Vasubandhu for direct debate, but he could never quite catch up to him. Arriving in Matipura still in search of Vasubandhu, he suddenly took ill and died. When his students found Vasubandhu and showed him the manuscript, Vasubandhu praised Saṃghabhadra's insight. [Source: DDB]

fourteenth fascicle of the *Nyāyânusāra*, which says: "You should not say that the collections of words, phrases, and phonemes are the same as sound in being essence."[65] The first fascicle of Asvabhāva's[66] *Commentary on the Mahāyānasaṃgraha* agrees with this, saying: "[They take] the language in all of the phrases of the sūtras as essence, and this is not logical."[67]

然依彼宗、有三師說。一云、十二處中、聲處爲性。離聲無別名、句、字故。一云、法處相續假聲以爲自性、唯是意識所緣性故。一云、通用假實二聲爲體。前二義故。

Yet this school contains within it the theories of three different scholars. The first says that among the twelve sense fields,[68] it is the sense field of sound that has its own essence. This is because apart from sound there

65 The source sentence, just slightly different, reads:「故不應立名句文身卽聲爲體。」(T 1562.29. 414c28).

66 *Asvabhāva, an Indian Yogâcāra scholar who wrote a *commentary on the Mahāyāna-saṃgrāha* 無性攝論 (T 1598). His interpretations on this text differed significantly from those of Vasubandhu, and he is thus often cited in the *Cheng weishi lun* and the works of Kuiji. [Source: DDB]

67 T 1598.31.380b12–13. This critique shows the Yogâcāra standpoint in regard to the Sarvâstivāda acceptance of the reality of these elements of language. The Yogâcāras reject the metaphysical existence of elements of language as existing as independent entities apart from cognitive experience.

68 十二處: twelve sense fields, or twelve sense "bases" (Skt. *dvādaśâyatana*). The six sense organs 六根 and their six objects 六境. In Abhidharma and Yogâcāra theory, the factors of cognitive experience are divided up according to an arrangement that counts each of the sense organs and each one of their objects as one of these fields, making ten. To this, the mind field and dharma field are added, totaling twelve. A classification of the cognitive factors made with a view to a division into faculties and their objects. Each cognitive faculty grasps the corresponding object, and thus the corresponding consciousness comes into existence. There are six cognitive faculties and six categories of the corresponding objects. Thus they make the twelve sense fields or bases of cognition. According to this system of Buddhist philosophy, consciousness never arises alone. It is always introduced by two elements—a sense organ and a corresponding object. These two elements are the supporters of consciousness. For instance, the visual consciousness 眼識 arises when the sense of vision catches some color and shape. In the case of the sixth 意識 (cognitive faculty), consciousness itself acts as a faculty for the apprehending of non-sensuous objects. [Source: DDB]

can be no separate existence of words, phrases, or phonemes. The second says that continuity of nominal sound in the field of concepts[69] is taken as essence, since this can be apprehended as an essence only by the thinking consciousness. The third position takes both the nominal and real aspects of sound as essence, based on the two previous interpretations.

如何經部宗有此三說。三藏解云。“以經爲量、釋諸義者、皆名經部。故經部宗有此三說。彼宗法數、諸說不同。一云離心無別心法。若依彼說、有十九法。謂色中有十四、謂五根五境及四大種。心唯是一、無心法故。不相應法唯有一數、謂諸無作。無爲有三、謂虛空、擇滅、非擇滅。如是有十九種法、於中但用聲處爲體。相續假聲無別體。故自餘諸說、一切法義中、當具分別。”

How can the Sautrāntikas maintain all three interpretations? The Tripiṭaka explains, saying:

> Anyone who takes the sūtras as the ultimate authority to judge all interpretations is called a Sautrāntika. Therefore the Sautrāntika tradition includes these three interpretations. That school has various arrangements of the categories of technical terms, which are not in agreement with one another. One says that apart from the mind there are no distinct mental factors. If we follow this theory, there would be nineteen dharmas, namely, the fourteen in the aggregate of form, which means the five faculties and their five objects, along with the four material elements. Mind is only one, since there are no mental factors. The factors not concomitant with mind would be only one, meaning that they are uncreated. Within the unconditioned category there would be three: space (*ākāśa*; 虛空), conscious cessation of the afflictions (*pratisaṃkhyā-nirodha*; 擇滅) and effortless cessation of affliction (*apratisaṃkhyā-nirodha*; 非擇滅). These nineteen dharmas would all take the field of sound as their essence. The continuation of nominal sound is not a distinct essence. Therefore one

69 I.e., the field of operation of the sixth, thinking consciousness.

must discriminate carefully when discussing the meaning of the mental factors within the other theoretical frameworks [of this Sautrāntika system]. (Citation not located)

今依大乘、兩說不同。一龍猛宗、無文正判。法數多少、准智度論明、諸法相大分、同於薩婆多宗、總有七百六十一法。何以得知者、薩婆多宗、明七十五法、十住毘婆沙、立有七百不相應法。故知除十四不相應、加七百不相應法、故有七百六十一法[更勘餘論]。由斯卽用十一色中音聲爲體。

Now, within the purview of the Mahāyāna there are two divergent theories. The first is that of the school of Nāgârjuna, which does not have a text that properly delineates these. Regarding the number of mental factors, they follow the explanation given in the *Mahāprajñāpāramitā-śāstra*,[70] which generally follows that of the Sarvâstivādins, who tally 761 dharmas altogether. How do we know this? The Sarvâstivādins elucidate seventy-five dharmas. The *Daśabhūmika-vibhāṣā*[71] posits seven hundred non-concomitant dharmas. Thus we know that if we subtract the fourteen non-concomitant dharmas from the Sarvâstivāda system and add these seven hundred non-concomitant dharmas, we come up with 761 dharmas. [Other theories are also considered.] Based on this kind of understanding, among the eleven form dharmas, sound is taken as essence.

故智度論三十三云、「六通阿羅漢、佛說法時、雖不在座、以天眼見佛、天耳聞法。若神通力所不及處、不得見聞。」准此、佛教用名爲體。

Thus it is said in fascicle thirty-three of the Prajñāpāramitā-śāstra:

70 Dazhi du lun; a commentary on the *Mahāprajñāpāramitā-sūtra*, attrib. Nāgârjuna; trans. by Kumārajīva; 100 fasc.; T 1509. Based on the *Mādhyamika-kārikā*, providing detailed elaboration of the doctrine of emptiness. [Source: DDB]

71 十住毘婆沙論: *Daśabhūmika-vibhāṣā*; 17 fasc.; T 1521. A commentary on the *Daśabhūmika-sūtra* 十地經 attributed to Nāgârjuna, translated by Kumārajīva about 405 C.E. Consists primarily of an explanation of the bodhisattva stages contained in the *Huayan jing*. [Source: DDB]

> Concerning arhats who possess the six supernatural powers:[72] Even if they are not physically present when the Buddha delivers a sermon, with their divine vision they see the Buddha; with their divine hearing they listen to the Buddha. If there were a place to which these supernatural sensory abilities did not reach, they would not be able to see or hear it. (T 1509.15. 308b7–10)
>
> Accordingly, the Buddha's teaching takes words to be essential.

二彌勒宗、總有百法、如百法論。然出教體、諸教不同。有處唯聲、如維摩經等、「佛以一音演說法、衆生隨類各得解。」又、無量義經云「能以一音、普應衆聲。」又、大界經云「如來一語說法中、演說無量契經海。」

Second is the school of Maitreya,[73] which enumerates one hundred dharmas in total, as is stated in the *Treatise on the Hundred Dharmas*.[74] Yet once we examine the content of the teaching, there are numerous inconsistencies among the various teachings [of Mahāyāna Buddhism]. There is the case of the teaching of only sound, as is seen in the *Vimalakīrti-*

72 六神通 (Skt. *ṣaḍ-abhijñā*): The six abilities possessed by a buddha (also by an arhat through the fourth degree of *dhyāna*), which are best described as six kinds of unimpededness. They are (1) unimpeded bodily action 神足通; (2) the power of divine vision 天眼通, wherein they can observe the full course of passage by sentient beings through the six destinies; (3) the power of divine hearing 天耳通, with which they are able to hear all the words of suffering and joy experienced by living beings in the six destinies; (4) the power of awareness of the minds of others 他心通, whereby they know the thoughts of all the beings who pass through the six destinies; (5) the power of the knowledge of previous lifetimes 宿命通, 宿住通, whereby they know the events of countless kalpas of previous lifetimes experienced by themselves as well as all the beings in the six destinies; (6) the power of the extinction of contamination 漏盡通, whereby they completely extinguish all the afflictions of the three realms and thus are no longer subject to rebirth in the three realms. [Source: DDB]

73 The Yogâcāra school.

74 大乘百法明門論: *Dasheng baifa mingmen lun* (*Mahāyāna śatadharmā-prakāśamukha-śāstra*); by Vasubandhu; trans. Xuanzang in 648; 1 fasc.; T 1614. A very brief Yogâcāra text that lists the hundred dharmas 百法. [Source: DDB]

sūtra and so forth: "The Buddha expounds the Dharma with a single voice, which sentient beings understand according to their type" (T 475.14.538a2). Also, the Sūtra of Innumerable Meanings[75] says: "He is able, using one voice, to respond to myriad sounds" (T 276.9.386c6). Furthermore, the *Greater Region Sūtra* says: "Within a single word of the Tathāgata's preaching of the Dharma, he explains countless oceans of scriptures."[76]

又、此經第五云「如來言音、略有三種、一者契經、二者調伏、三者本母。」相續深密二經皆云、「佛語有三、一脩多羅語、二毘尼語、三摩德勒伽語。」顯揚等論、卽說「聖教名爲聲量、有處但用名等爲體。」

Furthermore, in the fifth fascicle of this [*Saṃdhinirmocana-*] sūtra[77] it says: "The speech of the Tathāgata can be broken down into three general types: (1) the sūtras, (2) the disciplines (vinaya), (3) the *mātṛkā*[78] (i.e., śāstras)" (T 676.16.708c12) . Both the Guṇabhadra and Bodhiruci translations of the sūtra say: "The Buddha's speech is of three kinds: (1) the sūtras; (2) the vinaya; (3) the *mātṛkā*." Treatises such as the Acclamation of the Holy

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75 無量義經: *Wuliangyi jing* (*Amitartha-sūtra*); trans. Dharma-jātayaśas; 1 fasc.; T 276. This text teaches the immeasurable meanings of the one true nature, divided into the three thematic sections of virtuous deeds, sermons, and merits. The setting of the sūtra is understood to be at the point where Śākyamuni passed forty years after attaining enlightenment, delivered just prior to the *Lotus Sūtra*, and therefore is regarded as an introduction to the *Lotus*, as part of the "three-part Lotus" 法華三部經. It discusses topics such as emptiness of nature and characteristics, and also broaches the discussion of one and three vehicles. [Source: DDB]

76 We cannot identify a sūtra by this name, nor locate this citation in an original source. Woncheuk repeats this citation in a longer form in his commentary on the *Sūtra for Humane Kings* at T 1708.33. 360a1.

77 Guṇabhadra's partial translation of the *Saṃdhinirmocana-sūtra* (1 fasc.; T 678) is entitled *Xiangxu jietuo jing* 相續解脫經 (Sūtra of Continued Liberation). Bodhiruci's translation of the *Saṃdhinirmocana-sūtra* is the *Shenmi jietuo jing* 深密解脫經 (5 fasc.; T 675.16.668–687). [Source: DDB]

78 The line from the Guṇabhadra translation is at T 678.16.718b21–22; the line from Bodhiruci's translation is at T 675.16.685b8–10.

Teaching[79] say: "The holy teaching is called authoritative valid cognition. There are cases where mere words and so forth are taken as essence."[80]

如仁王經云、「此經名句百千佛說。」又、此經第四云、「一者於無量說法、無量法句文字、後後慧辨陀羅尼自在愚癡。二者辨才自在愚癡。」解云、「無量說法者、義無礙境。無量法句文字者、法無礙境。後後慧辨者、辭無礙境、辨才自在者、辨說無礙境。」故知聖教名等爲體。故成唯識第二卷云、「若名句文、不異聲者、法辭無礙境應無別。」准知名等以爲自性。

As the *Sūtra for Humane Kings*[81] says: "This sūtra's words, phrases [...] are hundreds of thousands of Buddha sermons..."[82] Furthermore, in the fourth fascicle of this sūtra it says:

[In the ninth ground there are two kinds of folly:] The first is the folly in regard to the omnipotence of the innumerable explanations of the

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79 顯揚聖教論: *Xianyang shengjiao lun*; 20 fasc.; T 1602. One of the seminal treatises of the Yogâcāra tradition. A combination of verse by Asaṅga, commented on by Vasubandhu; translated into Chinese by Xuanzang. Contained in this treatise are discussions of all the major Yogâcāra topics, such as the eight consciousnesses, three natures, theories of dharmas, etc. [Source: DDB]

80 Here is another line that is not found in the present source text, but that again Woncheuk has cited in his commentary on the *Sūtra for Humane Kings* at T 1708.33.405b18:

81 The *Sūtra for Humane Kings* 仁王經. The *Renwang jing* is one of the more influential of the East Asian "apocryphal" scriptures. Although its full title indicates that it is a "transcendent wisdom" (*prajñāpāramitā*) text, it is better characterized as a blend of Prajñāpāramitā, Yogâcāra, and Tathāgatagarbha teachings. This scripture's target audience is the ruler, rather than either lay practitioners or the community of monks and nuns. Thus, for example, where the interlocutors in most scriptures are arhats or bodhisattvas, the discussants in this text are the kings of the sixteen ancient regions of India. The foregrounded teachings, rather than being meditation and wisdom, are "humaneness" 仁 and "forbearance" 忍, these being important religious values for the governance of a Buddhist state. [Source: DDB]

82 The full text reads: "Great king, this sūtra's words, flavor, and phrases are the words, flavor, and phrases explained by one hundred buddhas, a thousand buddhas, a hundred thousand buddhas." 大王、是經名味句、百佛千佛百千萬佛說名味句 (T 245.8.826a24–25) .

Dharma, innumerable phrases, phonemes, and words of the Dharma, the ultimate wisdom and discernment, and dhāraṇīs; the second is the folly in regard to omnipotent rhetorical skill.[83]
Explanation: "Innumerable explanations of the Dharma" is the realm of unimpeded meaning. "Innumerable phrases, phonemes, and words of the Dharma" is the realm of the unimpeded dharma. "ultimate wisdom and discernment" is the realm of unimpeded analytical ability. "Omnipotent rhetorical skill" is the realm of unimpeded eloquence.[84]

Hence we know that the holy teaching takes words and so forth as its essence. Therefore it is said in the second fascicle of the *Cheng weishi lun*: "If words, phrases, and sentences are not different from sound, the unimpeded realm of the elocution of the Dharma should not be distinguished."[85] By this we know that words and so forth are taken as the essence [of the teachings].

有處合說聲及名等。如仁王經云、「十二部經如、名句文聲。」又、維摩經第三卷云、「有以音聲語言文字而作佛事。」如是乃至「諸佛威儀進止、諸所施爲、無非佛事。」無垢稱經亦同維摩。又、十地論第一卷云、「說者以此二事說、聞者以此二事聞。」具如彼說。解云、言二事者、謂聲及名等。

There are cases where sound and words, etc., are discussed together. As the *Sūtra for Humane Kings* says: "The twelve divisions of the canon are nothing but words, phrases, phonemes, and sound … "[86] Also, in the third

83 With a bit more context: 於第九地有二愚癡。一者於無量說法無量法句文字後後慧辯陀羅尼自在愚癡。二者辯才自在愚癡。及彼麤重爲所對治。(T 676.16.704b24–26). This comes from a section where two kinds of folly are discussed in each of the ten grounds.

84 We have not found this exact citation, but a similar passage is seen at T 1828.42.785a21 ff.

85 This exact phrase is not in the *Cheng weishi lun*, but a discussion that includes this point is found at T 1585.31.6a21–29. Here again we have a citation not found according to Woncheuk's reference, but that appears cited exactly the same way in his commentary on the *Sūtra for Humane Kings*. See T 1708.33.360a3.

86 This line is found only once, in another commentary, at T 2196.56.487b20.

fascicle of the *Vimalakīrti-sūtra* it says: "Buddha works are carried out through sounds, words, and text"[87] … and so on up to "It is the same up to all buddha-deportments of advancing and stopping, all the things that he does, none are not Buddha-works."[88] The *Spotless Name Sūtra*[89] corroborates the *Vimalakīrti*.[90] Furthermore, the first fascicle of the *Daśabhūmika-bhāṣya*[91] says: "Those who teach do so by these two phenomena; those who hear, do so by these two phenomena" (T 1522.26.129a20–21). For details, see that text. This is explained as "The words 'two phenomena' refer to sound, and the [collections] of words and so forth."

有處文義合說爲體。如瑜伽論八十一云、「論契經體、略有二種。一文、二義。文是所依、義是能依。如是二種、總名一切所知境界。」

There are cases where the text and its meaning are discussed together as essences. As it says in fascicle eighty-one of the *Yogâcārabhūmi-śāstra*: "In discussing the essence of the sūtras, there are in brief, two kinds: the first is text, and the second is meaning. The text is that which supports; the meaning is that which is supported. These two kinds [of essences] are collectively referred to as 'all knowables'" (T 1579.30.750a1–3).

所以如是諸教異者、三藏解云。「據實皆用名等爲體。而諸聖教、各據一義、故

87 T 475.14.553c25–26.

88 T 475.14.553c28.

89 說無垢稱經: The title of Xuanzang's translation of the *Vimalakīrti-nirdeśa-sūtra*.

90 維摩詰經: The title of Kumārajīva's translation of the *Vimalakīrti-sūtra*.

91 Or *Daśabhūmikasūtra-śāstra* (*Shidi jinglun*; 十地經論); 12 fasc.; T 1522. Written by Vasubandhu, translated into Chinese by Bodhiruci and others in the sixth century; also called the *Shidi lun* 十地論 and *Dilun* 地論. It is an extensive explanation of the gist of the "Ten Stages" chapter of the *Huayan jing* which covers many topics, such as the eight consciousnesses, nescience, the three bodies of theBuddha, the three cumulative rules of discipline, the cause and effect aspects of Buddhahood, etc. The Chinese Dilun school was established based on this treatise, and the Huayan school used it to explain many of its teachings. [Source: DDB]

不相違。所以者何。以假從實、用聲爲體、離聲無別名句等故。以體從用、名等爲體。能詮諸法自性差別二所依故。假實相藉合說爲體。隨闕一種、說不成故。生解究竟必由文義。是故諸說互不相違。」

Regarding all these differences in regard to the essence of the teaching, the Tripiṭaka explains:

From the perspective of reality, all take [collections of] words and so forth as essence. Yet since the various holy teachings each interpret from their own perspective, there is no contradiction. How so? In the case of the nominal following the real, sound is taken as essence, since apart from sound there is no distinction between [collections of] words, phrases, etc. From the perspective of essence following function, [collections of] words and so forth are essence, since they are the two supports for the expression of the distinction of and the essences of all dharmas. The nominal and the real are explained together in their mutual dependence as essence; if you explained only one without the other, this argument would not be valid. The production of understandings ultimately must be based on texts and their meaning. Therefore there is no conflict between these theories.[92]

2.5.2. The Existence or Not of Raw Substance and Reflected Images

第二本影有無。有其二義、一本影有無、二說法差別。本影有無者、如來聖教、四法爲體、所謂音聲名句文身。如是四法、如來自說、名爲本質。聞者識變名之爲影。如是本影有無差別、總約諸宗、有其四句。

Second is the question of the existence and non-existence of raw substance

92 Again, this passage is not found in any extant text by Xuanzang, but is almost fully replicated in Woncheuk's commentary on the *Heart Sūtra* at T 1711.33.543a16–21.

(*bimba*)[93] and reflected images (*pratibimba*).[94] Here there are two interpretations: the first is that of the existence and nonexistence of raw substances and reflected images; the second is distinctions in teaching. As for the existence and nonexistence of raw substances and reflected images, the Tathāgata's holy teaching takes four dharmas as essences: sound and [the collections of] words, phrases, and phonemes. These four dharmas, according to the Tathāgata's own explanation, are called raw substances. The listener's transformation of these through cognition is called "reflected images." The distinction between the existence and non-existence of these raw substances and reflected images is broadly distinguished into four kinds of tenets by the various traditions.

93 本質: The raw substance of something that impinges on our consciousness (Skt. *bimba*). The original form of something as contrasted to its reflection, projection, or perceived manifestation (*pratibimba*; 影像). The variation in the qualities of this aspect accounts for the variation of the power of people's perception. In his Buddhist Phenomenology Dan Lusthaus devotes considerable attention to developing an accurate interpretation of this concept. He sees it as an important link to the Western division of philosophy known as Phenomenology, fitting well to the Husserlian notion of the *hyle*, which he glosses as "[that which] an individual consciousness encounters that cannot, in some important sense, be reduced to that consciousness, and yet which never appears anywhere else except in that consciousness" (p. 14). Woncheuk's application of these terms here lies somewhat out of the standard application that we see in most Yogâcāra treatments. The original locus classicus for the juxtaposition of these two concepts in a direct complementary manner occurs in a passage explaining the application of *śamatha* and *vipaśyanā* meditation that is shared almost verbatim in the *YBh* and *Saṃdhinirmocana-sūtra*, where the *pratibimba* are the objects of meditation (this passage is also treated in considerable detail in Woncheuk's commentary on the *Saṃdhinirmocana-sūtra*). The exact connotations of *bimba* in that context are not clear. Later, in the *Cheng weishi lun*, the pair are described in the context of the function of daily waking consciousness, in addition to meditation. Kuiji elaborates on this pair extensively in his commentaries on the *YBh* and *Cheng weishi lun*. See A. Charles Muller, *Journal of Indian and Buddhist Philosophy* (2010 conference proceedings forthcoming) "Woncheuk 圓測 on *bimba* (本質) and *pratibimba* (影像) in his *Commentary on the Saṃdhinirmocana-sūtra*." [Source: DDB]

94 影像: Projections of consciousness—reflections, images, shadows, etc., that lack their own nature (Skt. *pratibimba*). The various images manifested in the mind due to discrimination. I.e., colors and shapes, etc., as perceived by the visual consciousness. The complement of raw substance 本質. [Source: DDB]

2.5.2.1. Existence of Raw Substance and Non-Existence of Reflected Images

一有本無影、諸說不同。且依諸部、有其三說。一、薩婆多宗、一切佛聲唯是有漏。亦說名等定唯無記。若廣分別、如婆沙等。

The first tenet is that of the existence of raw substance and non-existence of reflected images, but there are various theories about this. Now, among the various schools, we will introduce three theories. The first is that of the Sarvâstivādins, for whom all buddha-voices are nothing but contaminated.[95] Some also say that words, etc., are definitely of morally indeterminate karmic character. This kind of point is elaborated in detail in the *Mahāvibhāṣā-śāstra*, etc.

二、大衆部、一說部、說出世部、雞胤部等、皆作是說。諸佛世尊、皆是出世、無有漏法。諸如來語、皆轉法輪、佛以一音說一切法。

The second is the position taken up by the Mahāsāṃghika,[96]

95 有漏: The Sanskrit *sāsrava* means to be flawed, tainted, or contaminated, and because of this, is often seen conflated with such notions as *kleśa* (煩惱, 染污) that refer to direct influence from evil activities or factors (*akuśala*, 不善, 惡). However, the notion of *āsrava* does not mean that the consciousnesses, or the mental factors involved are necessarily unwholesome or afflicted—they can be of neutral moral quality, or even wholesome. The point is that they have some sort of intent involved—"the fulfillment of some sort of desire, noble or ignoble, is anticipated" (Buescher, *The Inception of Yogâcāra-Vijñānavāda*, p. 118, n. 1). [Source: DDB]

96 大衆部: The Mahāsāṃghika (great assembly) was one of the early branches of Indian Nikāya Buddhism, and one of the four branches of the Vaibhāṣika, said to have been formed after the second council in opposition to the Sthaviras. It is thought to have been a relatively liberal sect, which ran into conflict with the Sthaviras when they proposed to make adjustments in the rules of conduct to allow for exigencies of time, local customs, and geography. They are also known to be associated with lay practice movements, and therefore considered to be a forerunner of the Mahāyāna movement. After the third council this school split into five schools: Pūrvaśāila, Avaraśāila, Haimavatā, Lokôttaravādin, Prajñāptivādin. [Source: DDB]

Ekavyāvahārika,[97] Lokôttaravādin,[98] Kukkuṭika,[99] and so forth, who say that all world-honored buddhas are transmundane, lacking contaminated dharmas. The words of the tathāgatas turn the wheel of the Dharma; the buddhas, in a single voice, articulate all the teachings.

三、多聞部說、佛五種音是出世間。所謂苦、空、無常、無我、涅槃寂靜。引聖道故。所餘諸聲、皆是世間。如是等部、皆作是說、唯本非影。彼宗不明唯識義故。

The third is the position of the Bahuśrutīya,[100] who take the "five notes" of the Buddha's teaching to be transmundane. These are the so-called suffering, emptiness, impermanence, no-self, and quiescence of nirvāṇa—because these are cited from the holy teachings. All other kinds of voice are the mundane teachings. Such schools as this all say that there are only raw elements and no reflected images. This is because these schools do not understand the meaning of Consciousness-only.

2.5.2.2. Existence of Reflected Images and Non-Existence of Raw Substance

97 一說部: One of the twenty (or eighteen) early Indian schools, which considered things as nominal, i.e. names without any underlying reality; also styled that things are but names. [Source: DDB]

98 說出世部: One of the eighteen early Indian Nikāya schools. Like the Prajñaptivādins, they were a branch of Mahāsāṃghika, distinctive for their view that all in the world is merely phenomenal and that reality exists outside it. They believed that since all things in the phenomenal world are produced as a result of illusion, they lack real substance and can be regarded only as designatory names applied to transitory phenomena. Since nirvāṇa is unchanging and free from illusion, it is real. [Source: DDB]

99 雞胤部: One of the eighteen schools. A branch of the Mahāsāṃghikas that disappeared at a relatively early date. [Source: DDB]

100 One of the eighteen/twenty early Indian schools. According to the *Cycle of the Formation of Schismatic Doctrine*s 異部宗輪論, this school existed about two hundred years after the passing of Śākyamuni, branching out from within the Mahāsāṃghikas. [Source: DDB]

二有影無本者。諸那伽犀那、此云龍軍、卽是舊翻三身論主。彼說佛果唯有眞如及眞如智、無色聲等麤相功德。堅慧論師、及金剛軍、皆同此釋。堅慧論師、卽是舊翻寶性論主、五印度北也。

The second tenet is that of the existence of reflected images and the non-existence of raw substances. The Nāgasena[101] —which is translated as "Dragon-General"—are the primary exponents of the three-body theory in the earlier translations.[102] Their theory is that the Buddha-realization consists only of thusness and the thusness-cognition, and does not involve coarse attributes such as form, sound, and so forth. Treatise master Sthiramati[103] and Vajrasena[104] also supported this interpretation. Treatise master Sthiramati, who is the chief exponent of the old translation of the *Ratnagotravibhāga*,[105] was from the northernmost of the five regions of India.

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101 There are a few figures in Indian Buddhist history named Nāgasena 那伽犀那. The reference to a Nāgasena as a Mahāyāna author who is credited with the formation of the three-body theory seems to have this passage as its main source.

102 I.e., pre-Xuanzang translations.

103 安慧: Sthiramati was an Indian master of the Yogâcāra school (7th c. C.E.). Because of the characterization of him in the *Cheng weishi lun*, he is considered in East Asia to be one of the ten great masters of the Yogâcāra school. He is known for refuting the theories of Saṃghabhadra through his treatises on the *Abhidharmakośa* and on Vasubandhu's *Triṃśikā* 唯識三十頌. In addition to his mention in the *Cheng weishi lun*, discoveries of Sanskrit texts by later scholars have separately confirmed his role as an important Yogâcāra master, showing that his interpretations of key Yogâcāra theories of consciousness differed sharply from those of such thinkers as Dharmapāla. [Source: DDB]

104 金剛軍: (d.u.) According to the *Huayan jing zhuanji* 華嚴經傳記, a commentator on Vasubandhu's *Shidijing lun* 十地經論 who composed 1,200 verses. [Source: DDB]

105 寶性論: *Ratnagotravibhāga-mahāyānôttaratantra-śāstra*. A mixture of verse and prose, it is a basic text in the articulation of Tathāgatagarbha thought in Indian Mahāyāna Buddhism (4 fasc.; T 1611). The Chinese tradition gives Sāramati as the author, while the Tibetan tradition lists Maitreya and Asaṅga as coauthors. The translation into Chinese is recorded as being done by Ratnamati in 511. The text explains in detail the theory that all sentient beings, no matter how horrible their crimes (such as *icchantikas*), possess the potential to attain Buddhahood. The great power possessed by the buddhas is able to erase the *karma* of these crimes. [Source: DDB]

2.5.2.3. Existence of Both Raw Substance and Reflected Images

三本影俱有者。月藏菩薩[亦名護月]及親光等、皆作是說。一切如來、具有三身色聲等德。金光明云、「如來能轉三種法輪、謂轉照持。」如是等教、誠證非一。或能聞者識變似彼、故知俱有本質影像。

The third tenet holds that raw substance and reflected images both exist. Such scholars as Candragupta Bodhisattva [His name is also written "Moon Protector"[106]] Bandhuprabha[107] et al., all say that all tathāgatas are endowed with such attributes as the form and sound of the three bodies. The *Suvarṇa-prabhāsôttama-sūtra*[108] says: "The Tathāgata is able to turn three kinds of dharma wheels—the turning [wheel], the illuminating [wheel], and the maintaining [wheel]."[109] This kind of teaching shows that what is witnessed is not the same. In some cases the listener's consciousness transforms [what is heard] to appear like another teaching. Hence they know that raw substance and reflected images both exist.

106 護月: Also written 月藏. Candragupta was a monk from Nālanda temple, a contemporary of Dharmapāla, also a Yogâcāra scholar. We have no full account of his biography or his writings, but we know through the works of Xuanzang and Kuiji that he wrote a commentary to the Madhyântavibhāga, and he held a distinctive theory regarding the dependent arising of the store consciousness, disagreeing with the thesis of originally existent seeds. [Source: DDB]

107 親光: Or Prabhamitra. A philosopher of Nālanda monastery who was a commentator of the Yogâcāra School, and the author of the *Buddhabhūmisūtra-śāstra*. It is said that he was the disciple of Dharmapāla. [Source: DDB]

108 金光明經: A text primarily regarded as a scripture for state protection; it offers a wide range of instruction on Buddhist practices such as expression of faith and repentance, as well as basic doctrines, such as the five *skandhas*, dependent origination, emptiness, and so forth. There are five Chinese translations, as well as various commentarial works available. The merit of this sūtra is that wherever it is worshipped, the four guardian gods protect the state and benefit the people. It is one of the three popular state-protecting sūtras in East Asia, along with the *Lotus Sūtra* and *Sūtra for Humane Kings*. [Source: DDB]

109 T 664.16.368b10–11. These three are explained by Paramârtha and others as the three periods of the teaching 三時教.

2.5.2.4. Non-existence of Both Raw Substance and Reflected Images

四本影俱無者。清辨菩薩依勝義諦、立一切法其性皆空。或可護法就勝義諦、作如是說。如來聖教、本影俱無、勝義諦中、無言等故。

The fourth tenet holds that both raw substance and reflected images are non-existent. Coming from the point of view of the absolute truth, Bhāvaviveka[110] Bodhisattva advocates the emptiness of the natures of all dharmas. Some assume that Dharmapāla[111] took the stance of the ultimate truth when he said that in the Tathāgata's holy teaching, raw substances and reflected images are both non-existent. This is because in the context of the ultimate truth, there are no words and so forth.

雖有如是四句差別、大唐三藏及護法宗、有其二義。一就實正教、唯本非影。本卽如來正所說故。二兼正俱說、通於本影、皆由如來說力起故。

[110] 清辯: Also known as Bhavya and Bhāviveka (ca. 490–570). An influential Madhyamaka scholar, originally from South India, who came to Magadha to study the Middle Way teachings of Nāgârjuna and Saṃgharakṣita. He was known for his usage of positive dialectic to support the theory of emptiness. In this he was distinguished from philosophical opponents such as Buddhapālita and Candrakīrti, both of whom denied the validity of the use of logical propositions that ended up affirming any sort of positive assertion. Bhāvaviveka's position would form the basic theme for Svātantrika, a branch of Madhyamaka that developed in the eighth century. He criticized the theories of Asaṅga, Vasubandhu, and Dignāga in the fifth chapter of his *Madhyamaka-hṛdaya*, also being critical of the theories of Dharmapāla, his contemporary. Although open debate between these two figures apparently did not occur, the controversy between them certainly did. [Source: DDB]

[111] 護法: Dharmapāla is understood through the influence of the *Cheng weishi lun* to be one of the ten great exponents of Yogâcāra in India, supposed to have been born in the middle of the sixth century C.E. He wrote a commentary on the *Thirty Verses on Consciousness-only* by Vasubandhu, which was later translated into Chinese by Xuanzang. He is especially well known for his assertion that consciousness is always manifested in both its subjective and objective aspects, as distinguished from Sthiramati, who understood the bifurcation of consciousness into subject and object to be wholly imaginary. His interpretations regarding the nature of consciousness became predominant in the Faxiang stream of Xuanzang and Kuiji. [Source: DDB]

Although the positions are categorized into four like this, the school of the Tripiṭaka of the Great Tang (Xuanzang) and of Dharmapāla have two interpretations. One is from the perspective of the teaching of reality, in which there is only raw substance and no reflected images; this is because raw substance is that which is properly explained by the Tathāgata. In the second theory both are properly included; this is because both arise according to the power of the Tathāgata's teaching.

問。若正教佛自說者、楞伽等說如何會釋。

Question: If this is the correct teaching as explained by the Buddha, how can it be reconciled with the teachings of the *Laṅkâvatāra-sūtra*[112] and so forth?

四卷楞伽第三卷云、「我從某夜得最正覺、乃至某夜入般涅槃、於其中間、不說一字。亦不已說當說、不說是佛說。」又、大般若第五百六十七云、「衆生各各謂佛獨爲說法。而佛本來無說無示。」又、五百七十一云、「諸佛菩薩、從始至終、不說一字。」

In the third fascicle of the four-fascicle *Laṅkâvatāra-sūtra* it says: "During the time between the night I attained supreme perfect enlightenment until the night I entered final nirvāṇa, I did not explain a single thing. Furthermore, I did not explain it in the past, and will not explain it in the

112 楞伽經: *Laṅkâvatāra-sūtra*; T 670,T 671, T 672. *Sūtra on (the Buddha's) Entering (the Country of) Lanka*, of which there were four translations into Chinese, three of which are extant. A text that held enormous influence among many schools in all regions of East Asia, including such disparate traditions as East Asian Yogâcāra, who considered it to be one of their six orthodox texts, and Chan, where it is associated with some of the early founders of the Chinese tradition. The *Laṅkâvatāra* contains criticisms of the Sāṃkhya, Pāśupata, and other Brahmanistic schools, and attempts to explain the points of potential conflation of Mahāyāna and Brahmanistic philosophy. Discussing a number of seminal theories generally held in common in Yogâcāra and Tathāgatagarbha discourse, the sūtra was instrumental in the formation of the Tathāgatagarbha flow of Mahāyāna thought. which greatly influenced the development of Chan. [Source: DDB]

future. Not-explaining is the Buddha's explanation" (T 670.16.498c17–19). In fascicle 567 of the *Mahāprajñāpāramitā-sūtra*[113] it says: "All sentient beings say that the Buddha alone explains the Dharma. Yet there is originally nothing that the Buddha explained or showed" (T 220.7.928b1–2). In fascicle 571 it says: "The buddhas and bodhisattvas, from beginning to end do not explain a single word" (T 220.7.948a9–10).

解云。不說有其三義。

Interpretation: "Not explained" can be understood in three ways.

一、依眞如離言說等種種相故、故言[不說]。是故四卷楞伽第三卷云、「何因說言'不說是佛說。' 佛告大慧、'我因二法故、作如是說。云何二法。謂緣自得法及本住法。'」又、十卷楞伽第五卷云、「一者依自身內證法、二者依本住法。」廣說如彼。

First, since, [the Buddha's teaching is] based on thusness and free from such signs as language and so forth—therefore it is said, "did not explain." Therefore, in the third fascicle of the four-fascicle *Laṅkâvatāra-sūtra* it says: "For what reason do you say 'not-teaching is the Buddha's teaching'? The Buddha said to Mahāmati: 'I make this sort of pronouncement based on two kinds of dharma (i.e., enlightenment). What are the two? They are the individually attained Dharma and the eternally abiding Dharma'" (T 670.16. 498c20–23). In the fifth fascicle of the ten-fascicle *Laṅkâvatāra-sūtra* it says:

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113 大般若波羅蜜多經: *Mahāprajñāpāramitā-sūtra*: 600 fasc.; T 220. A collection of sixteen sūtras, short and long, which articulate the doctrine of *prajñāpāramitā*; trans. Xuanzang. This massive work, filling three entire Taishō volumes, includes popular texts such as the *Heart Sūtra* and *Diamond Sūtra* and is one of the most complete collections of Prajñāpāramitā sūtras available. Xuanzang considered abridging his translation to avoid repetition, but was dissuaded by a dream, and thus translated the Prajñāpāramitā corpus in toto. Edward Conze has translated many different portions of this corpus (see bibliography at the end of chapter 3). Though taken from the Sanskrit, not Chinese versions of these texts, Conze's translations provide a sampling of the style and content of the Chinese versions. [Source: DDB]

"The first is the Dharma realized within oneself; the second is the originally abiding Dharma" (T 671.16.499a7–10). And so forth.

解云。經意、於一眞如、有其二義。一內自所證、二有佛無佛性相常住。如是眞如、離言說故、名爲[不說]。故彼四卷頌云、

Interpretation: The meaning of the sūtra is that the notion of singular thusness has two connotations. The first is thusness as personally realized; the second is the thusness always abiding as nature and characteristics, regardless of whether a buddha appears or not.[114] Since this thusness is free from language, it is said to be "unexplained." Therefore the verse in the fourth fascicle [of the *Laṅkâvatāra*] says:

爾時世尊、欲重宣此義、而說偈言。
我某夜成道 至某夜涅槃
於此二中間 我都無所說
緣自得法住 故我作是說
彼佛及與我 悉無有差別 (T 670.16.499a6–10)

Then, the World Honored One, wanting to restate the gist of this, spoke a verse, saying:
From the night I was enlightened, up to the night I achieved nirvāṇa
During the interim, there was absolutely nothing that I explained.
Because of the personally attained and the inherently abiding dharmas, I say this:
There is absolutely no difference between that buddha and myself.

114 有佛無佛性相常住: "Regardless of whether a buddha appears, nature and characteristics abide eternally." Whether or not a buddha is in the world, the nature and characteristics of all dharmas are always abiding, without change, increase or decrease, etc. This phrase is originally from the Northern edition of the *Mahāparinirvāṇa-sūtra* (T 374.12.567a18), but is found cited often in East Asian Mahāyāna Buddhist literature. [Source: DDB]

十卷第五、大同前頌。[第五句云、內身證法性]又、仁王經云、「無聽無說如虛空、法同法性、聽同說同、一切法皆如也。」又、天親菩薩波若論云、「若人言如來說法、則爲謗佛、不能解我所說法故。」此義云何。偈曰。

The fifth fascicle of the ten-fascicle [*Laṅkâvatāra*] says basically the same thing. [The verse in the fifth fascicle says: "personally realized [dharma]" and "[eternally abiding] dharma nature" (T 671.16.541c27).] Furthermore, the *Sūtra for Humane Kings* says: "Without listening and without speaking, it is like empty space. The dharma is the same as dharma-nature; listening is the same and speaking is the same. All dharmas are simply thus" (T 245.8.826b13–14). Furthermore, in Vasubandhu Bodhisattva's *Prajñā Treatise*[115] it says: "If a person says the Tathāgata expounds the Dharma, this is denigrating the Buddha, as he has not understood what I have taught" (T 1511.25.793a22–23). What does this mean? A verse says:

如佛法亦然 所說二差別
不離於法界 說法無自相

The Buddha's Dharma is also like this: its two distinct aspects that are articulated
Are never separated from the Dharma-realm; the Dharma that is explained has no special characteristics. (T 1511.25.793b1–2)

論自釋云、「二差別者、所說法及義。」解云。論意、化身如來、離眞如外無別自相。如佛、離眞如外、無別自相。所說教法及所說義、亦復如是。

The treatise's own exegesis says: "There is a distinction into two: the Dharma that is explained and its meaning." (Citation not located.)

Interpretation: The point of the treatise is that transformation-body

115 金剛般若波羅蜜經論: *Vajracchedikā-prajñāpāramitôpadeśa*. A commentary on the *Diamond Sūtra* by Vasubandhu; trans. Bodhiruci; 3 fasc.; T 1511;. This commentary is structured as notes by Vasubandhu attached to the verses of Maitreya. [Source: DDB]

tathāgatas, apart from thusness, have no specially distinguishing characteristics; just like the Buddha, who apart from thusness, has no specially distinguishing characteristics. The Dharma that is taught and the meaning that is explained are the same as this.

二、約諸佛所說無異、故言不說。故波若論云、「如經言、'須菩提、如來無所說法故。'」此義云何。無有一法唯獨如來說餘佛不說故。

The second interpretation [of "does not explain"] is from the perspective that there is no difference between what all the buddhas teach, and therefore he says he "does not explain" [anything]. Hence, the *Prajñā Treatise* says: "As the sūtra says: 'Subhūti, this is because the Tathāgata has no [special] Dharma to explain.'"[116] What does this mean? It means that there is no such thing as a teaching that is explained by the Tathāgata that is not also taught by other buddhas.

三、約墮文字法、故言不說。是故四卷楞伽第四云、「如來不說墮文字法。文字有無不可得故、除不墮文字。若有人言、如來說墮文字法者、此則妄說。法離文字故。是故諸佛及諸菩薩、不說一字、不答一字。」乃至廣說。又、彼復云、「大慧、若不說一切法者、教法則壞。教法壞者、則無諸佛菩薩緣覺聲聞。若無者誰說爲誰。」十卷第六、大同此說。故不繁述。

The third is the perspective wherein "not explaining" is so that people don't fall into the trap of words. Therefore, in the fourth fascicle of the four-fascicle *Laṅkâvatāra* it says:

The Tathāgata does not teach a dharma that falls into the trap of words. Since the existence and non-existence of words is indeterminable, he [also] rejects not being trapped in words. If someone says that the Tathāgata teaches a dharma that falls into the trap of words, this is a deluded

116 An summary of T 1511.25.786c23–25: 須菩提、佛說般若波羅蜜則非般若波羅蜜、須菩提、於意云何。如來有所說法不。須菩提言、世尊、如來無所說法。

interpretation, since the Dharma is free from words. Therefore the buddhas and bodhisattvas neither teach a single word, nor answer with a single word. (T 670.16.506c2–6)

And so forth. It also says:

Mahāmati, if I do not expound all dharmas, then the teaching of the Dharma will deteriorate. If the teaching of the Dharma deteriorates, then there will be no buddhas, bodhisattvas, pratyekabuddhas, or *śrāvakas*. Without [these sages] who will teach, and for whom? (T 670.16.506c7–9)

The sixth fascicle of the ten-fascicle edition says basically the same thing, so we won't repeat it unnecessarily.

准上經文、雖不能說墮文字法、而能宣說不墮文字三藏聖教。故維摩云、「夫說法者、無說無示、其聽法者、無聞無得。譬如幻士爲幻人說法。當建是意而爲說法。」

According to the above passages from the sūtras, even if the Buddha cannot teach a dharma that falls into the trap of words, he is able to expound a holy tripiṭaka teaching of not being trapped by words. Therefore the *Vimalakīrti-sūtra* says: "Now in the explaining of the Dharma, nothing is explained, and nothing is shown; for those who listen to the Dharma, there is neither hearing nor apprehension. It is like a magician expounding the Dharma for an illusory person. One should establish such an attitude in teaching the Dharma" (T 475.14.540a18–20).

又、兼正俱說、通本影者、如何會釋無性菩薩攝大乘論。彼文但用「聞者識上聚集顯現、以爲自性。」

Furthermore, how can the theory that includes both raw substance and reflected images be reconciled with what is written in the *commentary on the*

Mahāyānasaṃgraha by Asvabhāva Bodhisattva?[117] That text only uses "the listeners aggregate appearances on the surface of their consciousness, and take them to be essences."[118]

解云。護法不依彼論以爲定量、故不成難。又解、護法同無性說。彼無性意、許有三身色聲等德、亦能說法。故彼論云、「受用變化、卽是後得智之差別。」

Interpretation: Since Dharmapāla did not rely on that treatise as an authority, this does not constitute an objection. We can also interpret by saying that Dharmapāla's theory is the same as that of Asvabhāva. Asvabhāva acknowledges the attributes of the three bodies such as the form and sound, and also that these are able to expound the Dharma. Therefore that treatise says: "The enjoyment [body][119] and the transformation [body][120] re none other than distinctions in the subsequently-attained cognition."[121]

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117 The *Mahāyānasaṃgraha* 攝大乘論 is an anthology of Mahāyāna essays, ascribed to Asaṅga, that gives an overview of most of the important categories in the Yogâcāra system, including the eight consciousnesses, Consciousness-only, the three natures, affliction, two hindrances, buddha-bodies, and meditative practices that lead to liberation. It is a seminal text in the Yogâcāra tradition, of which three translations were done into Chinese. The text being cited in this instance is the commentary done by Asvabhāva, translated into Chinese by Xuanzang. [Source: DDB]

118 T 1598.31.380b9. The actual source text reads: 聞者識上直非直說、聚集顯現以爲體性。

119 受用身: One of the bodies of the Buddha, synonymous with 報身 (Skt. *saṃbhogakāya*). As the result of enlightenment, enjoyment of the Dharma and causing others to receive this enjoyment. This usually refers to the reception of enjoyment of the Dharma for oneself 自受用. The body that causes others to receive spiritual benefit is called 他受用 or 他受用身. [Source: DDB]

120 化身: Rendered by some scholars as "avatar," the transformation body is the provisional form of the Buddha (Skt. *nirmāṇa-kāya*). The transformation of the Buddha's body into the form of a sentient being in order to teach and save sentient beings. In addition to this form the buddhas manifest themselves in the Dharma-body 法身 and reward body 報身, adding up to three bodies. [Source: DDB]

121 T 1598.381c17–18: 二受用身、卽後得智; c21–22: 三變化身、卽是後得智之差別. 後得智: The knowledge attained as a result of enlightenment that the bodhisattvas use for the task of liberating other sentient beings (Skt. *pṛṣṭha-labdha-jñāna*). As contrasted with innate cognition 根本智. Buddhas and bodhisattvas are able to utilize their discriminating capacities after attaining

問。若爾、如何聞者識上聚集顯現以爲教體、而不說言見者識上所現色身以爲化身。

Question: If this is so, how is it that listeners take the aggregated images appearing on their consciousnesses as the essence of the teaching, yet it does not say that viewers take the form body displayed on their consciousness as the transformation body?

解云、影略互顯、據實身教皆有本影、故不相違。

Interpretation: This is because [the writer] has omitted [the mention of] images in expressing them by means of contrast. In reality, both the body and the teachings have raw substance and reflected images; hence there is no discrepancy.

問。等是影略、如何不說見者識相以爲二身。

Question: If images were omitted from the discussion in the same way, why is it not explained that the viewer cognizes characteristics as the two bodies?

解云、不必須通、不離難故。又解。教爲生解。聞者識相、親能生解、身出佛體。由斯且說佛色心等。

Interpretation: They are not necessarily the same, because of the [logical] problem of lacking an exclusion.[122] Further interpretation: The teaching gives rise to understanding. The cognition of characteristics by the listener directly produces understanding, and within one's own body one gives birth to the

enlightenment, but without reifying and appropriating notions regarding their own selfhood or the intrinsic reality of objects. [Source: DDB]

122 Taking 不離 as an equivalent to the technical term 無離, in Buddhist logic, one of the five fallacies that occurs as a result of an error in positive exemplification (Skt. *avyātireka*).

buddha-body. Based on this, we explain the Buddha's form, mind, and so forth.

問。聞者識上所變教體、爲是有漏、爲無漏耶。

Question: Is the essence of the teaching transformed on the surface of the listener's consciousness contaminated or uncontaminated?

大唐三藏釋云、「西方兩釋。一云無漏心變、定唯無漏。有漏心變、自有二義。横尅而言、名爲有漏、以有漏心所變境故。若從法界所流義邊、名爲無漏。無性論宗、多依此釋。一云有漏心所變者、定是有漏。若無漏心所變相者、定唯無漏。」雖有兩說、大唐三藏、護法菩薩、意存後說。故成唯識論第十卷云、「見相二分、有漏無漏、定是同性。善等三性、不必同性。三性因緣、雜引生故。」[123]

The Great Tang Tripiṭaka explains this, saying:

The Indian scholars explain it both ways. One group says that the transformations of an uncontaminated mind are definitely only uncontaminated. In the case of the transformations of a contaminated mind, there are two interpretations. Generally speaking, it should be regarded as contaminated, since they are objects transformed by a contaminated mind. But if it is understood from the perspective of what issues into the experiential realm, it is said to be uncontaminated. Most of those who follow the tradition of Asvabhāva's commentary [on the *Mahāyānasaṃgraha*] follow this interpretation. The other group says that the transformations of a contaminated mind are definitely only contaminated. In the case of the marks transformed by an uncontaminated mind, they are definitely only uncontaminated.

123 The full citation reads: 此諸身土若淨若穢無漏識上所變現者。同能變識俱善無漏。純善無漏因緣所生。是道諦攝非苦集故。蘊等識相不必皆同。三法因緣雜引生故。有漏識上所變現者同能變識皆是有漏。純從有漏因緣所生是苦集攝。非滅道故。善等識相不必皆同。三性因緣雜引生故。蘊等同異類此應知。不爾應無五十二等。然相分等依識變現。非如識性依他中實。不爾唯識理應不成。許識內境俱實有故。或識相見等從緣生。俱依他起虛實如識。(T 1585.31.58c27–59a8).

Despite the existence of these two interpretations, the understanding of the Tripiṭaka of the Great Tang and the Bodhisattva Dharmapāla follows the latter interpretation. Therefore in fascicle ten of the *Cheng weishi lun* it says: "In terms of their being contaminated or uncontaminated, the two parts [of cognition] of subjective and objective are definitely of the same quality. But when it comes to the three karmic moral qualities of wholesome, unwholesome, and indeterminate, they do not have to be the same, since the causes and conditions of the three natures are mixed together in the course of production."

問。有漏變正教、正教成有漏、無漏變邪教、邪教應無漏。
解云、許亦無失。無漏變故。

Question: Could it be the case that something that is contaminated can manifest a correct teaching, and that a correct teaching produces something contaminated; or that something uncontaminated turns into a mistaken teaching and a mistaken teaching accords with something uncontaminated?

Explanation: This can indeed be accepted as not incorrect, since the uncontaminated changes.

問。教有邪正殊。皆通漏無漏。或可、人有凡聖異、皆通聖非聖。

Question: The teachings are distinguished between mistaken and correct. Does this mean that they are all both contaminated and uncontaminated? If we accept this, since people are distinguished into worldling and sage, should they both be called sages and non-sages?

解云、許亦無失、以能變心通二種故。言說法差別者、自有二種。一約三身者、二依諸土。[124]

[124] The source text has 諸知, but since the later discussion will be on buddha-lands, rather than on cognition, we have changed this to 諸土.

Explanation: This is also admissible as not being mistaken, since the subjectively transforming mind includes both kinds. When it is said that there are distinctions in the articulation of the Dharma, this is said from the perspective of there being two kinds. One is from the perspective of the three bodies, the second is from the perspective of lands.

問。依何身而能說法。

Question: Relying on what bodies is the Dharma taught?

答、薩婆多宗、佛有二種。一者生身佛、謂父母所生有漏身。二法身佛、謂五分法身。生身說法、而非法身。入觀位中不說法故。依經部宗、亦有二身、皆能說法。彼宗無漏能發音聲說聖教也。今依大乘、具有三身。說與不說、有其四句。

Answer: In the Sarvâstivāda system, the Buddha has two kinds of bodies. The first is his earthly body, which is the contaminated body received from his father and mother. The second is the Dharma body—i.e., the five-part Dharma body.[125] It is the earthly body that expounds the Dharma, and not the Dharma body. This is because he does not expound the Dharma while in the state of meditation. The Sautrāntikas also teach two bodies, both of which are able to teach. In this school, the uncontaminated ability to articulate sounds is called the holy teaching. Now here we will follow the Mahāyāna teaching, which includes the three bodies. Regarding which bodies teach and which do not, there are four cases.

一、一說二不說。謂受用身、爲受法樂、能自說故。非法身者、無言說故。亦非化身、非眞說故。或可化身非餘二身。無言說故、無所爲故。雖他受用對機說法、而

125 五分法身: The five attributes of the spiritual body of the Tathāgata, attained either at the stage of no further training 無學位 or at Buddhahood. The meaning of this term is that the body naturally contains the following five virtuous aspects: morality body 戒身, concentration body 定身, wisdom body 慧身, liberation body 解脫身, and body with full awareness of the state of liberation 解脫知見身. [Source: DDB]

實是化。

In the first case, one body teaches and [the other] two do not teach. This is the enjoyment body, which experiences the bliss of the Dharma, and is thus able to teach without prompting. It is not the Dharma body, which lacks verbal expression. It is also not the transformation body, which does not actually preach. Some say that it is the transformation body that teaches and not the other two, based on the view that they lack language, and have no form. Even though the body for enjoyment of others teaches according to the capacity of the listeners, it is actually the transformation body.

二、二說一不說。謂佛法身、及受用身。內證聖行境界故、受用法樂故。或可受用、變化、皆能說法、而非法身、無言說故。

The second position is that two bodies teach and [the other] one does not. In this case the two are the Buddha's Dharma body and enjoyment body. This is because it is with these bodies that he personally realizes the field of holy activity and experiences the bliss of the Dharma. There is also the position that the two teaching bodies are the enjoyment and transformation bodies, and not the Dharma body, since it lacks [the capacity of] verbal expression.

三、三皆說法。如十卷楞伽第二卷說、「法身說法者、內證聖行境界故。報佛說法者、說一切法自相同相故。化佛說法者、說六度等。」乃至廣說。四卷楞伽第一卷說、大同前說。

The third position is that all three bodies expound the Dharma. As it says in the second fascicle of the ten-fascicle *Laṅkâvatāra-sūtra*: "The Dharma body expounds the Dharma—because it personally realizes realization of the field of holy activity. The reward body expounds the Dharma—because it teaches all marks of distinction and sameness. The transformation body expounds the Dharma, because it teaches the six perfections and so forth."[126]

126 A summary of T 671.16.525b16–c6, which reads in full as follows: 復次大慧、法佛報佛說一切法

And so forth. The teaching given in the first fascicle of the four-fascicle *Laṅkâvatāra-sūtra* is basically the same as this.

四、三皆不說。所以者何。眞如法身無言說故、自受用身無所爲故、變化身等非眞說故。

The fourth position is that none of the three bodies expound the Dharma. Why? Because the true Dharma body lacks verbal expression, because the self-enjoyment body has no purpose, and because the transformation body and so forth do not deliver the truth.

然佛地論、且依說義、略敍三說。故佛地論第一卷云、「受用變化二佛土中、今此淨土、何土所攝。說此經佛、爲是何身。有義、化土化身說法、有說、受用土受用身說法。」

The **Buddhabhūmi-śāstra*[127] also follows this interpretation, outlining the

自相同相故、因自心現見薰習相故 ,因虛妄分別戲論相縛故、如所說法無如是體故。大慧、譬如幻師幻作一切種種形像、諸愚癡人取以爲實、而彼諸像實不可得。復次大慧, 虛妄法體依因緣法、執著有實分別而生。大慧、如巧幻師依草木瓦石作種種事、依於呪術人工之力、成就一切衆生形色身分之相名幻人像。衆生見幻種種形色、執著爲人而實無人。大慧、衆生雖見以爲是人、無實人體。大慧、因緣法體隨心分別亦復如是、以見心相種種幻故。何以故。以執著虛妄相因分別心熏習故、大慧、是名分別虛妄體相。大慧、是名報佛說法之相。大慧、法佛說法者、離心相應體故,內證聖行境界故。大慧、是名法佛說法之相。大慧、應化佛所作應佛說施戒忍精進禪定智慧故、陰界入解脫故、建立識想差別行故, 說諸外道無色三摩跋提次第相。大慧、是名應佛所作應佛說法相。

127 佛地經論: By Bandhuprabha et al.; trans. Xuanzang in 650; 7 fasc.; T 1530. One of the most important works for the formulation of the mature form of Weishi doctrine in East Asian Buddhism. Contains detailed explanations of Yogâcāra concepts such as the five capacities of beings, four forms of purified cognition, three natures, two hindrances, and so forth. The author explains the five kinds of dharma taught in the *Buddhabhūmi*, in the form of combined commentaries on the *Buddhabhūmi*. Since some of the passages reappear in the *Cheng weishi lun*, some speculate that these parallel passages should be attributed to Dharmapāla (though neither this text nor the *Cheng weishi lun* explicitly makes this attribution). Wonhyo's *Ijang ui* also makes numerous unreferenced statements that appear to be from this text, although he doesn't cite it by name (which is odd in this case, since in the same sections he explicitly cites the *Yogâcārabhūmi-śāstra*, the *Mahāyāna-saṃgrāha*, and other

[position of all] three bodies teaching. Therefore, it says in the first fascicle of the *Buddhabhūmi-śāstra*:

> Between the two buddha-lands of enjoyment and transformation: in which is this pure land to be included? And what body is manifested by the buddha who teaches this sūtra? There is an interpretation that the Dharma is expounded by the transformation body [buddha] in a transformation land; there is also an interpretation that the Dharma is expounded by an enjoyment body [buddha] in an enjoyment land. (T 1530.26.292c5–12)

廣說如彼。如實義者、釋迦牟尼、說此經時、地前大衆、見變化身、居此穢土、爲其說法。地上大衆、見受用身、居佛淨土、爲其說法。所聞雖同、所見各別。具說如彼。准如實義、於三身中、二身說法、而非法身。依土差別者。

The text goes on in detail on this point. The true interpretation is that when Śākyamuni delivered this sermon, those in the assembly who at the ranks prior to the *bhūmis* saw his transformation body abiding in this defiled land, expounding the Dharma. Those in the great assembly who were in the *bhūmis* saw his enjoyment body, abiding in the Buddha's Pure Land, expounding the Dharma. Even though what was heard was the same, the members of each group saw differently. Fully explained, it is like that. Following this true interpretation, among the three bodies, it is these two that expound the Dharma, and not the Dharma body. They are distinguished according to the land [in which they teach].

依楞伽經、有十種說法。一語言說法、乃至第十動身說法。故十卷經第四卷云、「大慧復言、'世尊有語言說、應有諸法。若無諸法、應無言說。' 佛告大慧、'亦有無法而有言說、如兎角等。大慧、兎角非有非無、而有言說。故汝所難此義已

works). A Tibetan translation of a commentary to the *Buddhabhūmi* also parallels passages in this text; Tibetans attribute that commentary to Śīlabhadra, the head of Nālanda while Xuanzang was there. [Source: DDB]

破。大慧、非一切佛土言語說法。何以故。有佛國土、直視不瞬口無言說、名爲說法。[四卷楞伽云瞻視顯法]有佛國土、直示相名爲說法。[四卷楞伽或有作相]有佛國土、但動眉相名爲說法。[四卷楞伽或有揚眉]有佛國土、唯動眼相名爲說法[128]。[四卷楞伽或有動精]有佛土、嘆[129]名爲說法。[四卷亦同]有佛國土、欠名爲說法[130]。[四卷亦同]有佛國土、咳[131]名爲說法。[四卷云或謦咳]有佛國土、念名爲說法。[四卷經云或念剎土]有佛國土、動身名爲說法。[四卷云或動搖]'」

According to the *Laṅkâvatāra-sūtra*, there are ten kinds of "expounding the Dharma." These range from number one, "expounding the Dharma through language," to number ten, "expounding the Dharma through bodily movements." Hence, in the fourth fascicle of the ten-fascicle rendition of the sūtra it says:

Mahāmati further said, "World Honored One, if there are linguistic expressions, dharmas must exist. If there are no dharmas, there should be not be any linguistic expressions." The Buddha responded to Mahāmati: "It is also the case that there are inexistent dharmas, yet which have linguist expression, such as the horns on a rabbit and so forth. Mahāmati, rabbit's horns are neither existent nor inexistent, and yet they are verbally expressed. Therefore the point of your object is already refuted. Mahāmati, it is not the case that in all buddha-lands the Dharma is expounded through linguistic expressions. Why not? There are buddha-lands where [that buddha teaches] by gazing unblinkingly, without a word coming out of his mouth, and it is called expounding the Dharma. [The four-fascicle *Laṅkâvatāra* says: "gazing, reveals the Dharma."]. There are buddha-lands where bodily gestures are called expounding the Dharma. [The four-fascicle *Laṅkâvatāra* says "makes gestures."] There are buddha lands where simply moving the eyebrows is called expounding the Dharma.

128 Here adding the logograph 法 according to the source text.

129 The *Laṅkâvatāra-sūtra* has 笑 instead of 嘆 (T 671.16.534c2).

130 The text in the *Laṅkâvatāra-sūtra* has the logograph 呿 after 欠 (T 671.16.534c2).

131 Following the source text, changing 咳 to 咳.

[The four-fascicle *Laṅkâvatāra* says "raising the eyebrows."] There are buddha-lands where merely indicating with the eyes is called expounding the Dharma [The four-fascicle *Laṅkâvatāra* says: "moving the spirit."] There are buddha lands where praising is called expounding the Dharma. [The four-fascicle *Laṅkâvatāra* concurs here.] There are buddha-lands where yawning is called expounding the Dharma. [The four-fascicle *Laṅkâvatāra* concurs here.] There are buddha-lands where clearing the throat is called expounding the Dharma.[132] There are buddha-lands where mindfulness is called expounding the Dharma. [The four-fascicle *Laṅkâvatāra* says "mindfulness of buddha-lands."]. There are buddha-lands where bodily movements are called expounding the Dharma. [The four-fascicle *Laṅkâvatāra* says "Shake, or tremble."]"[133]

又、維摩經第三卷云、「有以光明而作佛事、或以菩薩、或佛化人、或菩提樹、或以衣服臥具、或以飯食、或以園林臺觀、或以三十二相八十隨好、或以佛身、或以虛空、或夢喩等、或以音聲語言文字、而作佛事。或有佛土、寂漠無言無說、無示無識、無作無爲、而作佛事。如是阿難、諸佛威儀進止、諸所施爲、無非佛事。」

In the third fascicle of the *Vimalakīrti-nirdeśa-sūtra* it says:

There are cases where buddha-works are conducted by means of the buddha's luminosity; buddha-works are also conducted by \s, by the people that are converted by the buddha, by the bodhi tree, by clothing and bedding, by foodstuffs, by the observation platform in a park, by the thirty-two major and eighty minor marks, by the buddha-bodies, by dream metaphors, and so forth; by voice, words, and letters. There are also buddha-lands where buddha-works are conducted with silence, lacking words and explanations, without signs or consciousness, without activity or goal-orientation. In this way, Ānanda, with all the buddhas' bodily

132 The source text has the compound word 謦咳 for this.

133 The text from the four-fascicle translation is found at T 670.493a27–493b1. The full passage from the ten-fascicle version of the *Laṅkâvatāra* is found at T 671.16.534b19–534c4.

deportments, their going and stopping, and all of the things that they carry out, there are none that are not buddha-works.[134]

若廣分別、如無垢稱第五卷說。所以如是諸教異者、依大乘宗、汎論說法、略有四義、一語言說、如佛地論、二身說法、而非法身。二、生解說法、亦通法身、如楞伽經、三、依土差別、十種說法、如楞伽經、四、諸佛進止諸所施爲、乃成無量、如維摩等。各有所據、故不相違。或可佛事顯利益事、非唯說法。

For the extensive articulation of this point, you should see explanation in the fifth fascicle of the *Impeccable Name Sūtra* (Xuanzang's translation of the *Vimalakīrti*). These kinds of variations in doctrine are interpreted from four main perspectives according to general Mahāyāna theory: (1) that of verbal expressions, such as in the *Buddhabhūmi-śāstra*, where the first two buddha bodies expound the Dharma, but not the Dharma body. (2) that of the production of understanding that expounds the Dharma, which also includes the Dharma body, as in the case of the *Laṅkâvatāra-sūtra*; (3) that of the ten ways that the Dharma is expounded according to distinctions in lands, as explained in the *Laṅkâvatāra-sūtra*; (4) That of the Dharma's being expounded in all of the Buddha's activities of going and stopping. As explained in the *Vimalakīrti-nirdeśa-sūtra*, these are numberless. Each of these interpretations is made according to its own perspective, and therefore there is no contradiction among them. Some allow for the buddha-works, expressed as works that bring benefit—they are not limited to verbal explanations of the Dharma.

問。上諸說皆有名等、爲不定耶。

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134 This citation is abbreviated from the full text, which reads: 世尊、如此香飯能作佛事。佛言、如是如是。阿難、或有佛土以佛光明而作佛事、有以諸菩薩而作佛事、有以佛所化人而作佛事、有以菩提樹而作佛事、有以佛衣服臥具而作佛事、有以飯食而作佛事、有以園林臺觀而作佛事、有以三十二相八十隨形好而作佛事、有以佛身而作佛事、有以虛空而作佛事。衆生應以此緣得入律行, 有以夢幻影響鏡中像水中月熱時炎如是等喩而作佛事、有以音聲語言文字而作佛事、或有清淨佛土寂寞無言無說無示無識無作無爲而作佛事。如是阿難、諸佛威儀進止、諸所施爲無非佛事 (T 475.14.553c16–28).

Question: Do all of the above theories each admit of words and so forth? Or is this not determined?

解云、不定。法身說法及虛空等能生解故、名爲說法。而無名等、諸無爲法、無分位故。若其無說無示等者、寂嘿心上、假立名等、於理無失。有爲心等、有分位故。

Answer: It is not determined. "The Dharma body expounding the Dharma," and space and so forth are able to produce understanding; therefore they are said to expound the Dharma. Yet the reason that they are said not to have words and so forth is because unconditioned dharmas have no distinct status. In the case of "not explaining, not indicating" and so forth, when words and so forth are metaphorically designated on the surface of the silent mind, there is no error in regard to the principle. This is because conditioned states of mind and so forth have distinct status.

3. *Impeccable Name Sūtra* Exegesis Proper, Following the Text (from the section on "Three Vehicles and Becoming Buddha")

3.1. Sūtra

復次勝義生、諸聲聞乘種姓有情、亦由此道此行迹故、證得無上安隱涅槃。諸獨覺乘種姓有情、諸如來乘種姓有情、亦由此道此行迹故、證得無上安隱涅槃。

Next, Paramârthasamudgata, sentient beings with the seed nature of the *śrāvaka* vehicle, who follow this path and this course, will attain unsurpassed calm nirvāṇa. Sentient beings with the seed nature of the pratyekabuddha vehicle and sentient beings with the seed nature of the Tathāgata vehicle who also follow this path and this course attain unsurpassed calm nirvāṇa.[135]

135 T 676.16.695a13–17.

3.2. Commentary

釋曰、此下第四約三無性、辨一乘義衍。於中有三。初約聖道辨一乘義。次善男子下、明趣寂聲聞定不成佛。後若迴向下、明迴向聲聞定得成佛。總釋意云、第一段中、約三種姓、如來方便、說爲一乘、就實正理、具有三乘、各證無餘究竟涅槃。勝鬘經意、亦同此說。

Explanation: In the below fourth section, the meaning of the One Vehicle is analyzed from the perspective of the three non-natures. Within this section there are three subsections. The first analyzes the meaning of the One Vehicle from the perspective of the holy path. Next, the subsection after "Sons of good families" clarifies that those *śrāvakas* who are set on extinction do not become buddhas. Finally, the subsection after "If you change your orientation … " clarifies that *śrāvakas* [who are now] dedicated to enlightenment definitely become buddhas. The point of the general explanation states that the content of the first level is from the perspective of the three seed-natures, a teaching of skillful means by the Tathāgata. The teaching of the One Vehicle, from the perspective of reality, includes the three vehicles, each of which realizes remainderless final nirvāṇa.[136] The point of the *Śrīmālā-sūtra*[137] is the same as is explained here.

136 無餘涅槃: Or nirvāṇa without remainder, or nirvāṇa without residue. Unconditioned, unlimited nirvāṇa; the state of total liberation from all physical and mental conditions. This is contrasted to nirvāṇa with remainder 有餘涅槃, where the body still exists. One of the four kinds of nirvāṇa in Yogâcāra, wherein the afflictive hindrances in the mind are cut off, and the body that is composed of the five aggregates is extinguished. Therefore there is nothing remaining to depend upon. In this nirvāṇa, all afflictive hindrances are destroyed, so it can be attained by *śrāvakas* and pratyekabuddhas. [Source: DDB]

137 勝鬘經: *Śrīmālādevī-siṃha-nāda-sūtra*; trans. into Chinese in 436 CE by Guṇabhadra (394–468); 1 fasc.; T 353. This sūtra is one of the main early Mahāyāna texts that taught the theories of (1) innate enlightenment in the form of the tathāgatagarbha and (2) the One Vehicle, through the words of the Indian Queen *Śrīmālā*. The notion of tathāgatagarbha is then taken up as a central topic in such texts as the *Ratnagotravibhāga*, the *Laṅkâvatāra-sūtra*, the *Awakening of Mahāyāna Faith*, etc. It has been translated into English by Alex and Hideko Wayman as *The Lion's Roar of Queen Śrīmālā*, and by Diana Paul as *The Sūtra of Queen Śrīmālā of the Lion's Roar*. [Source: DDB]

第二段意、定性二乘、唯證二乘無餘涅槃。必無後時得成佛義。故瑜伽云「二乘所證無餘涅槃、唯有眞如清淨法界。」第三段意、不定種姓、迴向聲聞必當成佛。是故法華方便品說、爲二乘種姓、理實決定得成佛果。若依此說、方便說三、就實爲一。故法華云、「十方佛土中、唯有一乘法。無二亦無三、除佛方便說。」法華勝鬘、各據一義。今此一部義俱有、故解深密是最了義。[義如別章]

In the second level of interpretation the two vehicles of fixed nature[138] only realize the remainderless nirvāṇa of the two vehicles. There is definitely no doctrine of their becoming buddhas at a subsequent time. Therefore the *Yogâcārabhūmi-śāstra* says: "The remainderless nirvāṇa realized by adherents of the two vehicles only includes the pure experiential realm of thusness."[139] In the third level of interpretation, *śrāvakas* of indeterminate nature who have been converted will definitely become buddhas. Therefore the *Lotus Sūtra's* chapter on Skillful Means says that those who have the natures of the two vehicles, will, in actuality, definitely attain Buddhahood. According to this interpretation, three vehicles are taught as an expedient, but in actuality there is only one. Therefore the *Lotus Sūtra*[140] says: "Through the buddha-

138 定性二乘: The two vehicles of fixed nature are those for practitioners whose proclivities regarding spiritual attainment are fixed on the predilections of the two non-Mahāyāna adherents of *śrāvaka* (direct disciples) and pratyekabuddhas (solitary realizers). These are the first two of the five natures taught in Yogâcāra; the characteristic of these practitioners is that they are able to fully eliminate the afflictive hindrances (Skt. *kleśâvaraṇa*) through the early Indian Buddhist practices of contemplation of the four truths and dependent arising, but because of their incomplete understanding of the emptiness of objective phenomena, they are unable to eliminate the cognitive hindrances (Skt. *jñeyâvaraṇa*) and attain complete enlightenment. Those with the proclivity for bodhisattvahood are able to do this. [Source: DDB]

139 Citation not located.

140 法華經 (Skt. **Saddharma-puṇḍarīka-sūtra*): *Miaofa lianhua jing* 妙法蓮華經; trans. Kumārajīva 鳩摩羅什; T 262. This is one of the most popular scriptures in the East Asian Buddhist tradition, especially known for its stories and parables. It is also known for several teachings that, though not necessarily unique to it, are prominent in it: especially the idea that everyone has a potential to become a buddha, later understood to be "Buddha nature" 佛性; "skillful means" 方便, according to which buddhas and those representing them use a great variety of appropriate and creative teaching methods according to the capacities of their listeners; the One Buddha Vehicle 一佛乘, according to

worlds of the ten directions, there is only the Dharma of the One Vehicle. There are neither two nor three—these others are skillful teachings offered by the Buddha" (T 262.9.8a17–19). The *Lotus Sūtra* and the *Śrīmālā-sūtra* each interpret from their own perspective. Since the *Saṃdhinirmocana-sūtra* fully includes this partial interpretation in its own doctrine, it is said to contain the definitive interpretation. [This interpretation is like that in the separate chapter.]

就初段中復分爲三。初明三乘各證自乘無餘涅槃。次約聖道方便說一。後明理實三乘差別。

In the first paragraph there are again three. The first clarifies that [the adherents of] each vehicle attain their own remainderless nirvāṇa. The second takes the perspective of the holy path, skillfully teaching the One [Vehicle]. The third clarifies the distinctions in the three vehicles from the perspective of reality.

此卽第一、謂三乘種姓、各以無性妙清淨道、證無餘依妙涅般界。然彼聖道能通義故、名之爲道。卽彼聖道諸聖遊履、亦名行迹。由此道迹、離諸煩惱有漏苦身、證得常住寂滅之樂。是故說爲安隱涅槃。

As for the first interpretation, the implication is that those with the natures of the three vehicles each realize the state of remainderless marvelous nirvāṇa through the natureless pure path. Yet since this holy path has the meaning of "traversability," it is called "path." Thus, this holy path is that which all the sages have traversed, and so it is also called "the tracks of their wanderings." Since this path and traces are free from the afflicted, contaminated, suffering body, one realizes the state of eternally quiescent bliss. Therefore it is called tranquil nirvāṇa.

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which the great variety of skillful means all serve the one purpose of leading all to become buddhas; and the extraordinarily long lifetime of the Buddha, giving rise to the notion of Eternal Buddha 久遠佛. [Source: DDB]

3.3. Sūtra

一切聲聞獨覺菩薩、皆共此一妙清淨道。皆同此究竟清淨、更無第二乘。依此故、密意說言唯有一乘。

All *śrāvakas*, pratyekabuddhas, and bodhisattvas share in this single marvelous pure path. All experience this same perfect purity, and there is no second vehicle. Because of this, I have secretly said that there is only one vehicle (T 676.16.695a18–20).

3.4. Commentary

釋曰、此卽第二方便說一。言聲聞者、諸佛聖教、聲爲上首。從師友所、聞此教聲、展轉修證。永出世間、小行小果、故名聲聞。言獨覺者、常樂寂靜。不欲雜居、修加行滿、無師友教、自然獨悟、永出世間、中行中果、故名獨覺。或觀待緣而悟聖果、亦名緣覺。言菩薩者、怖求大覺、悲愍有情。或求菩提、志願堅猛。長時修證、永出世間、大行大果、故名菩薩。具如瑜伽釋論廣解。

Explanation: This is the expedient explanation of One Vehicle in the second level. As for the meaning of *śrāvaka* (voice-hearer), voice is taken to be paramount in all the Buddhist scriptures. They hear the voice of the teaching from their teachers and friends, and follow it up with practice and realization. Long departed from the secular world, they engage in minor practices, and attain minor results. Therefore they are called “voice-hearers.” Those who are called pratyekabuddhas always enjoy quiescence. Having no taste for the hustle-bustle of worldly affairs, they apply themselves in practice to the maximum. Without the instructions of teachers or friends, they awaken independently of their own accord. They engage in middling-level practices and achieve middling-level results; hence they are called “self-enlightened.” Or, since they awaken to the holy realization by contemplating dependent arising, they are called “enlightened by contemplation on dependent arising.” Those who are called bodhisattvas, hesitant in seeking great enlightenment, have pity on sentient beings. If they do seek bodhi, they are adamant in their

aspiration. Having spent a long time in practice and realization, they long depart from the secular world. Their practices are great and their achievement is great; therefore they are called bodhisattvas. This is explained in full in the *Yogâcārabhūmi-śāstra-kārikā*.[141]

總說意云、謂彼三乘皆共此一妙無性道、卽說此道、名究竟淨。唯有此道、更無第二。故約一道、說爲一乘。故深密云、「唯有一清淨道更無第二、而不別說究竟清淨。」故知究竟清淨卽是妙清淨道也。又云、一言自有三種。一道一故名一。二果一故名一。三理一故名一。

The general interpretation is that these three vehicles all share in the one marvelous natureless path, and thus this path is taught, being called perfectly pure. There is only this path, and no second. Hence, from the perspective of this one path it is said that there is one vehicle. Thus the *Saṃdhinirmocana-sūtra* says: "There is only one pure path, and no second path, yet there is no separate explanation of perfect purity" (T 676.16.671c18). Hence we know that this perfect purity is none other than this marvelous pure path. Furthermore, from the word "one" there are three kinds. First, the path is one, and therefore it is called one. Second, the achievement is one, and therefore it is called one. Third, principle is one, and therefore it is called one.

今依此文、有其二種。妙清淨道卽是道一、究竟清淨卽是果一。依此二一、更無第二。故深密意說唯有一乘。而不同下第四卷中、約理無別故說一乘。然一乘者、唯一佛乘。故勝鬘經云、「聲聞緣覺皆入大乘、大乘卽佛乘也。」又、法華經云、「十方佛土中、唯有一乘法。無二、亦無三。」或可法身以明一乘。故法華論云、「以如來法身與聲聞法身法身無異、故與授記。」後當分別。此卽六中帶數釋也。

141 瑜伽師地論釋: By Jinaputra; trans. Xuanzang in 650; 1 fasc.; T 1580. The oldest surviving commentary on the *Yogâcārabhūmi-śāstra*. Jinaputra, who lived during the 6–7th centuries, is understood as having been a student of Dharmapāla and one of the ten masters of Yogâcāra whose discourse informs the *Cheng weishi lun*. This work addresses some of the major themes of the *Yogâcārabhūmi*, such as the explanation of the seventeen stages. [Source: DDB]

Now, according to this sentence, there are two kinds [of meaning of "one"]. The marvelous pure path is the path Sthat is one; ultimate purity is the achievement that is one. Depending on these two "ones," there is no second. Therefore it is explained that at the most profound level there is only one vehicle. Yet this is not the same as the discussion in the fourth fascicle below, where the oneness of the vehicle is explained from the perspective of the principle of non-distinction. Yet this One Vehicle is nothing but the One Buddha Vehicle. Therefore the *Śrīmālā-sūtra* says: "Śrāvakas and pratyekabuddhas all enter the Great Vehicle. The Great Vehicle is the Buddha Vehicle." (T 353.12.220c19–20) Also, the *Lotus Sūtra* says: "The buddha-lands in the ten directions have nothing but this Dharma of the One Vehicle. There are not two, nor three" (T 262.9.8a17). Some take the Dharma body to express the One Vehicle. Thus the *Saddharmapuṇḍarīkôpadeśa*[142] says: "Since there is no difference in dharma-bodies between the Dharma body of the Tathāgata and the Dharma body of the *śrāvakas*, they are given the assurance [of future enlightenment]."[143] After this it should be distinguished. This is what is known as an enumerative compound word[144] from among the six kinds of categories of compound words.

論體性者, 若受用身、四智心品所攝蘊等、以爲體性。若就法身、眞如爲體。總相出體、於一乘門教理行果以爲一乘。然此一乘聖教甚多、譯者非一、意趣深遠。是故新舊競興諍論。

142 妙法蓮華經憂波提舍: *Miaofa lianhua jing youbotishe*; trans. Bodhiruci and Tanlin; 2 fasc.; T 1519, 1520. A short commentary on the *Lotus Sūtra*, attributed to Vasubandhu. This is the only surviving commentary on the *Lotus Sūtra* that is of Indian provenance. This commentary focuses on the Preface and the chapters on Skillful Means and Parables. Another translation of this work was made by Ratnamati of the Wei dynasty and is known as the *Fahuajing lun* 法華經論. See Abbott, "Vasubandhu's Commentary." PhD diss. UC Berkeley, 1985. [Source: DDB]

143 The full text reads: 以佛法身聲聞法身平等無異故與授記 (T 1520.26.9a1–2).

144 帶數釋 (Skt. *dvigu*): A compound in which the first element is a numeral (like "three vehicles," "five aggregates," etc.). [Source: DDB]

In discussing what is essential from the perspective of the enjoyment body, the aggregates and so forth that are subsumed in the mental functions of the four forms of purified cognition[145] are taken as essential. From the perspective of the Dharma body, thusness is essential. If the essence is shown as a whole, in the one vehicle approach, the teaching, theory, practice, and reward are taken as the One Vehicle. Yet the holy teachings of this One Vehicle are exceedingly numerous; the translations differ, and the meanings are extremely profound. Hence the positions of the older and newer translations are at odds with each other.

一、眞諦等一類諸師、依法華等諸經及論、皆作此說。「一切衆生皆有佛性。」故涅槃經第七卷云、「‘二十五有有我不耶。佛言、‘善男子、我者卽是如來藏義。一切衆生悉有佛性、卽是我義。’ 又、第二十五云、「衆生佛性不一不異。諸佛平等 猶如虛空。一切衆生、同共有之。「[此說理性]」

First, scholars who think like Paramârtha,[146] relying on the *Lotus Sūtra* and

145 四智 (Skt. *catvāri-jñāni*): In Yogâcāra, the four kinds of pure cognition attained upon the full enlightenment of the Buddha, first introduced in Asaṅga's *Mahāyānasaṃgraha*. These are (1) "mirror cognition" (Skt. *ādarśa-jñāna*) 大圓鏡智, the purified form of the eighth consciousness, the *ālayavijñāna*; (2) "cognition of equality in nature" 平等性智 (Skt. *samatā-jñāna*), the purified form of the seventh consciousness, the manas; (3) "wondrous observing cognition" 妙觀察智 (Skt. *pratyavekṣa-jñāna*), the purified form of the sixth consciousness, the *mano-vijñāna*; and (4) "cognition with unrestricted activity" 成所作智 (Skt. *kṛtya-anusthāna-jñāna*), the purified form of the five sense consciousnesses. [Source: DDB]

146 眞諦: A scholar-monk (499–569) of Brahman background from Ujayinī in the Avanti region of Western India, who became one of the "four great translators" in Chinese Buddhist history. After traveling throughout India, he had been staying in Funan (present-day Cambodia). In 546, in response to the invitation of the emperor Wu of Liang (r. 502–549) of the southern court, he went to Jiankang, where he undertook the translation of Buddhist texts—a project seen by Wu as a way of bringing peace to a land long torn by military struggles. After the emperor's demise, political conditions in the Liang deteriorated rapidly, and since they did not stabilize during Paramârtha's career, he regularly moved from place to place, and so was rarely able to enjoy working with a stable team for extended periods. Thus, the sixty-four works in 278 fascicles that he translated are nothing short of an amazing output. Among these translations were such influential scriptural texts as the

other related scriptures state that "all sentient beings without exception have the Buddha-nature." Therefore, in the seventh fascicle of the *Nirvāṇa Sūtra*[147] it says: " 'In the twenty five stages of existence,[148] is there a self or not?' The Buddha said: 'Sons of Good Families, the word 'self' means 'tathāgatagarbha.' All sentient beings without exception possess the Buddha-nature. This is the meaning of 'self' " (T 374.12.407b7–10). In the twenty-fifth fascicle it says: "Sentient beings and Buddha-nature are neither the same nor different. All buddhas are equal, just like empty space. All sentient beings are the same in their sharing of this" (T 374.12.539a9–11). [This explains the nature in principle.]

> 又、第二十七云、「師子吼者、名決定說。一切衆生悉有佛性。」又云、「譬如有人、家有乳酪、有人問言、'汝有蘇耶。' 答言、'我有。' 酪實非蘇、以巧方便、定當得故、故言有蘇。衆生亦爾。悉皆有心、凡有心者、定當得成阿耨多羅三藐三菩提以是義故。我定說一切衆生悉有佛性。」[此說行性]又三十三云、「一切衆生、同有佛性、皆同一乘、同一解脫、一因一果、同一甘露、一切當得常樂我淨。是名一味。」[通說理行]

Again, in fascicle twenty-seven it says: "The Lion's Roar is called the definitive statement: all sentient beings without exception possess the Buddha-nature" (T 374.12.522c23–24). It also says: "It is, for example, like a person in whose home there is dairy cream. Someone asks, 'Do you have buttermilk?' The first replies, 'I do.' Dairy cream is not buttermilk, but since

Suvarṇa-prabhāsa-(uttama)-sūtra 金光明經, the *Mahāyāna-saṃgraha* 攝大乘論, and the *Madhyânta-vibhāga* 中邊分別論. [Source: DDB]

147 涅槃經: *Nirvāṇa Sūtra* is a generic name for a group of sūtras entitled *Mahāparinirvāṇa sūtra*, depicting events at the end of Buddha's life. This text relates a series of events leading up to the death and cremation of the Buddha and the disposal of his relics. Three Chinese versions of the Mahāyāna *Mahāparinirvāṇa sūtra* have come down to us: two translations and a revision. [Source: DDB]

148 二十五有 (Skt. *pañca-viṃśati-bhava*): The division of the three realms that sentient beings transmigrate through into twenty-five subrealms. In the desire realm there are fourteen existences, in the form realm there are seven existences, and in the formless realm, four existences. [Source: DDB]

through the application of some technique one can definitely obtain it, he says he has buttermilk. The situation of sentient beings is the same as this. All have mind, and the possession of mind by worldlings means that they will definitely attain *anuttarā-samyak-saṃbodhi*. Based on this rationale, I state with certitude that all sentient beings without exception have the Buddha-nature" (T 374.12.524c5–10). [This explains the nature in practice.] Again, in fascicle thirty-three it says: "All sentient beings possess the same Buddha-nature; all [ride] the same One Vehicle; [experience] the same one liberation, one cause, one effect, the same one sweet dew. All will attain permanence, bliss, self, and purity.[149] This is called the Single Flavor" (T 374.12.559a21–23). [This expresses both the natures of principle and practice.]

又、法華經云、「十方佛土中、唯有一乘法。無二亦無三、除佛方便說。」又云、「唯此一事實、餘二則非眞。」又勝鬘經、「聲聞緣覺、皆入大乘。」

Furthermore, it says in the *Lotus Sūtra*:"The buddha-lands in the ten directions have only the Dharma of the One Vehicle—there are not two, and there are not three, except for when the Buddha teaches using skillful means" (T 262.9.8a17–18).

It also says, "There is only this one true matter—the other two are not true" (T 262.9.8a21). Also, the *Śrīmālā-sūtra* says: "Śrāvakas and pratyekabuddhas all enter the Great Vehicle" (T 353.12.220c19–20).

又、須眞天子所問經云、「文殊師利言、'一切皆得審當作佛、卿莫疑也。所以者何。一切當得如來覺故。'」廣說如彼。又、入楞伽第二、明五乘性云、「闡提二種、一者焚燒一切善根、二者憐愍一切衆生、作盡願。二中從一定不成佛。」具說如彼。四巻楞伽第一巻說、言雖有異、意同前本。准此等經、無姓有情、亦得成佛。

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149 常樂我淨: Permanence, bliss, self, and purity are the four virtuous aspects of realization 果德 taught in the *Nirvāṇa Sūtra* 涅槃經. These are taught as a positive response to the long-promulgated basic Buddhist notions of impermanence 無常, suffering 苦, no-self 無我, and defilement 汚. [Source: DDB]

Furthermore, the *Sūtra of the Questions of Suvikrāntacinti-devaputra*[150] says: "Mañjuśrī said, 'All [sentient beings] will certainly become buddhas—have no doubts about this. Why? Because all will attain the enlightenment of the Tathāgata' " (T 588.15.104c26–28). And this discussion continues at length. Also, in the second fascicle of the *Laṅkâvatāra-sūtra*, in the explanation of the natures of the five vehicles,[151] it says: "There are two kinds of *icchantikas*:[152] the first are those who burn away their wholesome roots; the second are those who vow to exhaustively [save all sentient beings]. The first two are the same in the certitude of their non-attainment of

150 須眞天子經: **Suvikrāntacinti-devaputra-paripṛcchā*; trans. Dharmarakṣa between 266 and 313; 4 fasc.; T 588. In the course of question and answer between Suvikrāntacinti-devaputra and Mañjuśrī, the *śrāvaka* vehicle and the pratyekabuddha vehicles are criticized and the bodhisattva vehicle is valorized. After clarifying the faults of the *śrāvaka* view, the merits of the bodhisattva practices through the six perfections are elucidated. [Source: DDB]

151 五乘 (Skt. *pañca-yāna*): Five teachings conveying the *karma*-reward that differs according to the vehicle: (1) 人乘 rebirth among men attained by observing the five precepts; (2) 天乘 rebirth among the gods by the ten forms of good action; (3) 聲聞乘 rebirth among the *śrāvakas* by adherence to the four noble truths; (4) 緣覺乘 rebirth among pratyekabuddhas by contemplation of twelvefold dependent arising; (5) 菩薩乘 rebirth among the buddhas and bodhisattvas by the practice of the six pāramitās 六波羅蜜. There are numerous variants of this list. For example, in some lists the two-vehicle practitioners are placed together, with bodhisattvas and buddhas being listed separately. [Source: DDB]

152 一闡提: The *icchantika* is generally understood as a person who is not capable of attaining the Buddhist goal of enlightenment, best known as a component in the five-nature taxonomy of proclivities for enlightenment articulated by the Yogâcāra school, where it represents a category of sentient beings who are deemed incapable of attaining nirvāṇa. The existence of such a class of beings was denied by such schools as Tiantai 天台 and Huayan 華嚴, whose doctrines strongly asserted the possibility of Buddhahood for all sentient beings. The passage cited here from the *Laṅkâvatāra* introduces the notion of bodhisattva-*icchantikas*. Since they have taken a vow to liberate all sentient beings, eschewing the goal of self-liberation, they, like real *icchantikas*, will never attain liberation. These people are called 大悲闡提, the greatly merciful *icchantikas*. However, since the *Laṅkâvatāra* is a Buddha-nature-oriented text, it ends up being only the bodhisattva-*icchantikas* who do not enter nirvāṇa, with the original notion of *icchantika* being rejected. The actual origins of this concept are more complex. See the entry in the DDB for details. [Source: DDB]

Buddhahood."[153] The point is explained more fully there. Although we can see some differences in the corresponding passage in the first fascicle of the four-fascicle *Laṅkâvatāra-sūtra*, the point is basically the same as presented above. According to sūtras of this pedigree, natureless sentient beings also become buddhas.

又、梁攝論第十五云、「五救濟乘爲業。」乃至彼云、「未定根性聲聞、能安立彼、爲修行大乘故。」

Also, in fascicle fifteen of the *Liang Translation of the Mahāyānasaṃgraha* it says: "The fifth is the taking of the activity of the salvific vehicles as one's occupation … Śrāvakas of yet undetermined capacities are able to establish themselves in [correct teachings] and undertake the practices of the Great Vehicle" (T 1595.31.264c22–29).

釋曰、「乃至若得信等五根。不名定根、以未得聖故。若得未知欲知等三根、則名定根、以得聖故。若至頂位、不名定性、以不免四惡道故。若至忍位、名爲定性、以免四惡道故。若依小乘解、未得定根性、則[154]轉小爲大。若得定根性、則不可轉。如此聲聞、無有改小爲大義。云何[155]說一乘。今依大乘解、未專修菩薩道、悉名未定根性。故一切聲聞、皆有可轉小爲大義。安立如此大小乘人、令修行大乘。」

The explication of that text says:

… this is the case including the attainment of the five wholesome faculties of faith and so forth.[156] Since they have not yet attained sagehood, they are

153 A summary of the point of the passage at T 671.16.527b2–7.

154 In the source text, the logograph 可 is included here (T 1595.31.265a12).

155 In the source text, the logograph 得 is included here (T 1595.31.265a13).

156 (1) 信根 the faculty of faith, (2) 精根 the faculty of effort, (3) 念根 the faculty of mindfulness, (4) 定根 the faculty of concentration, (5) 慧根 the faculty of wisdom. [Source: DDB]

not yet called determined faculties. Once one has attained three faculties of wanting to know what is not known, and so forth,[157] then, since they have attained sagehood, they are called determined faculties. When one has reached the summit stage,[158] this is not called a determined nature, since one does not avoid rebirth in the four evil destinies. Once one reaches the stage of patience,[159] he is said to have a determined nature, as he avoids rebirth in the four evil destinies. According to the Hīnayāna understanding, if one has not attained a determined faculty-nature, then one converts to the Mahāyāna from the Hīnayāna. If the nature of one's faculties is determined, then conversion is not possible. There is no reason why this kind of *śrāvaka* should convert from the Hīnayāna to Mahāyāna. This being the case, how is it possible to say there is only one vehicle? Now, relying on the Mahāyāna understanding, because they have not yet devoted themselves to the practice of the bodhisattva path, they are all said to have faculties of indeterminate nature. Therefore it is understood that

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157 These are the three uncontaminated faculties 三無漏根, which are (1) to realize the principle of the four noble truths, which one did not know before 未知當知根; this is the faculty required by a practitioner in the *darśana mārga* 見道, who is occupied in knowing what he heretofore did not know (*anājñātam ājñāsyāmîndriya*); (2) to study further the four noble truths in order to destroy defilements; that which is already known 已知根; in the *bhāvanā mārga* 修道 he knows the truth already and therefore has nothing new to know, and is a "savant" (*ājña*); even though he knows all he needs to, however, he must ponder it again and again (*bhāvanā*), and the faculty with which he does so is *ājñêndriya*; (3) to know that one has comprehended the principle of the four noble truths 具知根; when he reaches the "way of the *aśaikṣa*" 無學 he becomes conscious that he understands, and is therefore an *ājñātāvin* and his faculty is known as the *ājñātāvîndriya*. [Source: DDB]

158 頂法: Also called the "highest worldly meditative state"; interpreted as the stage wherein, after entering the stage of patience 忍位 where one does not retrogress, one enters into the Path of Seeing 見道; the stage where one falls back to the stage of warmth 煖位 and into negative rebirths. Vacillating unstably with wholesome faculties 善根, one ascends to one's peak on the verge of advancing or falling back, cultivating the sixteen defining activities of the four noble truths 十六行相. Having reached to this stage, even if one falls into the hells, one's good faculties will not be severed. [Source: DDB]

159 忍位: The stage just prior to the entry into sagehood, where the seeds of merit are firmly established; one of the four good faculties 四善根. [Source: DDB]

all *śrāvakas* can be converted from Hīnayāna to Mahāyāna. Positing these kinds of Mahāyāna-Hīnayāna practitioners, they lead them to engage in the practices of the Great Vehicle. (T 1595.31.265a7–16)

智度論八十四云、「有四種道、人天道竝三乘道爲四。菩薩法應引導衆生著大道中。若爾、任入大道者、著三乘中。若不任入涅槃者、著人天福樂中、作涅槃因緣。」

In the eighty-fourth fascicle of the *Mahāprajñāpāramitā-śāstra* it says:

There are four kinds of paths. The paths of humans and gods, along with the paths of the three vehicles, totals to four. The dharma of the bodhisattva should guide sentient beings such that they attach themselves within the great path. If this is done, they will naturally enter into the great path, firmly planted in the midst of the three vehicles. If they don't automatically enter nirvāṇa, they adhere to the good fortune of the paths of humans and gods, cultivating the causes and conditions of nirvāṇa. (T 1509.25.649a6–10)

又、法華論云、「聲聞有四種、一者決定、二者增上慢、三者退菩提、四者應化聲聞。二種聲聞、如來與授記、謂應化聲聞、退已還發菩提心者。決定增上二種聲聞、根未熟故、如來不與授記。菩薩與授記者、方便令發心故。」

Also, the **Saddharmapuṇḍarīkôpadeśa* says:

There are four kinds of *śrāvakas*: the determined *śrāvakas*, the arrogant *śrāvakas*, *śrāvakas* retrogressing from enlightenment, and transformation *śrāvakas*.[160] Among these, two kinds of *śrāvakas* receive assurance of future

160 In the *Yogâcārabhūmi-śāstra*, the four are (1) Determined *śrāvakas* 決定聲聞, also called *śrāvakas* one-pointedly aiming for nirvāṇa 一向趣寂聲聞 and *śrāvakas* by inherent nature 種性聲聞. They are content in this status, and do not seek the Great Vehicle. (2) Śrāvakas retrogressing from enlightenment 退菩提聲聞, also called *śrāvakas* aiming to be bodhisattvas 迴向菩提聲聞. They were originally bodhisattvas, but lost their motivation, drifting back into this state. (3) Transformation *śrāvakas* 應化

> attainment of Buddhahood from the Tathāgata—the transformation *śrāvakas* and the *śrāvakas* retrogressing from enlightenment. Since the religious faculties of the determined *śrāvakas* and arrogant *śrāvakas* are not yet matured, the Tathāgata does not guarantee their enlightenment. The reason the bodhisattvas give them assurance is to skillfully cause them to give rise to the aspiration for enlightenment. (T 1520.26.9a15–20)

准此等文、決定無有無性有情、亦無定性聲聞獨覺必不成佛。而深密經及瑜伽等、定不成者、約根未熟、時分而說、非謂決定不成佛也。故寶性論第二卷云、「向說一闡提常不入涅槃、無涅槃性者、此義云何。爲欲示現謗大乘因故。乃至依無量時、故如是說、以彼實有清淨性故、不得說言彼常畢竟無清淨心。」

According to this text, there are definitely no sentient beings who lack Buddha-nature, and there are also no *śrāvakas* and pratyekabuddhas of determined nature who necessarily do not become buddhas. Yet when the *Saṃdhinirmocana-sūtra*, *Yogâcārabhūmi-śāstra*, and so forth say that they "definitely do not become [buddhas]," it is from the perspective of their faculties not being matured; thus it is an interpretation based on distinctions in time. It is not that they are saying that they will absolutely never become buddhas. Therefore it says in the second fascicle of the *Ratnagotravibhāga*:

> What is the point of the one-sided claim that *icchantikas* never enter nirvāṇa, and that they lack the nature of nirvāṇa? This is done in order to show the causes of denigration of the Mahāyāna. This kind of theory is based on the perspective of limitless time. Since they actually do possess a pure nature, it cannot be said that they are eternally and absolutely lacking a pure mind.[161]

聲聞, also written as 變化聲聞. These *śrāvakas* are originally bodhisattvas, and inwardly they secretly maintain bodhisattva practices, but outwardly maintain the *śrāvakas'* appearance, as a strategy for teaching sentient beings. (4) Arrogant *śrāvakas* 增上慢聲聞, who claim to have attained enlightenment, and look down on others. These *śrāvakas* hate saṃsāra and enjoy nirvāṇa. [Source: DDB]

161 The source text has minor differences. 向說何義。爲欲迴轉誹謗大乘心不求大乘心故。依無量時故、如是說。以彼實有清淨性故。不得說言彼常畢 竟無清淨性。又依相應義故。(T 1611.31.831b5–9).

問。依瑜伽第八十云、「於無餘依涅槃界中、遠離一切發趣事業、一切功用皆悉止息。」若如上說、決定聲聞、亦得成佛。彼瑜伽文、如何會釋。

Question: In the eightieth fascicle of the *Yogâcārabhūmi-śāstra*, it says: "In the state of remainderless nirvāṇa, one is free from all activities aimed at a specific goal; all exertion is completely stopped" (T 1579.30.749a5–9). According to the previous explanation, determined *śrāvakas* also become buddhas. How can that position be reconciled with this passage from the *Yogâcārabhūmi*?

答、依法華第三卷云、「我滅度後、復有弟子、不聞是經、不知不覺菩薩所行、自於所得功德、生滅度想、入於涅槃。我於餘國作佛、更有異名。是人雖生滅度之想入於涅槃、而於彼土、求佛智慧。」大智論第九十三、亦同此說。

Answer: A passage in the third fascicle of the *Lotus Sūtra* says:

After my extinction there shall again be disciples who, not having heard this scripture and not knowing, nor being aware of bodhisattva-conduct, shall entertain the notion of extinction with regards to the merits attained by themselves and shall enter nirvāṇa. I will become a buddha in another realm, having again a different name. Though these persons may evince the notion of extinction and enter nirvāṇa, yet in that land, seeking buddha-wisdom … (T 262.9.25c14–17; Hurvitz, *Scripture of the Lotus Blossom*, p. 147)

Fascicle ninety-three of the *Mahāprajñāpāramitā-śāstra* includes the same explanation.

又、涅槃經二十三云、「聲聞獨覺、八萬六萬四萬二萬一萬住處、名爲涅槃。無上法主聖王住處、乃得名爲大般涅槃。」又、楞伽第四頌云、

Also, in fascicle twenty-three of the *Nirvāṇa Sūtra* it says: "The eighty-thousand, sixty-thousand, forty-thousand, twenty-thousand, and ten thousand

abodes of *śrāvakas* and pratyekabuddhas are called nirvāṇa. The abode of the sage king who is the lord of the peerless dharma is worthy of the label of Mahāparinirvāṇa" (T 374.12.502b27–29).

Furthermore, the verse in the fourth fascicle of the *Laṅkâvatāra-sūtra* says:

譬如海浮木 當隨波浪轉
諸聲聞亦爾 相風所漂蕩
離諸隨煩惱 薰習煩惱縛
味著三昧樂 安住無漏界
無有究竟趣 亦復不退還
得諸三昧身 無量劫不覺
譬如昏醉人 酒消然後寤
得佛無上體 是我眞法身

Like driftwood in the ocean, which is carried about by the waves,
Śrāvakas are like this—carried about by the winds of signs.
Free from the derivative afflictions and the bonds of habituated affliction,
They enjoy the bliss of samādhi, abiding in an uncontaminated state.
Without a final destination, also without turning back,
Attaining various bodies of samādhi, they are unenlightened for numberless kalpas.
Just like a drunken man, awakening from his stupor;
Attaining the Buddha's unsurpassed essence; this is my true Dharma body. (T 671.16.540b1–8)

第二[162]亦同此意。又、法華論云、「實無而有增上慢人。以有世間三摩跋提實無涅槃、而生涅槃想。對治此故、說化城譬喻應知。」又云、「第四人者、方便令入涅槃城故。涅槃城者、諸禪三昧城、過彼城已、令入大般涅槃城故。」

162 We take the repetition of the words 第二第二 here in the source text to be an error.

The second fascicle also expresses this kind of point. Also the **Saddharmapuṇḍarīkôpadeśa* says: "[The fourth kind of] arrogant *śrāvakas* are those who lack attainment yet claim to have it. Experiencing the mundane *samāpatti* that is actually not nirvāṇa, they imagine it to be nirvāṇa. You should know that it is in order to correct this that he teaches the parable of the conjured city."[163] It also says: "… since the fourth person is skillfully made to enter the city of nirvāṇa. As for the city of nirvāṇa, it is the city of all meditations and samādhis. Since they have already entered this, he has them enter the city of great final nirvāṇa."[164]

准此等文、瑜伽所說、無餘涅槃、卽彼楞伽所說三昧樂定。離分段故、名爲無餘。非實無餘、有變易故。勝鬘經說無無餘。故彼經云、「是故阿羅漢辟支佛有餘。生法不盡故、有生有餘。梵行成故、不純事。不究竟故、當有所作。不度彼故、當有所斷。以不斷故、去涅槃界遠。乃至言得涅槃者、是佛方便。唯有如來得般涅槃。」

According to such passages, the remainderless nirvāṇa taught in the *Yogâcārabhūmi-śāstra* is equivalent to the samādhi of enjoyment taught in the *Laṅkâvatāra-sūtra*. Since it is free from delimited saṃsāra,[165] it is said to be

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163 In the text where this is cited, seven types of arrogant *śrāvakas* are described, with this one being the fourth. See T 1519.26.8b15–17: 四者實無謂有增上慢心。以有世間三昧三摩跋提、實無涅槃生涅槃想、如是倒取、對治此故爲說化城譬喩應知. The parable of the conjured city 化城喩 is one of the seven major parables of the *Lotus Sūtra*. In this story, a group of people were making a journey to reach a jeweled city, but became exhausted along the way. A wise man, through his magical powers, manifested an apparition of a jeweled city for the people to rest in. Once they had recovered from their exhaustion, he allowed the mirage of the jeweled city to fade way so the people could once again resume their journey to the real city. So it is with the Hīnayāna nirvāṇa, which is just a temporary resting place on the road to the ultimate goal of Mahāyāna. Hīnayāna nirvāṇa, like the transformed city, is merely an *upāya* to lead the person a higher end.

164 第四人者、方便令入涅槃城故。涅槃城者、所謂諸禪三昧城故。過彼城已、然後令入大涅槃城故。(T 1520.26.8c3–5).

165 分段生死: Delimited cyclic existence; fragmentary birth and death (Skt. *pariccheda-jarā-maraṇa*). The situation of life and death experienced by unenlightened persons who wander about in the

remainderless. [But] it is not truly remainderless, since there is miraculous saṃsāra.[166] The *Śrīmālā-sūtra* says that there is no remainderless [nirvāṇa]. Hence, that sūtra says: "Therefore, the arhats and pratyekabuddhas have remainder and rebirth. Since their production of dharmas is not exhausted, they are born with energies remaining; since they have [not] completed practices of purity, they remain impure; since they have not exhausted [their activities], there is still something to be done; since they have not reached [the final stage], there are still [afflictions] to be eliminated; since there are still [afflictions] to be eliminated, they are far from the realm of nirvāṇa… When it is said that they attain nirvāṇa—this is [merely] the skillful means of the Buddha. Only the Tathāgata attains *parinirvāṇa*."[167]

准此應知、八萬劫等、入三昧樂、假名無餘、無實身智俱滅無餘涅槃。[然須陀洹等者從本爲名實是無學]是故二乘定得成佛。由此諸經、實說一乘、假說二乘。

Based on this we should understand that while entering into absorption into samādhi after eighty thousand eons and so forth is metaphorically labeled as remainderless, there is in reality no body or consciousness that is extinguished together in remainderless nirvāṇa. [However, stream-winners[168]

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world of delusion. Distinguished from miraculous saṃsāra 變易生死, the saṃsāra experienced by bodhisattvas. [Source: DDB]

166 變易生死: Miraculous or inconceivable saṃsāra (Skt. *parinamiki-jarā-maraṇa*). The saṃsāra experienced by enlightened bodhisattvas, as opposed to the "delimited saṃsāra" 分段生死 experienced by unenlightened people. It is the cyclic existence that is experienced from the time of being freed from the body of transmigration through the triple realm up to the attainment of buddhahood. [Source: DDB]

167 是故阿羅漢辟支佛、有餘生。法不盡故、有生有餘。梵行不成故、不純事。不究竟故、當有所作。不度彼故、當有所斷。以不斷故、去涅槃界遠。何以故。唯有如來應正等覺得般涅槃、成就一切功德故。阿羅漢辟支佛、不成就一切功德。言得涅槃者、是佛方便、唯有如來得般涅槃、成就無量功德故、阿羅漢辟支佛、成就有量功德。T 353.12.219c1–9. See Paul, *Sūtra of Queen Śrīmālā*, pp. 30–31.

168 須陀洹: A transliteration of the Sanskrit *srota-āpanna*, translated into Chinese as 入流, 預流, and 至流; also rendered in English as "stream-enterer." It is the first of the four realizations 四果 of

and so forth are originally actually called post-learners.] Therefore practitioners of the two vehicles definitely become buddhas. Hence, in reality the sūtras teach the One Vehicle, and only provisionally teach the two vehicles.

二者、大唐三藏、依諸經論、立有五姓、無姓有情無涅槃性、定性二乘必不成佛。故善戒經第一卷云、「若無菩薩性、雖復發心勤修精進、終不能得阿耨多羅三藐三菩提。」

Second, the Great Tang Tripiṭaka, relying on the sūtras and śāstras, posited the existence of five natures [wherein] natureless sentient beings lack the nature of nirvāṇa and those whose nature is determined for the two vehicles definitely do not become buddhas. Therefore, in the first fascicle of the *Sūtra on Wholesome Morality*[169] says: "Lacking the bodhisattva nature, even if one were to repeatedly give rise to the aspiration for enlightenment and practice energetically, in the end one would not be able to attain *anuttarā-samyak-saṃbodhi*." (T 1582.30.962c4–5)

又、地持論第一卷云、「非種姓人無種性故、雖復發心勤修精進、必不究竟阿耨菩提。」瑜伽第三十五亦同地持。

Also, in the first fascicle of the *Bodhisattvabhūmi-śāstra*[170] it says: "Since

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the *śrāvaka* path, which eventually leads to the level of arhat. The practitioner succeeds in breaking the deluded view of the three worlds and pushing his/her own karmic flow clearly onto the path of enlightenment. A practitioner who is fully established in the course of Buddhist practice and who has entered the stage of the Path of Cultivation. [Source: DDB]

169 菩薩善戒經: *Pusa shanjie jing* (Sūtra on the Wholesome Morality of the Bodhisattvas); trans. Guṇavarman; 9 fasc.; T 1582. Provides a detailed account of the bodhisattva practices. [Source: DDB]

170 菩薩地持經: *Bodhisattvabhūmi-sūtra* (*Pusa diqi jing*); trans. into Chinese by Dharmakṣema (C.E. 414–421 or 426); 10 fasc.; T 1581. It was originally called a śāstra, and is said to be the teaching of Maitreya as recorded by Asaṅga. It explains in detail the practices of the Mahāyāna Bodhisattva. In East Asian Buddhism, it is usually grouped together with the *Sūtra of Brahma's Net*. It was translated by Guṇabhadra into the nine-fascicle *Pusa shanjie jing* 菩薩善戒經 and by Xuanzang as part of the *Yogâcārabhūmi-śāstra* 瑜伽師地論. [Source: DDB]

those who are not in the family lack the seed nature [of nirvāṇa], even if they repeatedly give rise to the aspiration for enlightenment and practice energetically, in the end they will definitely not attain anuttarā-bodhi" (T 1581.30.888a23–25). Fascicle thirty-five of the *Yogâcārabhūmi-śāstra* is equivalent to the *Bodhisattvabhūmi-śāstra*.

又、此經云、「一向趣寂聲聞種姓補特伽羅、雖蒙諸佛施設種種勇猛加行方便化導、終不能令當坐道場證得阿耨多羅三藐三菩提。」又、深密解脫經第二云、「成就第一義寂滅聲聞性人、一切諸佛盡力教化、不能令其坐於道場得無上菩提。我說名爲寂滅聲聞。」

Furthermore, this sūtra says: "Although those souls in the family of the *śrāvakas* wholly aiming for quiescence are skillfully guided by the buddhas who set them up with various energetic applied practices, in the end they cannot be made to sit on the seat of enlightenment and realize *anuttarā-samyak-saṃbodhi*."[171] Also, in the second fascicle of the [Bodhiruci translation of the] *Saṃdhinirmocana-sūtra* it says: "For persons with the nature of quiescent *śrāvakas*, despite the exhaustion of the energies of all buddhas in lending guidance, they are unable to get them to sit on the seat of enlightenment and attain peerless bodhi. I call them quiescent *śrāvakas*" (T 675.16.671c20–22).

又、大菩薩藏經第五卷云、「正定衆生、是正法器。如來說法、若不說法、皆得解脫。邪定衆生、非正法器、若使如來爲彼說法、若不說法、終不堪任證於解脫。如來如實知彼有情非法器已、而便棄捨。」

Furthermore, in the fifth fascicle of the *Bodhisattva piṭaka-sūtra*[172] it says:

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171 The full text reads: 若一向趣寂聲聞種性補特伽羅、雖蒙諸佛施設種種勇猛加行方便化導、終不能令當坐道場證得阿耨多羅三藐三菩提。(T 676.16.695a22–25).

172 大菩薩藏經: The *Da pusa zang jing*. Part of the *Ratnakūṭa sūtra*; trans. Xuanzang in 645; included in T 310 [sūtra 12] secs. 35–54). The brunt of the *Ratnakūṭa* was translated by Bodhiruci (706) and Dharmarakṣa (313), though many other translators contributed selections. According to Xuanzang's

Correctly determined sentient beings[173] are vessels of the correct dharma. They all attain liberation whether or not there is a buddha teaching. Aberrantly determined sentient beings are not vessels of the correct dharma, and so whether or not there is a tathāgata teaching, in the end they will not be fit for the experience of liberation. The Tathāgata, once accurately perceiving these sentient beings as being inadequate as vessels of the Dharma, promptly casts them aside.[174]

央掘摩羅經第三卷云、「三聚衆生別、卽是聲聞乘。大乘唯二聚、可治不可治。所言邪定者謂彼一闡提。正定謂如來、菩薩、及二乘。」

In fascicle three of the *Aṇgulimala-sūtra* it says:

The distinction of the three groups of sentient beings[175] is for the *śrāvaka* vehicle. Those of the Great Vehicle fall into only two groups—the remediable and the irremediable. The 'aberrantly determined' are the *icchantikas*. The correctly determined are the tathāgatas, bodhisattvas, and

biography, the last text he was asked to translate was the complete *Ratnakūṭa*. He began, but sickness and age prevented him from getting very far. [Source: DDB]

173 正定聚: Among three classes of sentient beings 三聚, those who are fully set on attaining enlightenment (Skt. *niyata-rāśi*). This usually refers to bodhisattvas who have entered the middle level of practice, such as the ten abodes 十住, and who have solidified their practice to the degree that they will not retrogress. [Source: DDB]

174 The full text is as follows: 舍利子、云何名爲正定之性。謂由因力先世方便、開智利根之所生故、若諸如來爲彼說法、若不說法、如來如實知彼有情前世因果堪任法器、隨應說法令速解脫。(T 310.11. 219c8– 11). 舍利子、云何名爲邪定之性。謂有情性煩惱所蔽不修淨業、識性薄弱愚癡深厚、住邪見網非正法器、若使如來爲彼說法、若不說法、終不堪任證於解脫, 如來如實知彼有情非法器已而便捨置。(T 310.11. 219c16–21).

175 三聚: The three classes of sentient beings, in terms of their determination toward enlightenment, are (1) those who are certain of following correct paths 正性定聚, (2) those who will follow evil paths 邪性定聚, and (3) those whose course is undecided 不定聚. While precise definitions of these categories vary according to the text, it is a widely-used characterization that can be seen in major texts from the Abhidharma, Yogâcāra, Tathāgatagarbha, and Pure Land traditions. [Source: DDB]

adherents of the two vehicles.[176]

又、善戒經第三卷云、「衆生調伏、有其四種。一者有聲聞性、得聲聞道。二緣覺性、得緣覺道。三有佛性、卽得佛道。四者有人天性、得人天樂。是名爲四。」

Also, in fascicle three of the *Sūtra on Wholesome Morality* it says:

There are four categories in the disciplining of sentient beings: (1) those of *śrāvaka*-nature, who attain the *śrāvaka* enlightenment; (2) those of pratyekabuddha-nature, who attain the pratyekabuddha enlightenment; (3) those of Buddha-nature, who attain the Buddha's enlightenment; (4) those of the nature of humans and gods, who attain the enjoyments of [rebirths as] humans and gods. These are called the four.[177]

勝鬘經云、「又、如大地、持四重擔。何等爲四。一者大海、二者諸山、三者草木、四者衆生。如是攝受正法善男子善女人、建立大地、堪能荷負四種重任、喩彼大地。何等爲四。謂離善知識無聞非法衆生、以人天善根而成就之、求聲聞者、授聲聞乘、求緣覺者、授緣覺乘、求大乘者、授以大乘。」

The *Śrīmālā-sūtra* says:

Furthermore, it is like the great earth that supports four heavy burdens. What are the four? They are the great oceans, the mountains, the grasses and trees, and sentient beings. In this way, those sons and daughters of good families who get hold of the correct dharma establish a great earth which is also able to support four heavy burdens. What are the four?

176 The source text reads: 可治不可治 唯二無有三 若作三分別 亦是聲聞乘。(T 120.2.529c7–8). 所言邪定者 謂彼一闡提 正定謂如來 菩薩及二乘。(T 120.2.529c11–12).

177 衆生調伏者有四種。一者有聲聞性得聲聞道。二者有緣覺性得緣覺道。三者有佛性得佛道。四者有人天性得人天樂。是名爲四、是名衆生調伏。(T 1582.30.974a19–23).

This refers to sentient beings who, without a spiritual guide and without hearing false teachings, complete themselves using the wholesome faculties of men and gods. If they are pursuing the *śrāvaka* path, they teach them the *śrāvaka* vehicle; if they are pursuing the pratyekabuddha path, they teach them the pratyekabuddha vehicle; if they are pursuing the Great Vehicle, they teach them the Great Vehicle. (T 353.12.218b7–14)

又、大般若五百九十三云、「若有情類、於聲聞乘性決定者、聞此法已、速能證得自無漏地。於獨覺乘性決定者、聞此法已、速依自乘而得出離。於無上乘性決定者、聞此法已、速證無上正等菩提。若有情類、雖未證入[178]正性離生、而於三乘不定者、聞此法已、皆發無上正等覺心。」十輪經第九意同大般若。

Furthermore, in fascicle 593 of the *Mahāprajñāpāramitā-sūtra* it says:

There are types of sentient beings whose natures are fixed in the *śrāvaka* vehicle. Once they have heard this dharma, they are quickly able to attain their own uncontaminated state. Those whose natures are fixed on the pratyekabuddha vehicle, once they have heard this dharma, are quickly able, based on their vehicle, to obtain release. Those whose natures are fixed on the peerless vehicle, are, once they have heard this dharma, quickly able to realize peerless perfect enlightenment. If there are sentient beings who, even though they have not yet realized the correct nature free from arising,[179] and yet are not determined in regard to any of the three vehicles, once they have heard this dharma, they will all produce the aspiration for peerless perfect enlightenment.[180]

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178 Following the source text, changing 人 to 入.

179 正性離生: The correct nature free from arising (of afflictions) is a reference to the Path of Seeing (Skt. *darśana-mārga*). "Correct nature" refers to the undefiled sagely path. "Free from arising" means that the afflictions arisen by discrimination have been eliminated (Skt. *niyāmāvakrānti*). [Source: DDB]

180 The full text reads: 若有情類於聲聞乘性決定者、聞此法已、速能證得自無漏地。若有情類於獨覺乘性決定者、聞此法已、速依自乘而得出離。若有情類於無上乘性決定者、聞此法已、速證無上正

The ninth fascicle of the *Daśacakra-kṣitigarbha-sūtra*[181] reflects the same meaning as this passage from the *Mahāprajñāpāramitā-sūtra*.

依菩薩地持第二卷云、「之。有緣覺種性、以緣覺乘而成就之。有佛種性、以無上大乘而成就之。無種性者、則以善趣而成就之。」瑜伽三十七亦同地持。

This accords with the passage in the second fascicle of the Bodhisattva-bhūmi-sūtra, which says:

> There are four kinds of maturation[182] of beings. Those having the seed-nature of *śrāvakas* mature themselves by means of the *śrāvaka* vehicle. Those having the seed-nature of pratyekabuddha mature themselves by means of the pratyekabuddha vehicle. Those having the seed-nature of Buddhahood mature themselves by means of the unsurpassed Great Vehicle. Those without seed-nature mature themselves by being born in the good courses of rebirth.[183]

The thirty-seventh fascicle of the *Yogâcārabhūmi-śāstra* contains the same discussion.

又、瑜伽論第二卷云、「無涅槃法者、便闕三乘菩提種子。」又、瑜伽六十七云、「住無種性人、是名畢竟無般涅槃法。」乃至廣說。又、五十二云、「若於通達眞如所緣緣中、有畢竟障種子、建立不般涅槃種性補特伽羅。若不爾者、建立爲般涅槃法種性補特伽羅。」

等菩提。若有情類雖未已入正性離生、而於三乘性不定者、聞此法已、皆發無上正等覺心。(T 220.7.1066a29–b6)

181 大方廣十輪經: *Dafangguang shilun jing*; trans. unknown; 8 fasc.; T 410; also known by the titles *Fangguang shilun jing* 方廣十輪經 and *Shilun jing* 十輪經. [Source: DDB]

182 The source text has 成熟 rather than 成就 as provided in HBJ.

183 善趣 refers to the two good destinies of rebirth as human or god. The original text reads: 人成熟者、略說四種。有聲聞種性、以聲聞乘而成熟之。有緣覺種性、以緣覺乘而成熟之。有佛種性、以無上大乘而成熟之。無種性者、則以善趣而成熟之。(T 1581.30.900a16–20).

Also, in the second fascicle of the *Yogâcārabhūmi-śāstra* it says: "Those who lack the property of nirvāṇa are certainly deficient in the seed of three-vehicle enlightenment" (T 1579.30.284b1). Furthermore, in the sixty-seventh fascicle of the *Yogâcārabhūmi-śāstra* it says: "Those lacking seed-nature are said to ultimately lack the property of nirvāṇa" (T 1579.30.284b1–2) and so forth. Again, in fascicle fifty-two it says: "If in the realization of [causation] taking thusness as its referent there is ultimately obstruction of seeds, this results in the positing of souls of non-parinirvāṇic seed-nature. If this is not the case, then it results in the positing of souls of parinirvāṇic seed-nature" (T 1579.30.589a22–24).

又、莊嚴論第一卷云、「無性有二、一時邊無般涅槃、二畢竟無般涅槃。時邊無般涅槃法有四、一者一向行惡行、二者普斷諸善法、三者無解脫分善根、四者善因少不具足。畢竟無涅槃法者、以無因故、無般涅槃性。但求生死、不求涅槃人。」

Also, in the first fascicle of the *Mahāyāna-sūtrâlaṃkāra*[184] it says:

There are two kinds of naturelessness: one is lacking [the property of] *parinirvāṇa* with a temporal limitation; the other is complete lacking [the property of] *parinirvāṇa*. There are four kinds of temporally limited lack of the property of *parinirvāṇa*: (1) fervent engagement in unwholesome activities, (2) total severance of all wholesome properties, (3) lacking the portion of wholesome roots conducive to liberation, 13 (4) insufficiency of

184 大乘莊嚴經論: *Treatise on the Scripture of Adorning the Great Vehicle (Dasheng zhuangyanjing lun)*; attrib. Asaṅga; 13 fasc.; T 1604. According to some traditions, the verses were written by Maitreya and were expanded into prose form by Asaṅga, or his brother Vasubandhu. Translated into Chinese by Prabhākaramitra during 630–633. There is also a Tibetan translation. It is an important text for the Yogâcāra school, being one of the eleven treatises on which the *Cheng weishi lun* is based. Its contents are almost exactly the same as that of the chapter on the Bodhisattva Stages in the *Yogâcārabhūmi-śāstra*, with the most important discussions being in regard to: the bodhisattvas seeds, arousal of intention to save sentient beings, six perfections, and the merits of practice. [Source: DDB]

wholesome causes. Complete lack of the property of *parinirvāṇa*, means that since one is without causes, one has no inclination for *parinirvāṇa*. This person pursues only birth and death, and does not pursue *parinirvāṇa*.[185]

又、梁朝攝論第十四云、「彼[186]障因不具、一切衆生界、住二種定中、諸佛無自在。」天親釋曰、「衆生無涅槃性 名因不具、諸佛於此位中、不能令般涅槃、神通亦無自在。諸貪著生死、不信樂大乘。」

Also, in the fourteenth fascicle of the *Liang Mahāyānasaṃgraha* it says:

Being impeded, and deficient in causes,
All realms of sentient beings
Are stuck in two kinds of determinacy.
The Buddhas are limited here [in terms of what they can do for them].
(T 1593.3.131b18–19)

Vasubandhu comments: "Sentient beings' lacking the nature of nirvāṇa is called 'deficiency in causes.' All buddhas in this position are unable to get them to attain *parinirvāṇa*—their supernatural cognitive abilities are impeded. ['Not having the nature of nirvāṇa' means that] they are addicted to saṃsāra, and neither believe in nor appreciate the Great Vehicle."[187]

又、大唐攝論云、「有情界周遍 具障而闕因 二種決定轉[造業受果二種決定]諸佛無自在。」世親釋論第十卷云、「若諸有情界、無涅槃法、名爲闕因。此意說彼無涅槃因無種姓故、諸佛於彼無有自在。」又、大業論亦同此意。

185 The full text reads: 無般涅槃法者、是無性位。此略有二種。一者時邊般涅槃法、二者畢竟無涅槃法。時邊般涅槃法者有四種人。一者一向行惡行、二者普斷諸善法、三者無解脫分善根、四者善根不具足。畢竟無涅槃法者無因故、彼無般涅槃性、此謂但求生死不樂涅槃人。(T 1604.31.595a24–29).

186 The source text in Taishō has 被 rather than 彼.

187 若衆生無涅槃性、名因不具。諸佛於此位中、不能令彼般涅槃,通慧亦無自在。無涅槃性、謂貪著生死不信樂大乘。(T 1595.31.261c17–20).

Also, the Tang translation of the *Mahāyāna-saṃgrāha*[188] says:

Throughout the realms of sentient beings,
Fully obstructed, and deficient in causes,
In changing the two kinds of determinacy [two kinds of determinacy in terms of practices performed and effects received]
The buddhas are limited here. (T 1595.31.150c24–25)

In the tenth fascicle of Vasubandhu's commentary it says: "If all realms of sentient beings lack the properties of nirvāṇa, it is called 'deficiency of causes.' This means that since they lack the causes of nirvāṇa and do not have the seed-nature, the buddhas are limited in terms of what they can do for them" (T 1597.31.376b12–14). The Daye translation of the Commentary[189] also makes this same point.

又、無性云、「謂具煩惱業異熟障故、名具障。無涅槃因無種姓故、名爲闕因。諸佛於上所說有情、皆無自在令得涅槃。」廣說如彼。依佛地論、有五種姓、義如常說。乃至彼云、「第五種姓無有出世功德因故、畢竟無有滅度之期。」又、十地論第十一云、「邪定聚名無般涅槃性。」

Also, Asvabhāva says: "Since they are fully obstructed by ripened afflictive *karma*, they are said to be 'fully obstructed.' Since they have neither the causes of nirvāṇa nor its seed-nature, they are called 'deficient in causes.' In regard to the above-described sentient beings, all buddhas are powerless when it comes to causing them to attain nirvāṇa."[190] It is explained like this at length. According to the *Fodijing lun* there are five distinct natures,

188 I.e., Xuanzang's translation.

189 The *Daye lun*, usually listed as the 攝大乘論釋論 (Skt. *Mahāyāna-saṃgrāha-bhāṣya*). The translation by Dharmagupta et al., of Vasubandhu's *commentary on the Mahāyānasamgraha*; 10 fasc.; T 1596. [Source: DDB]

190 The full text says: 有情界周遍具障而闕因者、謂具煩惱業異熟障故名具障。猛利煩惱諸無間業愚頑嚚如其次第。無涅槃因無種性故、名爲闕因。(T 1598.31.445b5–8).

as is usually explained. In that text it says: "Since those of the fifth nature lack the meritorious causes for world-transcendence, there is ultimately no expectation of their attaining extinction."[191] Also, in the eleventh fascicle of the *Daśabhūmikasūtra-śāstra* it says: "Those of the wrongly determined group are called the ones who lack the nature of *parinirvāṇa*."[192]

准此等文、無性有情無涅槃因、定性二乘必不成佛。若爾如何說爲一乘、前所引教如何會釋。解云。如涅槃云、「善男子、我者卽是如來藏義。」又、「一切衆生悉有佛性、常住無有變易。」

According to passages such as this, natureless sentient beings who lack the causes of nirvāṇa and those who nature is determined such that they must be adherents of the two vehicles definitely do not become buddhas. If this is the case, how is such a thing as the One Vehicle explained, and how can this be reconciled with the authoritative teachings just cited?

Explanation: As the *Nirvāṇa Sūtra* says: "Sons of Good Families: 'self' has the meaning of 'Tathāgatagarbha'" (T 374.12.407b9). Also, "All sentient beings without exception possess the Buddha-nature. [The Tathāgatagarbha] eternally abides, without change."[193]

又、寶性論第一卷云、「問。云何得知一切衆生有如來藏。答、依一切諸佛 平等法性身 知一切衆生 皆有如來藏。」如此等文、皆是眞如法身佛性、此卽五性皆有佛性。又、涅槃云、「譬如有人、乃至定當得故」者、如此等教、皆是行性、定當得故、約不定姓少分而說。

Also, in the first fascicle of the *Ratnagotravibhāga* it says:

191 一聲聞種性、二獨覺種性、三如來種性、四不定種性、五無有出世功德種性。(T 1530.26.298a13–15) 第五種性無有出世功德因故、畢竟無有得滅度期。(298a17–18).

192 The full text says: 衆生三聚行稠林差別有五種。一有涅槃法無涅槃法三乘中一向定差別、如經是菩薩如實知衆生三聚正定相邪定相離此二不定相故。(T 1522.26.189a18–21).

193 The full source text reads: 一切衆生悉有佛性、如來常住無有變易。(T 374.12.522c2).

Question: How do we know that all sentient beings possess the womb of the Tathāgata?
Answer: Based on the body with the nature of the equality of dharma of all buddhas, we know that all sentient beings without exception possess the womb of the Tathāgata.[194]

Passages such as this all advocate the Buddha-nature of the Dharma body of thusness, with the implication that beings of the five natures all have the Buddha-nature.

Also, the *Nirvāṇa Sūtra* says: "It is as if there were a person [who had cream in his home, and when someone asked if he had butter, he said he did. Although cream is not really butter, by the application of the appropriate technique, butter] will definitely be procured."[195] These kinds of teachings saying that there will definitely be attainment are all based on the nature that is revealed through practice. They only provide a partial explanation from the perspective of those of indeterminate nature.

又、法華經云、「十方佛土中 唯有一乘法 無二亦無三 除佛方便說。」者、釋此經文、諸說不同。羅什等云、「言無二者、無聲聞緣覺、無三者、無聲聞緣覺及大乘中偏行六度獨善菩薩。」

Furthermore, the *Lotus Sūtra* says: "In all the buddha-lands in the ten directions, there is only the Dharma of the One Vehicle. There are not two and not three—except for when the Buddha teaches using skillful means" (T 262.9.8a17–18) . Treatments of this line by various commentators differ. Kumārajīva and so forth say, "The meaning of 'not two' is that there are neither *śrāvakas* nor pratyekabuddhas. 'Not three' means that there are neither *śrāvakas*, pratyekabuddhas, nor go-it-alone bodhisattvas within the

194 The full source text reads: 問曰。云何得知一切衆生有如來藏。答曰、偈言、一切衆生界 不離諸佛智 以彼淨無垢 性體不二故 依一切諸佛 平等法性身 知一切衆生 皆有如來藏。(T 1611.31.813c23–2)

195 The full text reads: 善男子、譬如有人家有乳酪、有人問言、汝有蘇耶。答言、我有酪實非蘇、以巧方便定當得故。故言有蘇。(T 374.12.524c5–7).

Great Vehicle who stick to the practice of the six perfections."[196]

復有人云、「言無二者、謂無第二卽是緣覺、言無三者、謂無第三聲聞乘也。」一云、「此前兩解唯因乘、仍見佛乘有極果性、不故破焉。今者正判無二無三、約佛三身、以顯此義。所言無二、唯有如來報佛一乘、無彼聲聞緣覺二乘。」

There are also some who say: "The words 'not two' mean there is 'no second'—referring to the pratyekabuddhas. The words 'not three' refer to the third vehicle, that of the *śrāvakas*." Another explanation says: "The prior two explanations are based exclusively on the vehicle, and thus, seeing the Buddha-vehicle to have the nature of final realization, have no reason to refute it here. Now, we will correctly analyze the meaning of 'not two' and 'not three' from the perspective of the Buddha's three bodies, in order to clarify this point. 'Not two' means that there is only the One Vehicle of the Tathāgata's reward body, and there are not these two vehicles of *śrāvaka* and pratyekabuddha."[197]

勝鬘經云、「聲聞緣覺乘皆入大乘者、卽是佛乘。」法華經云、「唯此一事實、餘二則非眞。」所言無三、唯有如來法身一乘、而無聲聞緣覺及佛三乘。攝大乘云、「菩薩未入二地、生如是想、謂三乘人三行差別、迷一乘理。」

The *Śrīmālā-sūtra* says: "The *śrāvaka* vehicle and the pratyekabuddha vehicle enter into the Great Vehicle—this is none other than the Buddha-vehicle."[198]

The *Lotus Sūtra* says: "There is only this one matter that is true; the other two are not true" (T 262.9.8a21). "Not three" means that there is only the One Vehicle of the Tathāgata's Dharma body, and not three vehicles called

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196 This line is cited in the same way in two other late commentarial works found in Taishō, but with no clue as to the original source.

197 Source not located for either quotation.

198 The actual text reads: 聲聞緣覺乘皆入大乘、大乘者卽是佛乘。(T 353.12.222c19–20).

śrāvaka vehicle, pratyekabuddha vehicle, or Buddha-vehicle.

The *Mahāyāna-saṃgrāha* says: "Bodhisattvas who have not yet entered the second ground think that there are persons linked to each of the three vehicles who engage in distinct practices—and are oblivious of the principle of the One Vehicle."[199]

法華經云、「尚無二乘、何況有三。」涅槃云、「如來、聲聞、緣覺、同一佛性、同一無漏。」前破二皈一、是破小入大。後破三皈一、是泯事歸理。雖有三釋、第二爲正。故法華論末云、「第二方便品、示現破二明一。」[或有本云破三明一、然諸本中多云破二明一。]

The *Lotus Sūtra* says: "There are not even two vehicles. How could there be three?" (T 262.9.7b21–22)

The *Nirvāṇa Sūtra* says: "Tathāgatas, *śrāvakas*, and pratyekabuddhas share in the same single Buddha-nature, and in the same [state of] non-contamination."[200]

The prior citations rejected the two [vehicles] and take refuge in the One [Vehicle], which is rejecting the Small [Vehicle] and entering the Great [Vehicle]. The latter example rejects the three and takes refuge in the one, which implies rejection of phenomena and taking refuge in the principle. Even though there are three interpretations given, it is the second that should be regarded as authoritative. Therefore at the end of the *Saddharmapuṇḍarīkôpadeśa* it says: "In the second chapter on skillful means, there is indicating and revealing, rejecting two and illuminating one."[201] [There are texts that say "rejecting *three* and illuminating the one," but "rejecting two and illuminating one" is seen more often.]

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199 The full text reads: 菩薩未入二地生如此想、謂三乘人有三行差別、迷一乘理故稱無明。(T 1595.31.221b22–24).

200 The full text reads: 聲聞緣覺菩薩亦爾、同一佛性猶如彼乳。所以者何。同盡漏故。(T 374.12.422c28–423a1).

201 第二方便品有五分示現破二明一。(T 1520.26.10b22–23).

又、華嚴經第十二十八第六十等、皆云無二乘之名。又、法華經第三卷云、「世間無有二乘而得滅度、唯一佛乘得滅度耳。」又云、「唯有一佛乘、息處故說二。」梁攝論云、「信等五根不名定根」等者、大業大唐二本攝論、皆無此言、故不可依。

Furthermore, in fascicles twelve, eighteen, and sixty of the *Flower Ornament Sūtra* it says there is no such term as two vehicles. In fascicle three of the *Lotus Sūtra* it says: "In the world there are not two vehicles to the attainment of extinction; there is only the One Buddha-vehicle to the attainment of extinction!" (T 262.9.25c22–23). And again: "There is only one Buddha-vehicle; in order to provide respite he says there are two" (T 262.9.27b2).The Liang translation of the *Mahāyāna-saṃgrāha* says: "The wholesome faculties of faith and so forth are not called set faculties,"[202] etc. Since the Daye and Tang translations of the *Commentary on the Mahāyāna-saṃgrāha* are missing this remark, it is not reliable.

智度論云、「若不任入涅槃者、著人天福樂中、作涅槃因緣」者、人天樂中、自有二種。一者、畢竟無涅槃性、但以人天而成就之。二者、蹔時無涅槃性、人天成就作涅槃因。雖有二種、彼論且依蹔時無性一邊而說。或可彼顯菩薩悲願、欲令盡無餘涅槃、非悉一切皆入涅槃。

The *Mahāprajñāpāramitā-śāstra* says: "If one is not up to entry into nirvāṇa, while attached to the pleasures of human and celestial rebirths, one creates the causes and conditions for nirvāṇa" (T 1509.25.649a9–10). Within the pleasures of human and celestial rebirth, there are two kinds: the first is the absolute lack of the nature of nirvāṇa, which is formed in merely being a human or a celestial. The second is the temporary lack of the nature of nirvāṇa, where after attaining rebirth as a human or a celestial, one creates the causes of nirvāṇa. Even though there are these two kinds, the discussion in that treatise is based only on the aspect of the temporary lack of nature. Some interpret this as showing that in their compassionate vow the bodhisattvas desire to cause everyone to enter remainderless nirvāṇa. It is

[202] The full source text reads: 若得信等五根、不名定根、以未得聖故。(T 1595.31.265a7–8).

not that all sentient beings without exception actually enter into nirvāṇa.

法華論云、「決定增上二種聲聞、根未熟故、如不與授記。菩薩與授[記者]、方便令發心故。」者。菩薩與授成佛之記、爲欲令彼於大乘中發信心故。此卽方便、非實成佛。法華經云、「是人雖生滅度之想入於涅槃、而於餘國求佛智慧」者。

The *Saddharmapuṇḍarīkôpadeśa* says: "Since the faculties of the two kinds of *śrāvakas* of determined and arrogant are immature, they are not given an assurance of enlightenment [from the Buddha]. The bodhisattvas' offering of the assurance of enlightenment is a skillful means to cause them to give rise to the aspiration for enlightenment" (T 1520.26.9a18–20). The bodhisattvas' offering of the assurance that they will become buddhas is because they want them to give rise to the mental state of faith within the Great Vehicle. This is [,however,] nothing but an expedient—they do not actually become buddhas. The *Lotus Sūtra* says: "Though these persons may give rise to thoughts of extinction, and enter into nirvāṇa, in another land they will seek the Buddha's wisdom" (T 262.9.25c17–18; Hurvitz, *Scripture*, p. 147).

依正法華第四卷云、「一切志在無爲之想、謂當滅度。甫當往至他佛世界。」又、第三云、「臨欲滅度、佛在前住、誨以要法。發菩薩意、不在生死、不住滅度、解三界空。」第四卷文意同此也。此文旣云臨欲滅度。准此應知、住無餘依、臨入無餘。發菩提心、非是已入而能發心。釋通智度、准此應知。

As it says in fascicle four of the *True Dharma Flower Sūtra*:[203] "All of their intentions remain in the notion of the unconditioned—i.e., they will enter nirvāṇa. In the future they will proceed to that Buddha-world" (T 263.9.92b14–15). Also, it says in the third fascicle: "Approaching extinction,

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203 正法華經: The *Zhengfa hua jing* (T 263) is the earliest Chinese translation of the *Saddharma-puṇḍarīka-sūtra*; it was translated in ten chapters and twenty-seven fascicles by Dharmarakṣa in 286. It traditionally has not been as popular as the translation by Kumārajīva (T 262). This translation corresponds with that of Kumārajīva in most respects, except that it contains several parables not found in the other version. [Source: DDB]

the Buddha appears before one, teaching the essentials of the Dharma. Giving rise to the bodhisattva's aspiration, one does not remain in saṃsāra, and does not abide in nirvāṇa; he understands that the three realms are empty" (263.9.85c14–15). The point of the passage in fascicle four is the same as this. This passage has already said "approaching extinction." According to this, one should know that "one abides in the remainderless," and when one approaches and enters the remainderless, one "gives rise to the aspiration for enlightenment"—it is not the case that one is able to give rise to the aspiration after already entering [the remainderless state]. This should be clear enough if one properly understands the *Prajñāpāramitā-sūtra*.

又、涅槃云、「八萬劫住處」等者。三藏釋云、「預流等位、迴心向大。受變易生、行菩薩行。至十信位、住於八萬六萬劫等。名爲住處。」眞諦三藏九識章云。

Also, the *Nirvāṇa Sūtra* says: "[This person, after] abiding for eighty thousand kalpas [will accomplish *anuttarā-samyak-saṃbodhi*]"[204] and so forth. The Tripiṭaka [Xuanzang] explains, saying: "Those at the stage of stream-winner and so forth turn their devotion to the Mahāyāna; they undergo miraculous rebirth, and engage themselves in bodhisattva practices. Reaching to the stage of the ten kinds of faith, they abide for eighty thousand or sixty thousand kalpas and so forth. This is called 'abode.' " The *Essay on the Nine Consciousnesses*[205] by the Tripiṭaka Paramârtha says:

「問。大本云。'緣覺十千劫到,' 到何位、是何宗。答、此是寂[206]宗意、除三界或[207]、迴心學大乘。入十信、信法如如。」准知眞諦亦說、十信爲所到處。

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204 The source text (which actually marks the initiation of a lengthy discussion) reads: 是人未來過八萬劫、便當得成阿耨多羅三藐三菩提。(T 374.12.431c18–20).

205 Not extant. Listed in Uicheon's *Sinpyeon jejong gyojang chongnok* (新編諸宗教藏總錄; Newly Compiled Comprehensive Record of the Canonical Works of the Various Schools) HBJ 4.695c18.

206 Following the note in HBJ, we change 客 to 寂 here.

207 Reading 或 as 惑.

> Question: In the larger version of the sūtra it says: "Pratyekabuddhas arrive after ten thousand kalpas."[208] To what stage do they arrive, and what tenet is this?
> Answer: This is the point of the tenet of quiescence, of removing the afflictions of the three realms, of undergoing conversion and studying the Great Vehicle. Entering the ten stages of faith, one has faith the thusness of dharmas.

We can infer that Paramârtha also takes the ten stages as the level to which one arrives.

> 問。若爾如何說爲涅槃。答、佛依迴心向大聲聞、以火燒身、示現涅槃。說爲涅槃、非實涅槃。此如瑜伽論第八十云、「彼旣如是、增壽行已、留有根身、別作化身。同法者前方便示現、於無餘涅槃界而涅槃。由此因緣、皆作是念。其名尊者、於無餘依涅槃界、已般涅槃。彼以所留有根實身、卽於此界贍部洲中、隨其所樂、遠離而住。一切諸天尚不能覩、何況其餘衆生能見。」

Question: If this is the case, how can you explain it to be nirvāṇa?

Answer: The Buddha relies on *śrāvakas* who have converted to the Great Vehicle who take [his] cremated body and demonstrate nirvāṇa [for him]. They call this nirvāṇa, but it is not true nirvāṇa. This is like the explanation in fascicle eighty of the *Yogâcārabhūmi-śāstra*, which says:

> Once they have completed these practices of longevity, they remain in their physical body, separately creating the transformation body. They skillfully appear before their fellow practitioners; while in the realm of remainderless nirvāṇa they simulate nirvāṇa. Because of these circumstances, their comrades think 'such and such a World Honored One has attained *parinirvāṇa* in the realm of remainderless nirvāṇa.' They abide as distantly as they like in this real physical body that remains in this Jambudvīpa

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208 The source text reads: 辟支佛者十千劫到。(T 374.12.491c3).

world. If even the celestials are unable to get a glimpse of them, how much more difficult is it for the rest of the sentient beings to see them?[209]

此意說云、爲除疑情同法者前、示現入於無餘涅槃。故名涅槃、非彼實任無餘涅槃。或可諸佛菩薩化入無餘、爲引攝一類、及任持所餘、顯彼二果非究竟。如首楞嚴三昧經云、「舍利弗、菩薩如是、以辟支佛乘、入於涅槃、而不永滅。」乃至廣說。

This point is explained as such: In order to remove their doubts, in front of fellow practitioners they simulate entry into remainderless nirvāṇa, and therefore it is called nirvāṇa. [But] it is not that they are truly in the state of remainderless nirvāṇa. If you allow that buddhas and bodhisattvas change and enter into remainderless [nirvāṇa] in order to draw in beings of the same type, then during the time when the body is still maintained, their display of these two kinds of effect is not perfect. As the *Śūraṃgama-samādhi-sūtra*[210] says: "Śāriputra, in this way the bodhisattvas, using the vehicle of the pratyekabuddhas enter into nirvāṇa, yet do not permanently disappear" (T 642.15.642c13–14). And so on.

楞伽第二第四所說、三昧樂門者、謂預流等、迴心向大、令身久住。依邊際定、資

209 The full source text reads: 彼旣如是增壽行已、留有根身、別作化身、同法者前方便示現、於無餘依般涅槃界、而般涅槃。由此因緣皆作是念。某名尊者、於無餘依般涅槃界、已般涅槃、彼以所留有根實身、卽於此界贍部洲中、隨其所樂遠離而住、一切諸天尚不能覩、何況其餘衆生能見。(T 1579.30.749a20–26)

210 首楞嚴三昧經: *Shoulengyan sanmei jing* (Sūtra of the Concentration of Heroic Progress); 2 fasc.; T 642. An early Mahāyāna sūtra, closely related in content to the *Vimalakīrti-nirdeśa-sūtra* 維摩經. The concentration explained here is the śūrāmgama, or "heroic progress," named such because whoever possesses it goes everywhere in the manner of a hero (*śūra*) without meeting any resistance, or because it is frequented (*gata*) by those heroes the buddhas and bodhisattvas. The complete work is known at present through two translations: a Chinese translation made by Kumārajīva, probably between 402 and 409 C.E. and a Tibetan translation dating from the beginning of the ninth century C.E. ascribed to the collaboration of the Indian pandit Śākyaprabha and the Tibetan exegete Ratnarakṣita. [Source: DDB]

有漏業、受變易生。經八萬劫、或六萬等、至十信位。卽說彼定、名三昧樂。而非已住無餘涅槃名爲三昧。由此理教、言八萬劫、乃至十千劫住處者。卽非已入無餘涅槃、而沒癈趣故。

As is explained in the second and fourth fascicles of the *Laṅkâvatāra-sūtra*,[211] the aspect of enjoyment of meditative absorption means that the stream-winners and so forth convert to the Mahāyāna, and extend their lives. Based on the apex of concentration,[212] and supported by contaminated *karma*, they undergo miraculous rebirth. Passing through eighty thousand, or sixty thousand or so kalpas, they arrive at the ten levels of faith. This concentration is called enjoyment of samādhi. Yet it is not called samādhi because they already dwell in remainderless nirvāṇa. Based on this principle and doctrine, when it is said that they abide [in a body for] eighty thousand kalpas, or as little as ten thousand kalpas, it is not that they have already entered remainderless nirvāṇa; it is because they have lost their destination.

瑜伽第八十云、「問。回向菩提聲聞爲住無餘依涅槃界中、能發趣阿耨多羅三藐三菩提耶、爲住有餘依涅槃界耶。答、唯住有餘依涅槃界中、可有此事。所以者何。以無餘依涅槃界中、遠離一切發趣[213]事業、一切功用皆悉止息。」

In the eightieth fascicle of the *Yogâcārabhūmi-śāstra* it says:

Question: Do *śrāvakas* who have turned to bodhi initiate *anuttarā-samyak-saṃbodhi* while abiding in the state of remainderless nirvāṇa, or while abiding in the state of nirvāṇa with remainder?

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211 In the second fascicle, at T 672.16.596c10–12, it says: 菩薩摩訶薩雖亦得此聖智境界、以憐愍衆生故、本願所持故、不證寂滅門及三昧樂. In the fourth fascicle, at T 672.16.607b28–c2, it says: 謂三四五地入於三昧、離種種心寂然不動、心海不起轉識波浪、了境心現皆無所有、是名入三昧樂意成身.

212 邊際定 (Skt. *prānta-koṭika-dhyāna*): The fourth concentration of the form realm. In contrast to the three prior levels of concentration, in the fourth concentration, the mental functions of discursive thought 尋, fine analysis 伺, pain 苦, pleasure 樂, sadness 憂, happiness 喜, inhalation 入息, and exhalation 出息 (the so-called eight obstructions 八災患) have ceased, and calm abiding 止 and clear observation 觀 have become equalized. Thus it is the most subtle level of concentration. [Source: DDB]

Answer: It is only while abiding in nirvāṇa with remainder that they can do this. Why? Because in the state of remainderless nirvāṇa they are far removed from engagement in activities, and all exertion ceases. (T 1579.30.749a5–9)

又云、「問。於無餘依涅槃界中、所得轉依、當言何相。答、無戲論相。又善清淨法界爲相。」又、解深密經第三及深密解脫經、皆云、「於無餘依涅槃界中、一切諸受無餘永滅。」廣說如經。

It also says:

Question: What kind of characteristics does the transformation of the basis[214] have within the state of remainderless nirvāṇa?
Answer: It is marked by absence of conceptual proliferation and is marked by the perfect purity of the dharma-realm.[215]
Also, both the third fascicle [Xuanzang's translation] of the *Saṃdhinirmocana-sūtra* and [the Bodhiruci translation] say: "In the state of remainderless nirvāṇa, all sensations[216] are extinguished without remainder."[217] The full explanation is seen in the sūtra.

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213 The *Yogâcārabhūmi-śāstra* has 起 here instead of 趣.

214 轉依: The conversion of the distorted modes of cognition germane to unenlightened beings. In Yogâcāra, this provides a detailed explanation as to what exactly occurs in the various types of mental functions in the process of the conversion from the unenlightened to the enlightened state. In this experience, each of the four broad categories of consciousness—the sense consciousnesses 五識, the thinking consciousness (*mano*) 意識, the self-centered (*manas*) consciousness 末那識, and the store (*ālaya*) consciousness 阿賴耶識—changes into an undefiled mode of function, henceforth becoming known as the four kinds of [purified] cognition 四智 (Skt. *āśraya-parāvṛtti*). [Source: DDB]

215 The full text reads: 問。於無餘依涅槃界中、般涅槃已所得轉依、當言是有、當言非有。答當言是有。問當言何相。答。無戲論相、又善清淨法界爲相。(T 1579.30.748b10–13).

216 The sensations discussed here are not simply the sensations that form a category of the five aggregates or the twelve limbs of dependent arising. They are the sensations of physical incapacitation 所依麤重受, which are discussed only in this passage, which also appears in the *Yogâcārabhūmi-śāstra*.

217 In the Xuanzang translation this is T 676.16.702c24–25; in the Bodhiruci translation, T 675.16. 679c5–6. The Chinese text reads: 如來常說無餘涅槃界中、一切受滅盡無餘.

III

SELECTIONS FROM THE *STUDY NOTES ON THE CHENG WEISHI LUN* (*SEONG YUSINGNON HAKGI* 成唯識論學記)

By the Cheonggu Śramaṇa Daehyeon • 大賢
Translated by A. Charles Muller

Introduction

1. Daehyeon's Silla Consciousness-only Background

The *Seong yusingnon hakgi* (hereafter, *Hakgi*) is a writing on Consciousness-only thought composed by the monk Daehyeon, who was active in the middle of the eighth century.[1] Although a detailed biography of Daehyeon[2] has not been transmitted to the modern era, it is clear from the accounts found in the *Samguk yusa* 三國遺事 that he was a figure of considerable influence. He worked during the apex of Silla scholastic Buddhist studies in the middle of the eighth century, based primarily at the Yongjangsa 茸長寺 in Namsan 南山, where he was also known for his deep interest in the practice of Maitreya devotion. The only record of his activities consists of an account of his appearance at court in 753 during an intense drought. After Daehyeon's conducting of a rain-prayer ritual, it said that it rained so heavily that all of the wells were overflowing (T 2039.49.1009c25–1010a07). At the beginning of this entry in the *Samguk yusa*, Daehyeon is labeled a "patriarch of Consciousness-only," which gives some indication of the status he held as a Yogâcāra philosopher of the Silla.

In addition to his mastery of the Yogâcāra doctrine, it is reported, as well as indicated in his writing, that Daehyeon exhibited a strong interest in the gamut of Buddhist teachings, endeavoring to understand the Buddhist tradition in all its aspects. As the author of more than fifty works, he is cited, along with Wonhyo 元曉 (617–686) and Gyeongheung 憬興 (7th c.), as one of the "three pens" of the Silla period.[3] Although the breadth of his interest is seen in his writings on Huayan, *Lotus*, Nirvāṇa, Prajñā, Tathāgatagarbha,

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1 This introduction is translated from the introduction to the Korean version

2 Most Japanese records list his name as 太賢, but since most documents in the Silla and Goryeo use 大賢, we will follow this practice here.

3 Chae Inhwan, "*Silla Taehyeon* beopsa yeon-gu," pp. 3–20.

Madhyamaka, Vinaya, Pure Land, and so forth, his twenty works on Yogâcāra constitute by far the largest segment of his work. His commentaries dealt with topics from early Yogâcāra, and extended up through the thought of Dharmapāla, as well as the Buddhist logic, as found in the new translations of Xuanzang. Daehyeon chose the appellation *Gojeokgi* 古迹記 (Record of Ancient Traces) as the subtitle for many of his works, expressing his vision of himself as the receiver and transmitter of the earlier commentarial tradition. Daehyeon was an inheritor of the tradition of Woncheuk's 圓測 (613–696) interpretation of Consciousness-only/Yogâcāra (唯識; K. *Yusik*)[4] through Dojeung 道證 (7th c.), and from this position, he compared and criticized *Yusik* thought with that of the Hwaeom of Fazang 法藏 (643–712) and Wonhyo, while also taking up in earnest the various approaches to truth utilized by *Yusik* and Madhyamaka, comparing, critiquing, and synthesizing these. His doctrinal interests were initially sparked by nature-arising 性起 traditions such as Hwaeom and the *Awakening of Faith*, but from the study of these texts, he was gradually led into Yogâcāra, within which he ended up becoming totally immersed. But rather than trying to establish clear boundaries between *Yusik* and the nature-arising traditions, he sought, in the spirit of Wonhyo before him, to treat the differences in position with an ecumenical approach, and to try to see how they could fit together.[5] Daehyeon, in the *Hakgi*, pays little attention to the criticisms leveled at Woncheuk and Dojeung by Huizhao 慧沼 (648–714), at the same time citing equally from Kuiji 窺基 (632–682) and Woncheuk, working their ideas into a single system. Through this, his influence extended to the prolific Japanese Hossō commentator Zenju 善珠 (727–797).[6] In his *Gisillon naeui yaktam*

4 During the course of this translation virtually all Sino-Korean terms, person names, and text names have been added to the *Digital Dictionary of Buddhism* and can thus be further investigated online at http://www.buddhism-dict.net/ddb.

5 See Bang In, "Taehyeon ui yusik cheolhak yeon-gu," pp. 36–41.

6 See Yoshizu Yoshihide 吉津宜英, "Taiken no *Jō yuishiki ron gakki* kenshū dan no chūshakuteki kenkyū," pp. 9–13.

gi 起信論内義略探記, while one can clearly see the influence of Fazang and Wonhyo, he does occasionally criticize Wonhyo's views, demonstrating an independent viewpoint.

The writings of the Consciousness-only scholars who carried out their the activities from the middle of the Silla period took the thought and beliefs of Daehyeon as their model, and during the reign of King Gyeongdeok, a distinct *Yusik* school came into formation. From the standpoint of the middle way of Consciousness-only, Daehyeon worked toward ending the confrontation of the viewpoints of essential nature versus characteristics; he seriously practiced Maitreya devotion, and was venerated as founding teacher of the Beopsang school, which provided the framework for subsequent Consciousness-only scholar-monks of the Silla to carry out their doctrinal studies. His extant works include the *Yaksa bonwon gyeong gojeokgi* 藥師本願經古迹記, *Beommanggyeong gojeokgi* 梵網經古迹記, and *Beommanggyeong bosal gyebon jong-yo* 梵網經菩薩戒本宗要 among others.[7]

2. The *Seong yusingnon hakgi*

The *Seong yusingnon hakgi* 成唯識論學記, the subject of the present study, is considered to be Daehyeon's Yogâcāra magnum opus.[8] In this work, Daehyeon explicates the central canonical source of the East Asian Yogâcāra tradition, the *Cheng weishi lun* 成唯識論 (hereafter *CWSL*), from the three perspectives of "revealing the tenets and showing the essence" 顯宗出體門 "analyzing the title" 題名分別門 and "explicating the sentences of the text" 解釋文義門. The *CWSL* is primarily a translation by Xuanzang of Dharmapāla's commentary on the *Thirty Verses on Consciousness-only* 唯識

7 See I Man, *Silla Taehyeon ui yusik sasang yeon-gu—Seong yusingnon hakgi rul jungin uro*, pp. 26–35.

8 The *Hakgi* apparently may have also originally been entitled *Gojeokgi*, as is noted in the third fascicle of Daehyeon's *Bosal jang abidalma gojeokgi* 菩薩藏阿毘達摩古迹記. However, the name *hakgi* can also be seen in a number of other works. See Gim Yeongtae, *Hanguk bulgyo gojeon myeongjeo ui segye*, p. 139.

三十頌, by Vasubandhu 世親, but it also includes edited translations of other masters' works on the same verses. The aim of this work was to explain the entire received system of Yogâcāra in an organized fashion, and thus it is probably the most complete and balanced exposition of Yogâcāra in the entire Buddhist tradition. It deals in depth with all seminal Yogâcāra theories, including the eight consciousnesses, five natures, five paths, two hindrances, and so forth. The *Hakgi* is the only extant complete commentary on the *CWSL* by a classical Korean scholar. Although Daehyeon is usually understood to be an inheritor of the Ximing 西明 tradition of Woncheuk, the *Hakgi* cites from Kuiji's major commentaries more than from any other scholar's works. Furthermore, at numerous junctures, Daehyeon criticizes the positions of Woncheuk and Dojeung, recommending the position of Kuiji. In this text, Daehyeon cites Kuiji 565 times, Woncheuk 439 times, and Dojeung 146 times, offering us some degree of indication as to the extent to which Daehyeon's work represents a theoretical synthesis between the approaches of Woncheuk and Kuiji.[9]

The portion of the *Hakgi* that we have treated are the three sections of the text itself, starting with its preface—the causes and conditions for writing 教起因緣分. Next is the explanation of the main text, which is the explication of the thirty verses, called "the settled doctrine of the holy teaching." 聖教定說分 Here, the practices and effects of the realm of Consciousness-only are explained. Finally, the "transmission section" is explained, distinguished here as the "section on settling on a title and dedicating the teaching to others" 結名廻施分. Here the verses of dedication of merit are explained.[10] In the present work we have introduced the explication of the content of the first and second verses from the sections on the causes and conditions for initiating the teaching and the section on the settled doctrine of the holy teaching, from within the sections on Showing the Teaching and Revealing the Essence, and the Explication of the Text.

9 See Yoshizu Yoshihide, "Taiken no *Jō yuishiki ron gakki* wo megutte," pp. 118–119.

10 I Man, *Silla Taehyeon*, pp. 104–145

3. Outline of the *Hakgi*

- ◦ 顯宗出體門
    - ◦ 顯宗
    - ◦ 出體
- ◦ 題名分別門
- ◦ 解釋文意門
    - ◦ 教起因緣分
    - ◦ 聖教定說分
        - 唯識境 1~25 ○
        - 唯識行 26~29 ○
        - 唯識果 30 ○
    - ◦ 結名廻施分

(The sections marked with ○ are treated in this translation.)

The portions from the Explication of the Text that are treated in this work can be located within the following outline.

- ◦ 解釋文義 (Explication of the Text)
    - ◦ 教起因緣分 The Causes and Conditions for Beginning This Instruction
        - 標造釋意 ○
        - 明世親造論意
            - 爲令生解斷障得果
            - 斷執證空悟唯識相 ○
            - 破諸邪執生如實解 ○
                - 出四計 ○
                - 廣結異執 ○
    - ◦ 聖教正說分 The Correct Explanation of the Holy Teaching
        - 唯識境 1–25 송
            - 顯宗出體門 1.5 송 ○
                - 以問徵起 ○
                - 頌正答
                    - 頌 釋難顯宗 ○

            - 略出體性 ○
            - 釋 通難標宗 ○
            - 出能變相 ○
        - 廣釋唯識門
            - 明三能變
            - 明唯識義
            - 釋通外難
        - 結釋外難門
    - 唯識行 26–29 송
    - 唯識果 30 송
- ◦ 結名迴施分 Concluding with the Application of the Name, and the Offering of the Teaching to Others

In the structure of the interpretation of the *CWSL* seen in the *Hakgi*, we can see numerous divergences from the widely disseminated interpretations of Kuiji. Whereas Kuiji analyzed the *Triṃśikā* by the categories of aspects 相, nature 性, and rank 位, Daehyeon divides them by sphere 境, activity 行, and effects 果.[11] Additionally, in the explanation of the three levels of

[11] Compare Daehyeon's arrangement of the *CWSL* is compared with Kuiji's:

Daehyeon	Kuiji
◦ 教起因緣分	◦ 序分 (宗前敬敍分) 歸敬頌
◦ 標造釋意	◦ 正宗分 (依教廣成分)
◦明世親造論意	◦ 唯識相 1~24 송
◦ 聖教正說分	• 略標識相 1.5 송
◦ 唯識境 1~25 송	• 釋難破執
◦ 顯宗出體門 1.5 송	• 標宗歸識
• 以問徵起	• 彰能變體
• 頌正答 頌 釋難顯宗/	• 廣釋識相 22.5 송
略出體性 釋 通難標宗/出能變相	• 明三能變 14.5 송
• 廣釋唯識門 22.5 송	• 解異熟識 2.5 송
• 明三能變 14.5 송	• 解思量識 3 송
• 明唯識義 1 송	• 解了境識 9 송
• 釋通外難 7 송	• 正辨唯識 1 송
• 結釋外難門 1 송	• 釋諸妨難 7 송
◦ 唯識行 26~29 송	◦ 唯識性 25 송
◦ 唯識果 30 송	◦ 唯識位 26~30 송
◦ 結名廻施分	◦ 流通分(釋結施願分)迴向頌

transformation of consciousness, at first Kuiji explains eight stages of ten of the transforming consciousnesses, while Daehyeon explains seven stages of ten. While we can see a bit of difference, the terminology used is mostly the same. There are also various differences in the terminology used between the two scholars in the ten sections on the interpretation of seeds. In the second transformation, the *manas*, the two scholars also have a number of differences in their terminology in the eight levels/ten sections. In the third transformation, that of the sixth consciousness, a difference can be seen in the division of nine parts as opposed to seven parts.[12]

It is clear from the extent and character of the citations of Daehyeon's *Hakgi* in the writings of the various Silla Consciousness-only scholars that this is a vitally important work for gaining an understanding of the character of the "New Yogâcāra" thought in the Silla. Moreover, this work is seen extensively cited in Gyeondeung's 見登 *Daeseung gisillon dong-i yak tamgi* (Summary of Inquiries into the Comparison of the *Awakening of Mahāyāna Faith* [with the *CWSL*] 大乘起信論同異略探記), another attestation to its extensive influence during this period. The *Hakgi* also contains citations from five non-extant works of Woncheuk, including his *Commentary on the Cheng weishi lun* and related texts, as well as much on the thought of Dojeung 道證 that is not otherwise available.

Besides this, there is much material that helps to fill in the present lacunae of information on the thought of other major Silla Buddhist thinkers of the new Yogâcāra, such as Uijeok 義寂 (7th c.) and Sungyeong 順璟 (7th c.). Regardless of whether the positions attributed to Bhāvaviveka and Dharmapāla can actually be traced to them as individuals, Daehyeon takes us through a detailed comparison of their ostensive respective positions on various points. Not only providing further evidence for the actual occurrence of a debate between Madhyamaka and Yogâcāra, Daehyeon's work marks a phase in the establishment of a distinctive character of Yogâcāra studies in Silla Buddhism. Daehyeon takes the position that the debate regarding

12 I Man, *Silla Taehyeon*, pp. 131–145.

emptiness and existence is something that takes place only at the level of language. His point is that the purpose of both parties, and of the debate itself, is to lead sentient beings to awakening. The central standpoint for Daehyeon's articulation of the *Hakgi* is the new Yogâcāra, which is defined from beginning to end in Dharmapāla's *Vijñaptimātrasiddhi*, but at the same time, Daehyeon, taking the tendencies found in Woncheuk's approach toward Consciousness-only as a foundation, tends to seek harmony between the approaches of emptiness and existence, as well as nature and characteristics. This tendency toward harmonization is a hallmark trend of Silla Buddhism, which can be seen most clearly carried out in the works of Wonhyo.

Study Notes on the *Cheng weishi lun*

Compiled by the Cheonggu Śramaṇa Daehyeon.

Study Notes on the *Cheng weishi lun*, Fascicle One.[13]

此論略以三門分別、一顯宗出體門、二題名分別門、三解釋文義門。

This treatise briefly takes up its discussion from three approaches: the first is that of disclosing the tenets and showing the essence; the second is the analysis of the words of the title; the third is the exegesis of the text.

1. Disclosing the Tenets and Showing the Essence

13 There were two versions: a six-fascicle version and a ten-fascicle version. Since the terms "beginning, middle, and end" are used to describe this work, we are assuming that there is a greater probability that it was the six fascicle version, divided into two-fascicle units.

1.1. The Debate regarding Emptiness and Existence

言顯宗者、且有二宗。一淸辨等、述般若言、「有爲無爲、俗有眞空。」如掌珍頌、「眞性有爲空、如幻緣生故。無爲無有實、不起似空華。」二護法等、依解深密言、「一切法有空不空。」如中邊頌、「虛妄分別有、於此二都無。此中唯有空、於彼亦有此。」

"Disclosing the tenets" refers to two tenets: the first is that of Bhāvaviveka[14] (and others), who says in his *Prajñāpradīpa*:[15] "The conditioned (*saṃskṛta*) and the unconditioned (*asaṃskṛta*), the conventionally existent and true emptiness."[16] As the verse of the **Karatala-ratna*[17] says: "From the viewpoint of true nature the conditioned is empty; it is like an illusion. The

[14] 淸辯: Also known as Bhāviveka and Bhavya, ca. 490–570. An influential Madhyamaka scholar, originally from South India, who went to Magadha to study the Middle Way teachings of Nāgârjuna and Saṃgharakṣita. He was known for his usage of positive dialectic to support the theory of emptiness. In this he was distinguished from philosophical opponents such as Buddhapālita and Candrakīrti, both of whom denied the validity of the use of logical propositions that ended up affirming any sort of positive position. Bhāvaviveka's position would form the basic theme for Svātantrika 獨立論證派, a branch of Madhyamaka that developed in the eighth century. He criticized the theories of the Yogâcāras Asaṅga, Vasubandhu, and Dignāga in the fifth chapter of his *Madhyamaka-hṛdaya*, also being critical of the theories of his contemporary, Dharmapāla. Although open debate between these two figures apparently did not occur, the controversy between their positions certainly did. In this argument, Bhāvaviveka championed the concept of *śūnyatā*, whereas Dharmapāla stood for the independent existence of external phenomena. [Source: DDB]

[15] 般若燈論: trans. Prabhākaramitra in 630–632; 15 fasc.; T 1566. A commentary on the verses of the *Madhyamaka-kārikā* 中論 that refutes the theories of earlier Buddhists and non-Buddhists. The logical method of argumentation he used in this work influenced succeeding generations of scholars, but was criticized by Candrakīrti. [Source: DDB]

[16] 有爲無爲 is found in T 1566 in a number of places, but 俗有眞空 is not.

[17] 大乘掌珍論: trans. Xuanzang in 649; 2 fasc.; T 1578. A Madhyamaka work from the Svātantrika branch that deals with the meaning of the emptiness of dharmas. The debates between Madhyamaka and Yogâcāra that were in full swing when Xuanzang was at Nālanda focused on the teachings of Bhāvaviveka (representing Madhyamaka), on the one hand, and Sthiramati and Dharmapāla (representing Yogâcāra) on the other. The *CWSL* pays attention to these debates, supporting the Yogâcāra side. [Source: DDB]

unconditioned has no substance; its non-arising resembles sky-flowers" (T 1578.30.268b21–22). The second is the tenet of Dharmapāla[18] and his followers, who, relying on the *Saṃdhinirmocana-sūtra*[19] say that all dharmas are empty and non-empty.[20] As the *Verses of the Madhyânta-vibhāga*[21] say: "Deception and discriminated existence: herein both are inexistent; herein there is only emptiness; in that [emptiness], there is also this [discrimination]" (T 1601.31.477c9–10).

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18 護法: Dharmapāla was one of the ten great exponents of Yogâcāra in India, thought to have been born in the middle of the sixth century C.E. He wrote a commentary on Vasubandhu's *Triṃśikā*, which was later translated into Chinese by Xuanzang. As a young man he studied and mastered the teachings of Buddhism, traveling extensively and becoming famous for his debates with non-Buddhists. Later he studied with Dignāga while staying at Nālanda temple. He taught Yogâcāra doctrine extensively and had many disciples. He is especially well known for his understanding that consciousness is always manifested in both its subjective and objective aspects, as distinguished from Sthiramati, who understood the bifurcation of consciousness into subject and object to be wholly imaginary. His interpretations regarding the nature of consciousness became predominant in the Faxiang stream of Xuanzang and Kuiji. [Source: DDB]

19 解深密經: *Jie shenmi jing* (Sūtra on Understanding Profound and Esoteric Doctrine). The most important scriptural source for the doctrines of the Yogâcāra school—the rest of its most foundational texts being treatises. It engages in in-depth discussions regarding the nature of the *ālaya* consciousness, the meaning of Consciousness-only, the three natures of knowing, the two kinds of meditation, the stages of the bodhisattva path, and the bodies of the Buddha. It is thought that the sūtra was put together around 300 C.E. a little after the time of Nāgârjuna, during the middle period of Mahāyāna sūtras. Chinese translations include complete versions by Bodhiruci (T 675; trans. in 514) and Xuanzang (T 676; trans. in 647), and partial versions by Guṇabhadra (T 678; trans. between 435 and 443) and Paramârtha (T 677; trans. in 557). There is no Sanskrit edition available, but there is a Tibetan translation, which was translated into English by John Powers as Wisdom of Buddha. There is an English translation from the Chinese by John Keenan (*Scripture on the Explication of the Underlying Meaning*), and a French translation by Lamotte, based on Xuanzang and the Tibetan versions. [Source: DDB]

20 The *Saṃdhinirmocana-sūtra* does not have this exact line, but makes a similar point in various places, such as T 676.16.688c23.

21 辯中邊 論: 3 fasc.; T 1600. Xuanzang's translation (in 661) of the *Madhyântavibhāga-tīkā*, which is more commonly known by the name applied to Paramârtha's translation of the same text, the *Zhongbian fenbie lun* (T 1599). Probably the results of the combined efforts of Maitreya, Asaṅga, and Vasubandhu. This is one of the fundamental texts of the Faxiang school. [Source: DDB]

有說此二實有諍論。如佛地論、「千年已後、大乘之中空有諍論。」卽此謂故。其諍云何。

It is said that there is a debate over these two truths. As the *Treatise on the Buddha-bhūmi Sūtra*[22] says, referring to this: "After a thousand years, there will be a debate regarding emptiness and existence within the schools of the Mahāyāna."[23] What kind of debate?

且有爲中、唯識云、「我法非有、空識非無、離有離無、契於中道。」此遣所執、存餘二性。掌珍論云、「如爲棄捨墮常邊過、說彼爲無、亦爲棄捨墮斷邊過、說此爲有。謂因緣力所生眼等、世俗諦攝、自性是有、不同空華全無有物。但就眞性、立之爲空。」此存世俗。勝義皆空。

Concerning the conditioned, the *CWSL*[24] says: "Self and dharmas are

22 佛地經論 (**Buddhabhūmisūtra-śāstra*): by Bandhuprabha et al.; trans. Xuanzang in 650; 7 fasc.; T 1530. One of the most important works for the formulation of the matured form of Consciousness-only doctrine in East Asian Buddhism. It contains detailed explanations of Yogâcāra concepts such as the five capacities of beings, four forms of purified cognition, three natures, two hindrances, and so forth. The author explains the five kinds of dharma taught in the *Buddhabhūmi* in the form of combined commentaries on the same text. Since some of the passages reappear in the *CWSL*, some speculate that these parallel passages should be attributed to Dharmapāla (though neither this text nor the *CWSL* explicitly makes that attribution). A Tibetan translation of a commentary to the *Buddhabhūmi* also parallels passages in this text; Tibetans attribute that commentary to Śīlabhadra, the head of Nālanda while Xuanzang was there. Translated by John Keenan with the title *The Interpretation of the Buddha Land*. [Source: DDB]

23 The actual line says: "After a thousand years, there will be two kinds of theories regarding emptiness" 千載已後乃興空有二種異論。(T 1530.26.307a8–9).

24 成唯識論 (**Vijñaptimātratāsiddhi-śāstra*): 10 fasc.; T 1585. Mainly a translation by Xuanzang of Dharmapāla's commentary on the *Thirty Verses on Consciousness-only* 唯識三十頌, by Vasubandhu, but it also includes edited translations of other masters' works on the same verses. It is the primary text of the Faxiang school. The aim of this work is to explain the entire received system of Yogâcāra in an organized fashion, and thus it is probably the most complete and balanced exposition of Yogâcāra in the entire Buddhist tradition. This is the only work by Xuanzang that is not a direct translation of a text but instead a selective, evaluative editorial, drawing on several (traditionally ten) distinct texts. Translated into English by Francis Cook for the Numata series in the volume entitled *Three Texts on Consciousness Only* with the title *Demonstration of Consciousness Only*. [Source: DDB]

not existent; emptiness and consciousness are not non-existent; free from existence and non-existence, they accord with the middle way."[25] This gets rid of that to which one is attached, leaving behind the two natures. The **Karatala-ratna* says:

> It is like, when, in order to remove the fault of falling into the extreme of eternalism, claiming that that is non-existent, and in order to remove the fault of falling into the extreme of nihilism, claiming that it exists. This means that the eyes and so forth that are produced by the power of causes and conditions, are, from the perspective of the conventional truth, possessed of inherent nature, and are not the same as sky-flowers and so forth that are entirely non-existent. However, from the perspective of the ultimate truth, they are said to be empty. (T 1578.30.272b2–5)

This position resides in the conventional. From the perspective of the ultimate truth, all are empty.

又、無爲中二說不同。護法菩薩對清辨宗二空卽眞. 唯識論、「性顯二空、非圓成實、眞如離有離無性故。」清辨菩薩對護法宗二空所顯。「於唯無有一切所執、立爲眞如。」非但出體二說不同、勝義有無、亦爲乖諍。如唯識云、「此識若無、便無俗諦。俗諦無故、眞諦亦無。撥無二諦、是惡取空。」

Furthermore, the two explanations from the perspective of the unconditioned are not the same. Dharmapāla Bodhisattva counters the tenets of Bhāvaviveka, who hold that both kinds of emptiness are true. The *CWSL* says: "Nature indicates that the twofold emptiness is not the perfected [nature][26] because thusness is by nature free from existence and free from

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25 The full citation is: 我法非有空識非無。離有離無故契中道。(T 1585.31.39b1–2).

26 圓成實性: The "perfectly accomplished nature of reality" (Skt. *pariniṣpanna-svabhāva*) is understood to be the true essence of all things—"thusness"—all things as expressions of perfectly accomplished reality. It is the third of the three natures explained in Yogâcāra theory, the other two

non-existence."[27] Bhāvaviveka Bodhisattva opposes that which is expressed by Dharmapāla's tenet of two kinds of emptiness. The **Karatala-ratna* says: "Based only on the lack of anything to grasp, thusness is established" (T 1578.30.274b9–10). Not only is there disagreement between the two theories in terms of revealing the essence; there is also debate over existence and non-existence in terms of the ultimate truth. As the *CWSL* says: "If this consciousness did not exist, there would be no conventional truth. Without conventional truth, there is also no ultimate truth. Negating both truths is the wrong attachment to emptiness" (T 1585.31.39b17–18).

掌珍論云、「佛就世俗說有涅槃。如佛說有化生有情。許此有故、無違宗失。但就眞性遮破擇滅。」以此爲證、測等傳說實有諍論。

The **Karatala-ratna* says: "From the perspective of the conventional truth, the Buddha teaches the existence of nirvāṇa. This is like the Buddha's teaching the existence of miraculously transformed sentient beings.[28] Since we admit this existence, there is no error of contradicting one's own tenets.[29] However, from the perspective of true nature, analytical cessation[30] is rejected."[31] By this we have confirmation that there was really a debate, as

being existence based on attachment to imagination (false existence) and existence based on external causes (provisional existence). [Source: DDB]

27 T 1585.31.46b17–18. Cf. Francis Cook, *Demonstration of Consciousness Only*, p. 285.

28 化生 (Skt. *upapāduka-yoni*): "Miraculously transformed" refers to that which is born through spontaneous generation. In contrast to other types of birth, (i.e., from an egg, from a womb, from moisture), a species that is born suddenly without a specific origin and in which existence in full maturity is attained in an instant. This refers, for example, to the intermediate stage after death, where beings are reborn as spirits, gods, hell-beings, etc. [Source: DDB]

29 The source text has 無違宗過, which we read as equivalent to the fallacy in Buddhist logic of contradicting one's own tenets 自教相違過 (*svaśāstra-viruddha*).

30 擇滅 (Skt. *pratisaṃkhyā-nirodha*): This is the annihilation of afflictions by the practice of analytical meditation, one of the two methods of cessation. [Source: DDB]

31 The actual text says: 就世俗說有擇滅、出離涅槃寂靜微妙。如佛說有化生有情。說有無爲涅槃亦爾。許此有故無違宗過。但就眞性遮破擇滅。(T 1578.30.274a22–24).

has been related by Woncheuk.[32]

有說二師、都無諍論。淸辯不許勝義無故。如掌珍云、「此非有言、唯遮有性。功能斯盡、更不詮無。如世間說、非白[33]絹言、未必彼言卽詮黑故。」

Some say that there is absolutely no discrepancy between the positions of the two masters. This is because Bhāvaviveka does not admit the non-existence of the ultimate truth. As the **Karatala-ratna* says: "This word 'non-existent' only rejects the existence of nature. Once it has exhausted its function, it does not further express non-existence. It is like the worldly term 'non-white silk,' which does not necessarily express that the silk is black."[34]

又、通難言、又彼所言、「若就眞性、一切有爲都無所有。是立宗義、卽謗一切隨邪見者。此中宗義、謂空無性、虛妄顯現門之差別、非一切種皆謗爲無。」

We can furthermore resolve this problem by following what he says: "From the perspective of real natures, all that is conditioned does not exist at all. The point of this thesis is to repudiate all those who follow erroneous views. The point of the tenet under discussion is to say that emptiness is natureless; the distinctions seen from the perspective of delusive appearances are not all exclusively denied as being non-existent, [and therefore you should not raise

32 圓測: Woncheuk (613–696), also known by the Chinese title of Ximing fashi 西明法師 after the name of the temple where he did his most important work. Originally from Korea, he lived at Ximing temple 西明寺 and studied at the beginning of the Tang dynasty with Xuanzang. Under Xuanzang's influence, he specialized in the study of Consciousness-only (often differing with the viewpoints of Kuiji). He also studied and wrote commentaries on a broad spectrum of early Indian and Mahāyāna texts. He worked until his death in China, passing away in a monastery in Loyang. His best-known work was his commentary on the *Saṃdhinirmocana-sūtra* 解深密經疏, which has been studied seriously not only in East Asia, but in Tibet, where it was translated into the Tibetan language. [Source: DDB]

33 The source text in the HBJ has 自, but we follow the source text of the **Karatala-ratna* and use 白.

34 The actual text says:「此非有言、唯遮有性。功能斯盡、無有勢力。更詮餘義、如世間說、非白絹言、不可卽執, 此言詮黑。」(T 1578.30.270c11–13).

this objection]."[35]

護法勝義、亦不許有。如廣百云、「現在亦非勝義諦有、從緣生故、如幻事等。」又。「說空言、是遮非表。非唯空有、亦復空空。」乃至廣說.

This also cannot be accepted as existent in Dharmapāla's understanding of the ultimate truth. As the *Dasheng guangbai lun shi lun*[36] says: "The present is also not ultimately existent, since it is an illusory phenomenon, produced by conditions" (T 1571.30.206c12–13). [The same text] also says: "Also, saying this word 'emptiness' is a refutation—it does not posit. It does not only empty existence; it also empties emptiness."[37] This explanation continues at length.

掌珍所破相應論師、非爲護法。護法菩薩、廣百釋中破相應師、亦同彼故。爲以此證、順憬師等、傳無諍論。

The scholar associated with the theories refuted by the **Karatala-ratna* is not Dharmapāla. In his commentary to the *Catuḥśataka-śāstra-kārikā*, Dharmapāla Bodhisattva has also refuted the associated scholar, so he agrees with that text. With this as their proof, the master Sungyeong[38] and his group have transmitted the thesis that there are no discrepancies on this point.

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35 The full text reads:「若就眞性、一切有爲都無所有。是立宗義、卽謗一切皆無所有。如是所立、墮邪見者。此中宗義、如前廣說、謂空無性。虛妄顯現門之差別、非一切種皆謗爲無。故汝不應作如是難。」(T 1578.30.270c1–5)

36 大乘廣百論釋論: trans. Xuanzang in 650; 10 fasc. Dharmapāla's commentary on Āryadeva's text (the *Guangbai lun* 廣百論), i.e., a Yogâcāra commentary on a Madhyamaka root text. Some passages from this text reappear in the *CWSL*. There is an English translation of the tenth chapter in Keenan, *Dharmapāla's Yogācāra Critique of Bhāvaviveka's Mādhyamika Explanation of Emptiness*. [Source: DDB]

37 The actual text reads:「又此空言、是遮非表、非唯空有、亦復空空。」(T 1571.30.219b27–28)

38 順憬: Also commonly listed as 順璟; best known for his work on post-Xuanzang Buddhist logic. Accounts vary as to whether or not he actually traveled to the Tang, but he was able to get hold of Xuanzang's new Consciousness-only inference 眞唯識量 in the Silla, and based on this, established his own method of "indeterminacy of contradictory propositions" 決定相違不定量. During the 6–7th

有說此二、語諍意同。如諍浮圖下麤上細。必由許他、自始成故。護法宗必擧所執。無表離四句、空有等性、皆所執故。二性妙有、不全無故。由此說言, 二空非眞、空謂一邊、亦不空有。路絶名眞如故。淸辨菩薩擧世俗有、離諸無。簡諸眞無、俗亦無故。二性妙無、無所得故。若唯遣有、便可得無。亦遣無故、言無所得。無所得者、離四句義。無著般若論云、「四句皆是法執攝故。」

In the explanation of these two, the words are disputed but the intent is the same. It is like debating about the fact that a stūpa is rough on the bottom and fine on the top. This is because, in order to begin to establish one's own position, one must acknowledge the position of others. The proposition of Dharmapāla must raise up that which is attached to: without expressing freedom from the four lemmas,[39] the natures of emptiness, existence, and so forth are all attached to. And because the two natures exist in some mysterious way, they are not completely non-existent. Based on this explanation, the two kinds of emptiness are not real—emptiness is but one aspect; the non-empty also exists. The severance of this path is called thusness. Bhāvaviveka Bodhisattva takes up the standpoint of conventional existence, free from all kinds of non-existence. This is because if he chooses true non-existence, then the conventional is also non-existent. The two natures are mysteriously non-existent, since they are unobtainable. If one only rejects existence, one ends up with non-existence. Since one also rejects non-existence, it is said to be unobtainable. "Unobtainability" is the meaning of freedom from the four lemmas. It is as Asaṅga[40] says in his *Vajracchedikā-*

year of the reign of King Munmu 文武王 (666–667) he sent a copy of his proposal to the Tang via a tributary envoy. However, Xuanzang did not see it as he had already passed away a couple of years before. Nonetheless, it is said that Kuiji did have a look at it, and was greatly impressed. Some of his other writings also apparently made it to the Tang. [Source: DDB]

39 四句: The four logical possibilities (Skt. *catuṣ-koṭi*), the four terms of differentiation, e.g., of all propositions into A, not-A, both A and not-A, neither A nor not-A; or, empty, not empty, both empty and not empty, neither empty nor not empty (有, 無, 亦有亦無, 非有非無). For a modern study of *catuṣkoṭi* see D. S. Ruegg, "The Uses of the Four Positions of the *Catuṣkoṭi* and the Problem of the Description of Reality in Mahāyāna Buddhism." [Source: DDB]

40 無著: Asaṅga (4th c.) A great early formulator of the Yogâcāra system who was a native of

prajñāpāramitôpadeśa:[41] "The four lemmas are all subsumed under attachment to dharmas."[42]

由此正理、元曉師等、語諍意同。為末代鈍根之徒、依此諍論、巧生解故。今以護法所述唯識中道、境行果三為此論宗、卽菩薩藏阿毘達摩論議經攝。

For this reason, master Wonhyo and so forth [point out that] while there is disagreement about the words, the intent is the same. Since students of dull faculties in the latter age will, based on these disputes, skillfully produce [their own] understandings, now, relying on the middle way of Consciousness-only transmitted by Dharmapāla, the triad of objects, practices, and realizations[43] is taken as the tenet of this theory, and thus it is included in the Abhidharma upadeśa of the bodhisattva canon.[44]

Puruṣapura in Gandhāra in northern India during the fourth century C.E., but lived mostly in Ayodhyā. Born the son of a Brahman and said to be the eldest brother of Vasubandhu, he was originally an Abhidharmist of the Mahīśāsaka school, but converted to Mahāyāna. The composition of several fundamental texts on Yogâcāra philosophy and practice, including the *Mahāyānasaṃgraha-śāstra* 攝大乘論 and *Prakaranâryavāca-śāstra* 顯揚聖教論 are attributed to him. [Source: DDB]

41 金剛般若波羅蜜經論: (Treatise on the Sūtra of Adamantine Transcendent Wisdom): Asaṅga's commentary on the Bodhiruci translation of the *Diamond Sūtra* (T 236). There are two versions of this text, a Korean version and a Song-Yuan-Ming; they differ considerably in form and length, but are basically the same in terms of prose content. [Source: DDB]

42 The source text reads:「卽彼所有言說法身、出生如來福相。至得法身於彼、乃至說一四句偈、生福甚多。」(T 1510.25.761b6–8).

43 境行果: Object 境 refers to the objects of faith and understanding; practices 行 refers to the contemplative exercises 修行that arise from faith and understanding; realization 果 refers to that which is attained as a result of the practices. The objects include all dharmas of wholesome, unwholesome, and indeterminate quality, which one scrutinizes to determine whether they have an essence, are conditioned or unconditioned. Practice means to act upon the three kinds of wisdom of that which is heard, thought about, and cultivated. Realization based on contaminated 有漏practices results in the attainment of worldly effects; realization based on uncontaminated 無漏 practices results in the destruction of both hindrances 二障 and the attainment of great enlightenment. [Source: DDB]

44 I.e., referring to the *Prajñāpāramitā-upadeśa* text just cited.

2. Exegesis of the Text

第三解釋文義門者、論有三分。一教起因緣分, 二聖教正說分, 三結名廻施分。

In the third part, the exegesis of the text, the treatise is divided into three parts: (1) the motivations for initiating the teaching, (2) the accurate explanation of the holy teaching, (3) settling on a name, and expressing the intent to transmit to others.

2.1. The Motivations for Initiating the Teaching

初有二門、謂頌長行。頌有二門、初半歸依、後半所爲。言稽首者、能敬之相。唯識等言、所歸之體。以首至地、故名稽首。藉身稽首、申三業敬。體卽信慙於有德所, 以清淨行而崇重故。

The first part has two aspects, namely the verse and the prose. The verse also has two parts: the first part is the taking of refuge; the second part is the way this is carried out. "Bowing my head" is an expression of reverence. The words "consciousness-only" and so forth indicate the content of that which is revered. Since one's head touches the ground, it is called "bowing my head." Relying on one's body one bows one's head; through the three modes of activity,[45] one articulates reverence. One experiences faith and shame in the presence of the virtuous, and expresses one's deep reverence through the practices of purity.

所敬之體、樞要三釋。一云唯敬涅槃。以自性常最爲勝故。謂四涅槃體、皆眞如正歸果位。言滿分淨、分者、位也。唯識性者、性淨涅槃、其餘、無餘。名滿淨者、要果滿時方證得故[十地未有、已盡煩惱及苦相故]。分淸淨者、無住涅槃、許十地位已證得故[已有不住二邊用故。無著般若論中有證。]

45 三業 (Skt. *trīṇi-karmāṇi*): The three *karmas*, or three modes of activities of word, thought, and deed. [Source: DDB]

As far as the content that is revered, the *Shuyao*[46] has three explanations. The first says that one only reveres nirvāṇa. This is because its own-nature is always the most excellent. Speaking of the essences of the four kinds of nirvāṇa,[47] all are the stage of the fruition of correct reliance on thusness. Concerning the words "partial and complete in purity," "partial" refers to [being at a certain] level. "Nature of Consciousness-only" is the nirvāṇa of innate purity,[48] with remainder and without remainder. "Complete purity" must be attained at the time of the completion of realization. [This is because before the ten grounds are completely practiced, one has already eradicated affliction and the marks of suffering.] "Partial purity" refers to nirvāṇa with no abode,[49] which is already acknowledged as being attained at the level of the ten grounds.[50] [This is because one is already functioning without lingering

46 Full title *Cheng weishilun zhangzhong shuyao* 成唯識論掌中樞要 (Essentials of the Discourse on the Theory of Consciousness-only in the Palm of Your Hand); by Kuiji; four fasc.; T 1831. One of the three major commentaries on the *CWSL*, along with the *Cheng weishilun yanmilun yanmi* 成唯識論演祕 and *Cheng weishilun liaoyi deng* 成唯識論了義燈. This text discussed points of contention within the *CWSL*, such as the theories of the five natures and three kinds of objects. The title is abbreviated as *Shuyao* 樞要. [Source: DDB]

47 四種涅槃: In the Faxiang school, nirvāṇa is distinguished into four types: (1) nirvāṇa of the originally pure self-nature, the original thusness of all existence: (2) thusness expressed in the extinction of the afflictive hindrances, called "nirvāṇa with remainder"; (3) "nirvāṇa without remainder," wherein the afflictive hindrances in the mind are cut off, and the body in which the five *skandhas* was united is extinguished; and (4) "nirvāṇa with no abode," wherein both the afflictive hindrances and the cognitive hindrances are eliminated through penetrating cognitiono of reality and saṃsāra and nirvāṇa are not distinguished. Not abiding in nirvāṇa nor disliking saṃsāra, one teaches sentient beings yet does not become attached to the world. [Source: DDB]

48 The first of the four kinds of nirvāṇa mentioned above. Nirvāṇa as the fundamental purity of the mind, but not yet actualized.

49 The fourth of the four kinds of nirvāṇa introduced above.

50 十地 (Skt. *daśabhūmi*): The ten *bhūmis* of bodhisattva practice in Mahāyāna Buddhism. They are the levels of practice that are only undertaken by bodhisattvas at an advanced stage of practice and that directly precede the attainment of final enlightenment. They come after the three worthy ranks 三賢 (which include thirty stages). In the Yogâcāra forty-one-stage path, these are the thirty-first through fortieth stages, and in the fifty-two-stage path found in the *Flower Ornament Sūtra*

in the two extremes (of reification and nihilation). This is attested in Asaṅga's *Vajracchedikā-prajñāpāramitôpadeśa*.][51]

又、二乘涅槃、唯假擇滅、唯得一解。大般涅槃、三事圓滿。三事有二。一、體、三名三事、二、義、三名三事。能觀智慧、所觀法身、離繫擇滅、名體三事。一眞如上慧性名般若、德作名法身、離縛名解脫、名義三事。[准知餘二、有義三事。謂慧當體名般若、已離二障名解脫，衆德所集名法身。說如如智法身故。擇滅當體名解脫，慧所得果名般若、二斷二智名菩提。故含衆德，故名法身。如瑜伽釋、「如來一切有爲功德有餘攝、無爲功德無餘攝故。」然唯無住性常圓寂、具體三事名大涅槃、如涅槃記。]

Furthermore, the two-vehicle nirvāṇa is only an extinction provisionally attained by annihilation of afflictions through the power of analysis; it only includes one type of liberation. Mahāparinirvāṇa is the full completion of the three activities. The three activities have two kinds. The first is the essence, which includes three names and three works; the second is the meaning, which includes three names and three works.[52] The observing wisdom, and the dharma body that is observed, and the analytic cessation freeing from bondage are called the three activities of essence. The supreme sapience of thusness is called prajñā 般若; its attribute is called the dharma body 法身; freedom from bondage is called liberation 解脫. These are called the

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and other Tathāgatagarbha sutras, the forty-first through the fiftieth stages (Yogâcāra does not include the ten stages of faith at the beginning as do the Tathāgatagarbha texts). Each of the stages is associated with the subjugation or elimination of a certain type of obstruction to enlightenment. There minor variations in the content of the ten, depending on the text. [Source: DDB]

51 The source of this discussion in the *Shuyao* is at T 1831.43. 613a14–17: 唯識性者自性清淨涅槃。滿清淨者、有餘無餘二種涅槃、要果圓時方證得故。分清淨者、卽無住處涅槃、許十地位已證得故。涅槃雖四體總眞如。

52 The content of the three names of essence 體三名 and the three names of meaning 義三名 is explained in detail in the *Yinming ru zhengli lun shu* 因明入正理論疏 at T 1840.44.98b3–11.

three activities of meanings.[53] [Inferring the remaining two: there are three activities of meaning. Namely, wisdom applied to essence is called prajñā; already being free from the two hindrances is called liberation; the gathering of myriad attributes is called the Dharma body. This is because the cognition of thusness is the Dharma body. Analytic cessation applied to essence is called liberation; the realization attained by sapience is called prajñā; the two kinds of elimination and the two kinds of cognition are called bodhi. Therefore they include myriad attributes; therefore they are called Dharma body. As the *Yogâcārabhūmi-śāstra-kārikā* explains: "All the Tathāgata's conditioned virtues are included in the stages of remainder. Unconditioned virtues are included in the stages of no remainder."[54] Yet it is only the non-abiding nature that is eternally perfectly quiescent. Full embodiment of the three works is called great nirvāṇa, as is explained in the *The Sūtra of the Abiding Dharma Recorded Just Prior to Buddha's Nirvāṇa*[55]]

一云 唯敬菩提。菩薩求智、非圓寂故、妙觀平等、雖因已得。敬果四智、言滿分淨。或得分淨、兼因二智。唯識性者、舉所證境。而意敬彼能證菩提、有功力故。

53 This can be rendered schematically as follows:

體三名三事	義三名三事	
能觀智慧	慧	慧性名般若
		德作名法身
		離縛名解脫
	如如智法身	慧當體名般若
		已離二障名解脫
		衆德所集名法身
所觀法身		擇滅當體名解脫
		慧所得果名般若
		二斷二智名菩提
離繫擇滅		

54 This is the *Yuqie shidi lun shi* 瑜伽師地論釋, which says at 五識地等。理實亦攝有義。如來有爲功德、有餘依攝。無爲功德、無餘依攝。(T 1580.30.887c29–888a2).

55 佛臨涅槃記法住經 *Fo linniepan ji fazhu jing*: , trans. Xuanzang in 652; 1 fasc.; T 390. [Source: DDB]

In the next interpretation, one only reveres bodhi. Since the bodhisattvas seek wisdom rather than perfect quiescence, [the purified cognitive faculties of] marvelous observation, equality, and so forth, even though still within the causal aspect of practice, are already attained. Revering the realization of the four [forms of purified] cognition[56] is called complete and partial purity. Some attain partial purity, based simultaneously on the two kinds of cognition.[57] The "nature of Consciousness-only" means the raising to our attention the object(s) that are witnessed. Yet with an intention toward reverence, they are able to realize bodhi,[58] because they possess the requisite power of merit.

一云 雙敬菩提涅槃。唯識性是涅槃。本性體淨、不言滿分。滿分淨者菩提。因位得二、果圓四故。如第九云、「成唯識意、有情得菩提涅槃二轉依故。」

One more interpretation is that of simultaneous reverence for bodhi and nirvāṇa. The nature of Consciousness-only is nirvāṇa. Its original nature is pure, and it is not discussed in terms of full or partial purity. Full and partial purity are seen in the case of bodhi. This is because in the causal stage[59] of practices one obtains two [kinds of purified cognition], and perfect

56 四智 (Skt. *catvāri-jñāni*): In Yogâcāra, the four kinds of pure cognition realized at the full enlightenment of the Buddha, first introduced in Asaṅga's *Mahāyānasaṃgraha*. These are (1) "mirror cognition" (Skt. *ādarśa-jñāna*) 大圓鏡智, the purified form of the eighth, *ālayavijñāna*; (2) "cognition of equality in nature" 平等性智 (Skt. *samatā-jñāna*), the purified form of the seventh, *manas*; (3) "wondrous observing cognition" 妙觀察智 (Skt. *pratyavekṣa-jñāna*), the purified form of the sixth, *mano-vijñāna*; and (4) "cognition unrestricted in its activity" 成所作智 (Skt. *kṛtya-anusthāna-jñāna*), the purified form of the five sense consciousnesses. [Source: DDB]

57 The *Shuyao* says: 菩提卽是四智品法、二智在因得、謂妙觀、平等、二智果中得。總而言者、菩提因已得。(T 1831.43.613a28–b1).

58 Cf. *Shuyao*: 今論所言唯識性者、此是菩提事唯識性。又卽眞如、顯是菩提所證體性、而意取彼能證菩提。(T 1831.43.613b8–11).

59 因位 (Skt. *hetv-avasthā*): Also written 因地. The period of practice before enlightenment, esp., the stages of a bodhisattva's practice before the attainment of Buddhahood. [Source: DDB]

realization includes all four. As it says in the ninth fascicle [of the *CWSL*]: "The aim of establishing Consciousness-only is to have sentient beings experience these two realizations of the transformation of the basis[60]—bodhi and nirvāṇa."[61]

疏有四解、一敬法非人。諸佛所師所謂法故。二敬人非法。如瑜伽六十四云、「若欲造論、先敬二師。恭敬法故、敬本論師。[佛也]恭敬義故、禮開闡師[菩薩也]」。於唯識性、滿淨本師、分淨菩薩。三雙敬人法。法可軌持、人弘道故。四敬佛法僧。論所依故、唯識性法、滿淨佛寶、分淨僧寶。

The *Commentary* [on the *CWSL*] has four interpretations:[62] The first is revering the dharma and not the person; this is because that which the buddhas teach is called the dharma. The second is revering the person and not the dharma. As it says in fascicle sixty-four of the *Yogâcārabhūmi-śāstra*: "If you want to write a treatise, you must first pay obeisance to two teachers. Out of respect for the dharma, you first show reverence to the original source of the treatise, [the Buddha]. Out of respect for the content of the treatise, you make obeisance to the commentators who reveal the meaning [The bodhisattvas]."[63] Regarding the nature of Consciousness-only, full purity is the characteristic of the Original Teacher, and partial purity is the characteristic of the bodhisattvas. Third is simultaneous reverence for both

60 轉依 (Skt. *āśraya-parāvṛtti*): The "transformation of the basis" is the conversion of our distorted modes of cognition into accurately reflecting modes. See the discussion of the four kinds of [purified] cognition 四智 in the note above. In the ninth fascicle of the *CWSL*, "turning" is said to have a dual significance: (1) 轉捨, turning away; i.e., getting rid of; and (2) 轉得, turning toward; i.e., acquiring. [Source: DDB]

61 The actual text reads: 成立唯識意、爲有情證得如斯二轉依果。(T 1585.31.51a8–9).

62 Here this is the *Cheng weishilun shuji*: 於所歸敬合有七釋。三如樞要、今以理准四義不同。一者唯敬法而非人[…]二者但敬人而非法[…]三者雙敬法之與人[…]四者歸敬佛法僧寶。(T 1830.43.232c7–233a9).

63 The original text says:「復次若欲造論、當先歸禮二所敬師、方可造論。恭敬法故、先應歸禮論本大師、恭敬義故、復應歸禮開闡義師。」(T 1579.30.658a9–11).

person and dharma. This is because the dharma serves as the standard, and the person spreads the teachings. The fourth is reverence for [the Three Treasures of] Buddha, Dharma, and Saṃgha. Based on this treatise, the nature of Consciousness-only is the Dharma [treasure], complete purity is the Buddha treasure, and partial purity is the Saṃgha treasure.

兼本頌師、以能起故、雖有七解、三藏詳言、唯敬人勝。准聲論法七轉聲中、一切所敬、皆以第四爲聲說。然梵本以第七境聲說。唯識性、唯能差別、滿分淨者、爲所差別故。今唯敬唯識性中滿分淨者、旣唯識性境第七故。

Even though seven motivations are explained[64] for the author of the original verses in his writing of the treatise, the Tripiṭaka[65] Xuanzang focuses his discussion on paying reverence to the excellence of the person. It is like the seven declensions in Sanskrit, which, although they are fundamentally equivalent in value, everyone takes up the explanation of the fourth, the dative case. Yet the Sanskrit texts take up the explanation of the seventh, the locative case.[66] The only way that the nature of Consciousness-only can be distinguished is in terms of full and partial purity, and thus he distinguishes it that way. Thus, here, the only thing cited in terms of paying reverence is that of complete and partial purity within the nature of Consciousness-only, which makes the nature of Consciousness-only to be like the seventh voice, the locative.

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64 The seven motivations given for the composition of the root text of the *CWSL* are: (1) reverencing only nirvāṇa 唯敬涅槃, (2) reverencing only bodhi 唯敬菩提, (3) reverencing both bodhi and nirvāṇa 雙敬菩提涅槃, (4) reverencing the dharma and not the person 敬法非人, (5) reverencing the person and not the dharma 敬人非法, (6) revering both person and dharma 雙敬人法, (7) revering buddha, dharma, and saṃgha 敬佛法僧.

65 I.e., a master of the Buddhist canon.

66 Kuiji has a similar discussion the: *Shuyao*: 以唯識性第七轉聲中說所於聲也、非所依聲、以第七聲通根境故。此爲能差別、滿分淨者爲所差別。第四轉中說、以一切所敬皆以第四所爲聲說。若唯識性亦所敬者、應第四攝。然依蘇漫多聲說、卽是八轉也。(T 1831.43.613b27–c3)

依論第九、略有二性。一虛妄性、謂遍計所執[卽所遣淨]，二眞實性、謂圓成實性[卽所證淨]。復有二性、一世俗、謂依他起[卽所斷淨]。二勝義、謂圓成實[卽所得淨]。樞要三性二諦、分出多句、繁而不要。於中淨者、所敬應知所爲之中。

Based on fascicle nine, we can identify two natures: one is that of deception, i.e., that which is pervasively discriminated[67] [Which excludes purity]. The second is reality, i.e., the perfectly real nature [Which realizes purity]. There are two further natures: the first is elaborated from a conventional standpoint, which is the other-dependent nature[68] [namely, the purity of that which is eliminated]. The second is explained from the ultimate standpoint, which refers (again) to the perfectly real.[69] [namely, the purity that is attained]. The explanation of the three natures and two truths in the *Shuyao* expands into a lengthy discussion, getting entangled in non-essentials. Within this, it is reverence for purity to which attention should be paid.

有說、但爲法住、利樂有情、意住法故。有說、但爲利人、雖"釋彼說。"意利他故。如實義者、雙爲人法、自利利他。謂"釋彼說。"而令法住、法住利他、爲自利故。如攝大乘、「爲利自他法久住、故我解釋攝大乘。」"我"謂假者。基云安

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67 遍計所執性 (Skt. *parikalpita-svabhāva*): The nature of existence dependent upon arbitrary conceptualization—the way the discriminating mind of regular people functions to continually label, classify, and schematize everything based on linguistic constructions. What results is a constructed world that is starkly removed from reality. As one of the three modes of cognition 三性, it is the mode engaged in by unenlightened people, and can be correlated to what is characterized in other Buddhist systems as delusion, or ignorance. [Source: DDB]

68 依他起性 (Skt. *paratantra-svabhāva*): The nature of existence as arising in dependence on other things, which is one of the three modes of perceiving existence taught in the Yogâcāra school. This is a more accurate way of understanding the world than that of pervasive discrimination 遍計所執, recognizing that phenomena lack any independent existence. [Source: DDB]

69 In the *CWSL*, see T 1585.31.48a28–b3: 謂唯識性略有二種、一者虛妄，謂遍計所執、二者眞實、謂圓成實性。爲簡虛妄說實性言。復有二性、一者世俗、謂依他起、二者勝義、謂圓成實。爲簡世俗故說實性。In the *Shuyao*, see T 1831.43.614a6–11: 唯識性言、旣境第七、略有二解。一依三性、二依二諦。依三性者、唯識第九云、謂唯識性略有二種、一虛妄，謂計所執、二眞實、謂圓成實性。復有二種、一世俗、謂依他起、二勝義、謂圓成實。故知三性竝名唯識性。

慧、測云護法。彼説卽滿分淨者之教。然瑜伽釋造所爲、皆應於此論。所爲攝利樂義、別如佛地論瑜伽廣説。

One theory holds that if he only maintains the dharma, he will bring benefit and joy to sentient beings, and therefore he wants to maintain the dharma. [Another] theory holds he wants to bring benefit to others, so even if he "elaborates this teachings" [of the *Triṃśikā*], his intention is to bring benefit to others. The truth of the matter is that for the purposes of both the person and the Dharma, he elevates himself and elevates others. The text says, "elaborates this teaching," yet he causes the dharma to remain, and the remaining dharma benefits others, in order to benefit himself. As the *Commentary to the Summary of the Great Vehicle*[70] says: "In order to benefit myself and others, and so that the dharma will be forever supported, I explicate the *Mahāyānasaṃgraha*."[71] The word "I" (in the *CWSL*) here is a provisional designation, which Kuiji takes to indicate Sthiramati,[72] and

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70 攝大乘論釋: *She dashenglun shi* (Skt. **Mahāyāna-saṃgraha-bhāṣya*). This name is attached to two commentaries on Asaṅga's *Mahāyāna-saṃgraha*—the one by his brother Vasubandhu and the other by Asvabhāva; trans. into Chinese by Paramârtha and Xuanzang. Following the text to which it is a commentary, this work gives extensive treatment to all of the major Yogâcāra theories regarding conscious construction, including the *ālayavijñāna*, affliction, seeds, perfuming, etc. The text cited here is that by Asvabhāva as translated by Xuanzang (T 1598), also known as the *Wuxingshe lun* 無性攝論. [Source: DDB]

71 T 1598.380a27. This section of the *Hakgi* is a distillation of a longer argument in the *Shuyao* (T 1831.43.614c19 ff.).

72 安慧: Sthiramati was an Indian master of the Yogâcāra school (7th c. C.E.). Mainly because of the characterization of him in the *CWSL*, he is considered in East Asia to be one of the ten great masters of the Yogâcāra school. He is known for refuting the theories of Saṃghabhadra through his treatises on the *Abhidharmakośa* and on Vasubandhu's *Triṃśikā*. In addition to his mention in the *CWSL*, discoveries of Sanskrit texts by later scholars have separately confirmed his role as an important Yogâcāra master, showing that his interpretations of key Yogâcāra theories of consciousness differed sharply from those of such thinkers as Dharmapāla. For instance, Sthiramati understood the bifurcation of consciousness into subject and object to be wholly imaginary, while Dharmapāla understood that consciousness is always manifested in both its subjective and objective aspects. He also established the theory of the "self-witnessing aspect" 自證分 of consciousness. [Source: DDB]

Woncheuk takes to indicate Dharmapāla. "This teaching" is the teaching of complete and partial purity. Nonetheless, the stated intentions of the composition of the *Yogâcārabhūmi-śāstra-kārikā* fully match those of this treatise.[73] The inclusion of the meanings of benefit and joy are especially explained at length in the *Fodijing lun* and the *Yogâcārabhūmi-śāstra*.

[Treatise] (Fascicle One)
稽首唯識性 滿分清淨者
我今釋彼說 利樂諸有情
今造此論、爲於二空有迷謬者、生正解故。

I offer homage to those purified wholly or in part through the nature of Consciousness-only.
I now elaborate their teachings to bring benefit and joy to all sentient beings.
Thus I write this treatise for those who are perplexed in regard to the two kinds of emptiness, so that they can produce correct understanding.

[Hakgi]
述曰、上以頌、標造釋之意。今明世親造論之意、文有三節。一安慧等、爲令生解斷障得果。二測云難陀、基云火辨等、斷障證空、悟唯識相。三護法等、破諸邪執、顯唯識理。初亦有三。地前生解、地上斷障、得佛果故、此初也。

By way of explanation, he uses a verse at the outset to indicate his intention to compose this exegesis. Now, clarifying the composition of Vasubandhu,[74] the passage has three sections. In the first, representing Sthiramati et

73 See T 1580.30.883a20–22: 說此論。所爲云何。謂有二緣故說此論。一爲如來無上法教久住世故。二爲平等利益安樂諸有情故。

74 世親: Along with his half-brother Asaṅga, Vasubandhu is considered to be one of the main formulators of the Indian Yogâcāra school, and indeed one of the most influential figures in the entire history of Buddhism. Born in Puruṣapura of Gandhāra, in the fifth century (Takakusu suggests 420–500; Peri puts his death not later than 350), he was at first an Abhidharmist, writing the massive

al., the purpose is to cause the readers to produce an understanding, eliminate the hindrances, and attain realization. The second, which Woncheuk attributes to Nanda[75] and Kuiji attributes to Citrabhāna[76] et al., is about eliminating the hindrances and realizing emptiness, awakening to the marks of Consciousness-only. The third, attributed to Dharmapāla et al., obliterates all mistaken attachments and discloses the principle of Consciousness-only. The first can also be broken down into three levels: that of producing understanding prior to the grounds, eliminating the hindrances during the grounds, and attaining Buddhahood. This is the first.

言[今]者, 正顯世親造頌時也。言[二空]者, 生空法空、如下諸執、皆言迷謬。生法我無執有名謬、不悟無我名爲迷故。

The word "now" refers to the time when Vasubandhu wrote the verses. "Two kinds of emptiness" refers to emptiness of beings and emptiness of dharmas. Like the below attachments, all are called confusion and error—this because attaching to selfhood of beings and dharmas when they are not existent is called error, not being aware of selflessness is called confusion.

Abhidharmakośa-bhāṣya 俱舍論, which is only one of his thirty-six works. He later converted to Mahāyāna and composed many other voluminous treatises. [Source: DDB]

75 難陀: Nanda was a Yogâcāra master who lived in the sixth century C.E. in northern India, thus a contemporary of Sthiramati. He is considered to be one of the "ten masters" of the school of Yogâcāra. He developed the theory of "newly perfumed seeds" and is remembered as the proponent of the bipartite theory of consciousness, which admitted a noetic and noematic component (見 and 相), but not the reflexive consciousness 自證 added in Dignāga's tripartite theory nor the additional awareness of reflexive consciousness 證自證 propounded in the fourfold scheme of the Dharmapāla school, which became normative in East Asia thanks to the influence of Xuanzang. He is said to have written a commentary on the *Yogâcārabhūmi-śāstra*, but it is not extant. His exact dates of birth and death are uncertain. [Source: DDB]

76 火辨: Described by Kuiji as one of the ten masters of the Indian Yogâcāra school, a contemporary and colleague of Vasubandhu. [Source: DDB]

[Treatise]
生解爲斷二重障故。由我法執、二障具生。若證二空、彼障隨斷。

… so that this understanding can eliminate the two heavy hindrances. The two hindrances[77] arise concurrently based on attachment to self and dharmas. If you realize the two kinds of emptiness, these hindrances will directly be eliminated.

[Hakgi]
述曰、第二斷障。言重障者、呵責之言。二障各有輕重品故、有伏難言。唯我法執、正障二空。何證二空、通斷餘障。故作是說。

Explanation: The second section deals with the elimination of the hindrances. Their naming as "heavy hindrances" is an indication of their severity. Since each of the hindrances has both light and heavy types, their

[77] 二障: The afflictive hindrances (*kleśâvaraṇa* 煩惱障) and the cognitive hindrances (*jñeyâvaraṇa*). Xuanzang rendered cognitive hindrances as 所知障, with the earlier rendering (in both Yogācāra and Tathāgatagarbha works) usually being 智障. These two categories can be seen as a distinctly Buddhist way of articulating what Buddhism takes to be the basic problem of the human condition: (1) that we suffer from a wide range of emotive imbalances, such as anger, jealousy, pride, lust, dishonesty, and so forth, because (2) we live in a state of continuous misapprehension of reality, reifying and attaching to conceptual constructs that indicate our own existence as an autonomous "self," along with the assumed intrinsic, "as-is" reality of the objects that surround us. In Yogâcāra, the term "afflictive hindrances" refers primarily to the mental factors 心所 that are of unwholesome 不善 quality, which bring suffering and anxiety to sentient beings. Included here are the factors enumerated in such categories as the six fundamental afflictions 六煩惱 and twenty secondary afflictions 隨煩惱, along with their derivatives. In the most standard Yogâcāra definition (as one will find in such texts as the *Yogâcārabhūmi-śāstra*, *CWSL*, etc.), the afflictive hindrances are said to have their origin in the attachment to a view of self (我執 *ātma-grāha*). They are said to operate within the first seven "forthcoming consciousnesses" 轉識 and can be eliminated by the gradual practices of the *śrāvakas* and pratyekabuddhas. The cognitive hindrances are derived from the fundamental error of understanding dharmas ("phenomena") to exist intrinsically (法執; *dharma-graha*). The eminent Silla scholar Wonhyo (617–686) wrote a detailed treatise on the topic, entitled *Ijang ui* (二障義; *System of the Two Hindrances*), for which a translation by A. Charles Muller is forthcoming from the University of Hawai`i Press in a volume entitled *Wonhyo's Philosophy of Mind*. [Source: DDB]

suppression is hard to describe. It is only the attachment to self and dharmas that directly hinders [the attainment] of the two kinds of emptiness. How does one realize the two kinds of emptiness, and thoroughly remove the remaining hindrances? Hence this explanation.

二執爲本、貪等具生。故隨證空、餘障通斷。[測云]法執雖遍、今約相別、煩惱障說。[樞要云]安慧宗不說五八有衆生執、及說第七唯有生執。若第六七煩惱名重、計執深故、五識中輕、由他引故、無生執故。若所知障、第六名重、解深廣故。五八名輕、計執淺故。是則由重輕障具生、證空斷重、餘輕隨滅。[諸家繁釋、皆歸此義。]

Craving and so forth arise in concert, based on the two kinds of attachment. Therefore, according to one's realization of emptiness, the other hindrances are thoroughly eliminated. [Woncheuk says:] Even though attachment to dharmas is pervasive, now, distinguishing according to their characteristics, the afflictive hindrances are explained. [The *Shuyao* says:] The school of Sthiramati does not teach that the five [sense] consciousnesses and eighth consciousness[78] have attachment to sentient-beinghood, positing instead that only the seventh (*manas*) consciousness has attachment to beinghood. When the afflictions in the sixth and seventh consciousnesses are said to be heavy, it is because their attachment to the imaginary is deep. Those within the five [sense] consciousnesses are light, because they are drawn in from other things (i.e., external objects, etc.), and because they lack attachment to beinghood. In the case of cognitive hindrances, those in the sixth consciousness are said to be heavy, since intelligence [in that consciousness functions] deeply and broadly. Those in the five sense consciousnesses and the eighth consciousness are said to be light, since attachment to the imaginary [in those consciousnesses] is shallow. Thus, since

78 For an explanation of the eight consciousnesses, see the DDB at http://buddhism-dict.net/cgi-bin/xpr-ddb.pl?51.xml+id('b516b–8b58'). For a detailed essay on the development of the eighth consciousness (*ālayavijñāna*) see http://buddhism-dict.net/cgi-bin/xpr-ddb.pl?96.xml+id('b963f–8cf4–8036–8b58').

heavy and light hindrances arise concurrently, one realizes emptiness and eliminates the heavy, while the remaining light hindrances are extinguished according to the situation. [While the interpretations of the various scholars are at variance on all sorts of points, they all agree on this.]

或說現行名輕、種習名重。隨重生斷。准前應知、前說爲[79]善。執障倶有現種、如何種習名重、現行名輕。故前爲勝。

Some explain active hindrances to be light, while seeds and habit energies (i.e., their latent aspects) are heavy.[80] They are counteracted according to their heaviness. One should be able to understand this according to the prior explanation, and so the prior explanation is taken as good. The attachments and the hindrances both have active and seed (i.e., latent) aspects. So how is it that seeds and habit energies are called heavy, and manifest activity is called light? Therefore the prior explanation is better.

又云、「有難。二乘九品、前八唯障、未斷我見。云何隨執餘障生斷。」又難、「安慧除第七識、餘皆法執。五地云何方除害伴、六七地等名羸劣等。」

The [*Shuyao*] also says: "Objection: in the nine classes[81] [of hindrances]

79 Following the note in the HBJ, the doubled character 爲爲 here is taken as an error.

80 The Yogâcāra understanding of the function of consciousness in the continual re-creation of the mind-stream that is taken as subject is generally distinguished into three phases. Mental factors, such as malevolent afflictions (but it can be any kind of mental event) are produced from metaphorical seeds (*bījas*) that constitute the store consciousness. Their production takes the form of manifest activity 現行 (*samudācāra*), and manifest activity in turn creates habit energies (*vāsanā*) 習氣 that "perfume" (impregnate) the store consciousness, creating new seeds. For a lucid explanation of this process, see Shun'ei Tagawa, *Living Yogācāra: An Introduction to Consciousness-only*, chap. 3 and 4.

81 九品: This is a reference to the 九品惑—"nine kinds of affliction"—which is a categorization of the removable afflictions of desire 貪, anger 瞋, pride 慢, and ignorance 無明 into coarse and subtle according to nine levels. These in turn are divided among nine regions 九地 in the three realms 三界 to make a total of eighty-one types. See Wonhyo's discussion of the release from the nine categories of bondage in his *Ijang ui* at HBJ 1.807c21 ff. [Source: DDB]

in the two vehicles, the prior eight only [remove] the hindrances, but have not yet eliminated the view of self. How do they cut off the arising of the remaining hindrances according to attachment?" A further objection: "Sthiramati says that except for the seventh consciousness, all the rest have attachment to dharmas. How is it that one is able to remove the complicit afflictions at the fifth stage, whereas those removed at the sixth and seventh stages are all said to be feeble?"[82]

> 解云。初者、但言障由執生、執斷障滅。不言末障滅、皆隨本執斷。解後難言、雖皆法執、有本末故、四地執俱 近引名害伴、疎遠名羸劣、非也。經害伴等、唯明煩惱、非智障故。配三轉依等、繁而不要。

Resolution: The first objection only discusses the hindrances through their arising from attachment; when attachment is eliminated, the hindrances disappear. It does not say that in the hindrances as derivatives disappear and that all are eliminated according to the root of attachment. The latter objection is resolved by saying that even though all [contaminated states of mind] have attachment to dharmas, since there are roots and derivatives, it is not the case that the [simultaneously arisen hindrances] are simultaneously [eliminated in the] fourth ground, those produced by direct influence are called complicit, and the distantly produced are called feeble.[83] This is because

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82 This is a summary of the three objections on this point raised in the *Shuyao* at T 1831.43.616b15–26. The full text reads: 是凡夫位伏斷修行、斷重障下。是聖人眞斷得、眞斷得中分見修別。修中由我法執等有三難生。一難、安惠論師煩惱障中有非執者、二乘斷修惑九品、斷前八品猶未斷我見、云何已斷餘障。明知餘障不從我執等生。二難、安惠論師除第七識說有二取,皆是所執、證二空位、若由執滅障隨斷者、一切皆執、五地云何方除害伴。應輕執隨生我執四地斷故。三、若一切障皆從執生、何故六七地等所斷之障、不名害伴、名羸劣等。皆是執起故。答、有三解。一云此依究竟盡處爲論、不說中間。二云但言障由執生執斷障滅、不言末障滅皆隨本執斷、二乘九品其義可知。三、雖有漏心、皆有法執、菩薩執生有三時斷、未執隨本、第六識執有三位斷。

83 This passage refers to the three kinds of elimination of attachment in connection with the sixth consciousness. It is based on the passage in the *Shuyao* at T 1831.43.616b22–c4. 答有三解、一、云此依究竟盡處爲論、不說中間。二、云但言障由執生、執斷障滅、不言末障滅皆隨本執斷、二乘九品其義可知。三雖有漏心皆有法執、菩薩執生有三時斷、未執隨本。第六識執有三位斷、一俱時、二鄰近引生、三勢力疎遠。俱起者四地執俱斷、鄰近引生者名害伴、疎遠勢生者名羸劣等、故障與執斷有前後。

passing through the complicit and so forth only clarifies the afflictions, and is not applicable to the cognitive hindrances. Their distribution into the three transformations of the basis and so forth is an unnecessary complication.[84]

[Treatise]
斷障爲得二勝果故。由斷續生煩惱障、故證眞解脫。由斷礙解所知障、故得大菩提。

Once the hindrances are eliminated you can attain the two excellent realizations (of liberation and enlightenment). Based on the cutting off of the continuity of rebirth in the form of the afflictive hindrances, one realizes true liberation. Based on the elimination of the cognitive hindrances that obstruct understanding, you attain great enlightenment.

[Hakgi]
述曰。第三得果。標釋應知。言勝果者[測云]四句。一勝而非果、菩薩智斷。二果而非勝、羅漢智斷。三亦勝亦果、卽佛二果。四非勝非果、異生有學。簡餘三句、故言勝果。

Explanation: The third part is the attainment of realization. The indications of the explanation should be known. Regarding the words "excellent" and "realizations," [according to Woncheuk] there are four [ways they are aligned]: (1) excellent without realization—the wisdom and elimination of bodhisattvas; (2) realization without excellence—the wisdom and elimination of arhats; (3) excellent and also realization—i.e., the two realizations of Buddhahood; (4) neither excellent nor realization—the unenlightened and those still in training.[85] Omitting the other three

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84 This is also a reference to a passage in the *Shuyao* in which three transformations 三轉依 are identified:「因位有三轉依、謂心道麤重。二空是心、法性心故。正解是道、斷二重障、名麤重轉。」(T 1843.43.616a10–12).

85 有學: Practitioners who are still actively pursuing applied practices (Skt. *śaikṣa*)—who are still learning and progressing in the Buddhist path, who are not yet perfected, who are in the first three

alignments, they are called "excellent realizations."

若佛二果、皆名勝者何故。解深密云、「三乘解脫同。」本業經云、「金剛名等覺、解擇滅體同。」以能證勝、如不住道顯無住勝。二乘有餘、未離現苦。無餘永失、能證智故。如入大乘論、如來解脫勝於二乘、斷習氣故。

How is that both of the Buddha-realizations are called "excellent"? The *Saṃdhinirmocana-sūtra* says: "The liberation of the three vehicles is the same."[86] The *Sūtra on the Primary Activities of Bodhisattvas*[87] says: "The adamantine [stage] is called virtual enlightenment;[88] understand that [destruction of defilements] through analysis is the same in essence." Since the ability to realize is excellent, it is like the path of non-abiding revealing the excellence of non-abiding. When the adherents of the two vehicles attain [nirvāṇa with] remainder, it is because they are not free from active suffering; once they experience [nirvāṇa with] no remainder, they are forever gone from the world because they are able to realize wisdom. It is as the

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stages of training and have not yet attained the fourth stage, that of those beyond the need of further teaching or study 無學; the stage of arhat. Those still in training have eradicated distorted views 見倒 (*dṛṣṭi-viparyāsa*) but have not gotten rid of subtle cognitive errors 心顚倒 (*citta-viparyāsa*). [Source: DDB]

86 This exact line does not appear in the *Saṃdhinirmocana*, but similar themes can be found at T 676.16.695b1–8 and T 676.16.696b9–10.

87 菩薩瓔珞本業經: Pusa yingluo benye jing; 2 fasc.; T 1485. Modern scholarship considers this text to have been written in China during the fifth or sixth century C.E. In common with the *Flower Ornament Sūtra* 華嚴經, *Sūtra for Humane Kings* 仁王經, *Sūtra of Brahma's Net* 梵網經, and the like, it discusses the course of the bodhisattva's practice through the fifty-two stages, the pure precepts, the ten pāramitās, etc. The only commentary that dealt with this treatise exclusively was that done by Wonhyo, of which only the second fascicle remains. Commonly referred to by the short titles of 本業經 and 瓔珞經, but the latter abbreviation also refers to another scripture of similar name. [Source: DDB]

88 等覺: As the second to the last stage of the Mahāyāna path scheme, "virtual enlightenment" (in Yogâcāra, the 41st stage; in Huayan, the 51st stage) is the stage of the most advanced bodhisattvas who are ready to attain perfect enlightenment. In this case 等 means "equal," implying that the bodhisattva's level of awakening at this stage is essentially the same as that of a buddha. It is the state that precedes marvelous enlightenment 妙覺. [Source: DDB]

**Mahāyānâvatāra* says: "The liberation of the Tathāgata surpasses that of the two vehicles, because he eliminates [the remaining] habit energies."[89]

言等覺者、一邊義等、於中有言。眞智等佛、俗智劣故。三藏云、「無間解脫，同斷一障、故說等言。非謂解齊。」

As far as "virtual enlightenment" is concerned, one part of the meaning is that of equality, based on the fact that true wisdom is equal to that of the buddhas, but conventional wisdom is weak. Xuanzang says: "The instantaneous [path][90] and the liberation [path][91] sever virtually the same hindrance, therefore the word 'virtual.' It should not be interpreted as 'equal.'"[92]

涅槃經第二十五末云、「佛名明見佛性。十住菩薩未見佛性、故不了了。」瑜伽五十「等覺妙覺有優劣故。」[斷是傍用。何名等覺。如實之義、如本母釋。]

At the end of the twenty-fifth fascicle of the *Nirvāṇa Sūtra* it says: "Buddha is a word expressing a vision of the Buddha-nature. Since the bodhisattvas in the ten abodes have not yet seen the Buddha-nature, their realization is not perfectly complete."[93] In fascicle fifty of the *Yogâcārabhūmi-*

89 T 1634 does not seem to have a line that comes close to this in form or meaning.

90 無間道: One of the four paths 四道 taught in the Abhidharma texts (the four are the path of applied practice 加行道, the instantaneous path 無間道, the path of liberation 解脫道, and the path of superb advancement 勝進道). Also called the "unobstructed path" 無礙道 (Skt. *ānantarya-mārga*). The stage after the path of initiation of practices, wherein one eliminates the power of the afflictions to attach themselves to one's person. In Yogâcāra, the stage at which one gains the determination to destroy affliction. [Source: DDB]

91 解脫道 (Skt. *vimokṣa-mārga*): One of the graduated paths of practices that appear in various Yogâcāra and Abhidharma texts. Following upon the instantaneous path 無間道, one is instantly liberated from the afflictions that one has been counteracting. [Source: DDB]

92 In Huizhao's 慧昭 *Chengweishilun liaoyi deng* 成唯識論了義燈 we read: 西明云、三藏解、等覺者、無間解脫同斷一障、故言等覺、非謂解齊、名之爲等、今又助解。(T 1832.43.673b5–7).

93 The original citation in full, with context, reads: 諸佛世尊斷因果故見則了了、一切覺者名爲佛性、

śāstra it says: "Because virtual enlightenment and marvelous enlightenment[94] are superior and inferior."[95] [Elimination is a secondary function. Why is it called virtual enlightenment? The real meaning is as given in the explanation of the source text.]

眞解脫者、有解脫而非眞、彼分涅槃伏所得故。有眞而非解脫、二空眞如、非道果故。有眞亦解脫，三乘涅槃、永離縛故。有二俱非、除三上相。簡餘三句、言眞解脫。大菩提者、有大非菩提、凡聖菩薩智。有菩提非大、羅漢聖智。有大亦菩提、如來智慧。有二俱非、謂凡學聖二乘之智。據實二障、通障智斷。今就勝故、別障智斷。

As for "true liberation," there is liberation that is not true, such as the "that-part nirvāṇa"[96] attained by quelling. There is truth that is not liberation,

十住菩薩不得名爲一切覺故、是故雖見而不明了。善男子、見有二種、一者眼見、二者聞見。諸佛世尊眼見佛性、如於掌中觀阿摩勒、十住菩薩聞見佛性故不了了、十住菩薩唯能自知定得阿耨多羅三藐三菩提、而不能知一切衆生悉有佛性。(T 374.12.527b20–b27).

94 妙覺: Marvelous enlightenment is the incomprehensibly subtle level of enlightenment attained by the Buddha, through which he enlightens others. In Mahāyāna descriptions of a graded path, this is the final stage (Skt. *buddhâgrya*). [Source: DDB]

95 Citation not found.

96 彼分涅槃: *Pibun yeolban*, as distinguished from true nirvāṇa (called "this-part nirvāṇa" 此分涅槃). That-part nirvāṇa is a provisional nirvāṇa wherein, while the afflictions have been partially removed, their seeds cannot yet be eliminated. The *Yogâcārabhūmi-śāstra* says: "Therefore it is explained that one should enter that concentration and not linger in bliss. Since the afflictions are only partially removed, the condition is still indecisive, and thus it is called that-part nirvāṇa. Since it is not final nirvāṇa, it is called nirvāṇa with distinctions." 是故爲說應入彼定非爲樂住、或復名爲彼分涅槃、亦得說名差別涅槃。由諸煩惱一分斷故、非決定故、名彼分涅槃。非究竟涅槃故、名差別涅槃。(T 1579.331a16–19). In his commentary on this passage, Kuiji further clarifies that the portion of the afflictions that is removed is their active aspect, and that the part that remains, not eliminated, is the latent (seed) aspect. 眞涅槃名此分涅槃、假涅槃名彼分。(T 1829.43.69b11–12); 現行煩惱一分斷故、種子未斷、後還退生、非決定故、名彼分涅槃。69b4–6; 又一分斷故、淨定及一分無漏、折伏煩惱、名彼分涅槃。(69b8–9) [Source: DDB]

as is the case of the thusness of the two kinds of emptiness,[97] which do not constitute the completion of the path. There is truth that is also liberation, such as the nirvāṇa of the three vehicles, which is permanently freed from binding. There is also the case where both are untrue, which lie outside of the above three. Selecting the remaining three cases is called true liberation. As for "great bodhi," there is the case of it's being great but not being bodhi, such as the accurate cognition of the bodhisattvas in the level of worldly sages. There it is the case having bodhi that is not great, such as the holy cognitive abilities of the arhats. Then there is the case of greatness and bodhi together, which is the wisdom of the Tathāgata. There is also the case where it is neither great nor bodhi, as in the case of the wisdom of worldlings and sages-in-training of the two vehicles. From the perspective of reality of the two hindrances, both hindrances obstruct wisdom and elimination. Here, focusing on their most prominent aspects, each of the two hindrances specifically obstructs either wisdom or elimination.[98]

[Treatise]
又、爲開示謬執我法、迷唯識者、令達二空、於唯識理、如[99]實知故。

Furthermore, [Vasubandhu composed the Treatise] to instruct those who are mistakenly attached to a self and dharmas and who are confused about Consciousness-only, to permit them to realize the two kinds of emptiness

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97 二空眞如: This refers to the experience of thusness attained upon the eradication of the two delusory views of attachment to self and attachment to phenomena: the thusness of the emptiness of self 人空眞如 and the thusness of the emptiness of phenomena 法空眞如. [Source: DDB]

98 General and specific can be understood as referring to the broader and narrower interpretations of the two hindrances. In their narrower interpretation, they have distinct causes, objects of obstruction, and remedies. Interpreted broadly, their functions greatly overlap. Broadly speaking, both hindrances obstruct both accurate cognition and the elimination of afflictions. Narrowly speaking, the cognitive hindrances obstruct cognition, and the afflictive hindrances obstruct the removal of afflictions. See, for example, T 2772.85.405a13–16: 問, 所知障亦障涅槃、云何但說障菩提也。答、依唯識論、理實二障通障、卽就勝而言、煩惱障涅槃所知障菩提也。

99 Correcting 知 in the HBJ to 如 as found in the *CWSL*.

and truly comprehend the principle of Consciousness-only.

[Hakgi]
述曰。卽第二節。斷執證空、悟唯識相。前以三意、今以二意。令得眞俗二智慧故、[基云]爲初業開、爲久業示。且、外道中別計我者、謂數論等諸離蘊計、別計法者、二十五諦六句等也。[卽蘊計等應於此攝]內道之中別計我者、宗輪論云、「犢子部、并根本經部、正量部等、皆執有我。」別執法者、如薩婆多化地部等。[惡取空等應此中攝]此內外道、迷眞俗性。爲外道開、爲內道示。令眞智達眞唯識性、於唯識相、後智知故。

Explanation: This is the second section. Eliminating attachment, one realizes emptiness, and awakens to the characteristics of Consciousness-only. Earlier this was expressed with three connotations, but here it is expressed with two. Since they are caused to attain the two kinds of sapience of real and conventional [Kuiji says] they are disclosed in initial activity, and directly shown in enduring activity. Now, among the non-Buddhists, there is the imagination of the distinct, separate self; i.e., the Sāṃkhyas[100] and so forth imagine a self apart from the aggregates, or imagine distinct dharmas, as in the twenty-five elements [of the Sāṃkhyas] and the six essences [posited by the Vaiśeṣikas[101]]. [This means that imagination within the aggregates should

100 數論: Sāṃkhya was an Indian brahmanistic philosophical sect. Often mentioned in Buddhist treatises as one of the six non-Buddhist schools 六外道 and proponents of the four non-Buddhist views of causation 外道四執. Kapila 數論師, the founder of the Sāṃkhya philosophy, "enumerated" 數all concepts in twenty-five categories (*tattvas*, or "true principles") 二十五諦, with *puruṣa* 神我 and *prakṛti* 冥性 at the head and the others in ordered progress. The object of this paradigm was to effect the final liberation of the twenty-fifth *tattva* (*puruṣa*, "soul") from the fetters of the phenomenal creation by conveying the correct knowledge of the twenty-four other *tattvas* and rightly discriminating the *puruṣa* from them. For details, see the DDB. [Source: DDB]

101 勝論宗: Vaiśeṣika is a school of Indian philosophy, the foundation of which is ascribed to Kaṇāda 迦那陀. The school, when combined with the Nyāya, is also known as Nyāya-Vaiśeṣika. It is the oldest of the so-called "six non-Buddhist schools" of Indian philosophy 六外道. The Sanskrit *vaiśeṣika* literally means "referring to the distinctions" (*viśeṣa*). The Vaiśeṣikas chiefly occupied themselves, as did orthodox Nyāya philosophy, with theories of knowledge, but the school differed by distinguishing

also be included here.] Regarding the separate imagination of the self within Buddhism[102] the *Cycle of the Formation of the Schismatic Doctrines*[103] says: "The Vātsīputrīyas,[104] Sautrāntikas,[105] Sāṃmitīya,[106] etc., all attach to the existence of a self."[107] Those who attach to dharmas are the Sarvâstivādins,[108]

only six categories of cognition 六句義 (*padârthas*), viz. substance, quality, activity, species, distinction, and correlation. For details, see the DDB. [Source: DDB]

102 Although the doctrine of no-self is assumed to be a cornerstone of Buddhist doctrine, in an effort to explain the phenomenon of individuated causation through multiple lifetimes, there were various Indian schools—ostensibly Buddhist—that supported the notion of an enduring soul. The existence and content of these schools in outlined in the text described in the next note.

103 異部宗輪論: The *Yibuzong lun lun* (Skt. *Samaya-bhedoparacana cakra*); 1 fasc.; T 2031. An essay written by the Sarvâstivāda scholar-monk Vasumitra concerning the unorthodox and schismatic doctrines within the Buddhist saṃgha that began to arise soon after the *parinirvāṇa* of the Buddha and that led to the proliferation of schools and the differing points of doctrines that separated them. It is both a history of early Buddhism and a lament for the fragmentation of the Buddha's teaching. Translated in the BDK series by Tsukamoto Keishō and Charles Willemen as *The Treatise on the Elucidation of the Knowable*. [Source: DDB]

104 犢子部: One of the twenty early Indian schools, derived from the Sarvâstivāda about three hundred years after the death of the Buddha. [Source: DDB]

105 經量部: One of the twenty early Indian schools, of which there was an original group and a derivative group, both of which posited a basic seed-consciousness theory. The original group developed the idea of the continuation of saṃsāra by mutual perfuming of consciousness and materiality; the branch group established the theory of a subtle and uninterrupted base consciousness, which became a precursor for the Yogâcāra notion of *ālayavijñāna*. This school was known for its strict reliance on the sūtras, rather than on śāstras and Abhidharma. [Source: DDB]

106 正量部: The "school of correct logic" One of the twenty early Indian schools. Approximately three hundred years after the Buddha's nirvāṇa, four divisions were formed from the Vātsīputrīya school, of which this was the third. It was an influential school whose adherents were active in the early centuries C.E. Its positions are set forth in the *Sanmidi bu lun* 三彌底部論, where the existence of the *pudgala* (soul) is taught. It is also taught that an arhat can fall from arhatship, that a god can enter the Buddhist path, and that even non-Buddhists extirpate afflictions. [Source: DDB]

107 See T 2031.49.15b12 ff.

108 說一切有部: Sarvâstivāda was one of the major branches of Indian Abhidharma Buddhism, developed some two hundred years after Śākyamuni's death, and one of the twenty schools during the Nikāya period of Indian Buddhism; understood to be derived from the Sthavira school. The

Mahīśāsakas,[109] and so forth. [Erroneous attachment to emptiness should also be included here.] These Buddhists and non-Buddhists confuse the natures of the real and the conventional. These problems are opened up by the non-Buddhists, and discussed by the Buddhists. Now, using accurate cognition, we penetrate to the true nature of Consciousness-only, and the characteristics of Consciousness-only are known by subsequently-attained cognition.[110]

問。犢子羅漢何起我見。測云、「三藏解云、‘未得羅漢起此計故、却談[111]前故。’ 說彼部計、經部等亦爾、本外道故。或說彼部弟子所計、非外道時。如俱舍論。彼部救云、‘我部不誦破我經故。’ 和上云、‘雖得羅漢、昔與我見同體法執。由習氣强、起如是執。’」

Question: How is it that the Vātsīputrīyas [say that the] arhat gives rise to a view of self? Woncheuk says: “The Tripiṭaka explained, saying: ‘They made

founder is listed variously as Rāhula and as Kātyāyanīputra. Although they denied the existence of a unitary self, the adherents of this school were known for their belief in the inherent existence of dharmas (phenomena). They analyzed these into five groups, including seventy-five distinct dharmas. Most of its doctrines are defined in the *Abhidharmakośa-bhāṣya*, and many of them would also be included, in modified form, in the doctrine of Yogâcāra. [Source: DDB]

109 化地部: An early Indian school that branched off from Sarvâstivāda about three hundred years after Śākyamuni’s death. Their beliefs were close to those of the Mahāsāṃghikas, especially regarding the point that past and future do not have true existence, that only the present truly exists. This school is especially known in later Buddhist history for its influential *Five-Part Vinaya* 五分律, translated by Buddhajīva C.E. 423–424. [Source: DDB]

110 後得智 (Skt. *pṛṣṭha-labdha-jñāna*): As contrasted with innate cognition 根本智, subsequently-attained cognition is the knowledge attained as a result of enlightenment that the bodhisattvas use for the task of liberating other sentient beings. Buddhas and bodhisattvas are able to utilize their discriminating capacities after attaining enlightenment, but without reifying and appropriating notions regarding their own selfhood or the intrinsic reality of objects. The existence of this clear function means that they understand and take advantage of conventional “realities” and are thus not disconnected from the world; also rendered as 分別智. [Source: DDB]

111 More often found in the variant form of 卻談.

this assumption before attaining arhatship, and before this discussion had been disposed of.'[112] It is said that that school makes this imputation, and the Sautrāntikas do the same thing, since they are originally non-Buddhists. Some say that the imputations of the followers of that school are derived from the time when they were non-Buddhists. As the *Abhidharmakośa-bhāṣya*,[113] in its inquiry of that school, says: 'It is because our [Vātsīputrīya] school did not read scriptures that refute the self.'[114] The Venerable Teacher says: 'Even though they attain arhatship, in the past, in addition to the view of self they embodied attachment to dharmas. Because their habituation is strong, they give rise to this kind of attachment.'"

[Treatise]
復有迷謬唯識理者。或執外境如識非無。

There is also confusion about the principle of Consciousness-only. Some grasp the external world as not non-existent, like consciousness.

[Hakgi]
述曰。卽第三節。破諸邪執、生如實解。於中有二、初出四計、後結異執。四類計者、一薩婆多等、執心外境如心實有。

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112 For a more detailed discussion of the Vātsīputrīyas view on self vis-à-vis the realization of the arhat, see *Dainichi kyōsho shishin shō* 大日經疏指心鈔, at T 2217.59.658b11 ff.

113 阿毘達磨俱舍論: By Vasubandhu, trans. between 563 and 567 by Paramârtha (22 fasc.; T 1559) and between 651 and 654 by Xuanzang (30 fasc.; T 1558). This is Vasubandhu's most important pre-Yogâcāra work. Consisting of verses with exposition, the *Kośa* organizes and condenses primarily Sarvâstivāda Abhidharma teachings, but not without being critical, and hence adopting positions associated with other Buddhist schools, such as the Sautrāntikas. This text includes detailed analysis of the action of human consciousness in its relationship to the environment, as well as the transformations that occur in the process of meditation practice; it contains treatment of most of the philosophical topics contained in the Abhidharma treatises as well as a refutation of the theories of the Vaibhāṣikas. [Source: DDB]

114 See T 1558.29.154c9 ff.

Explanation: This is the third section. Refuting mistaken attachments, one gives rise to accurate understanding. Within this there are two parts: the first shows the four imputations, and the second shows the formation of wrong attachments. As for the four imputations, the first is that seen in the Sarvâstivādins and so forth, who attach to external objects as if they really exist in the same way as the mind.

基師量云、「我離心境決定實有。許除異竟無。[115] 心境二法隨一攝、故如心心所。」[有不定過。除無、心境隨一攝故。爲如心心等、定實有耶。爲如甁等、非實有餘耶? 過、不用。]

The inference [as provided by] Kuiji, [expressing the Sarvâstivāda view,] says:

[Thesis:] Objects definitely exist apart from the mind.
[Reason:] If we allow for the denial of their absolute non-existence, the two dharmas of mind and objects are subsumed into one.
[Example:] Therefore they are like the mind and mental functions.[116]
[Here there is a fallacy of inconclusiveness.[117] Their non-existence is

115 The source text in the HBJ gives 異竟無 with a note indicating the possibility of 境 instead of 竟. The source text in Taishō gives 許除畢竟無. If we use 境 as in the HBJ version, then we have "separate objects do not exist." If we use the Taishō version, we have "ultimately non-existent."

116 心心所: The mind itself along with its various detailed functions; mind and the factors of sentient existence that are directly associated with the mind. The mind as basis in this sense is sometimes referred to in East Asian Yogâcāra works as "mind-king" 心王 (Skt. *citta-caitta*). This is derived from Kuiji's *Cheng weishilun shuji* 成唯識論述記: 述曰、自下別敘邪執有二、初別敘四計、後例破餘。此第一計。薩婆多等、依說十二處密意言教、諸部同執離心之境如識非無。彼立量云、其我所說離心之境、決定實有。許除畢竟無、心境二法隨一攝故、如心心所。此皆依經說有色等、不能繁引。(T 1830.43.236b25–c2) [Source: DDB]

117 不定過 (Skt. *anaikāntika doṣa*): In Buddhist logic, "inconclusive[ness]" is a technical term for the case where there is a fault in either the second or third among the three properties of the reason 因三相—i.e., either in the reason definitely having the same qualities as the proposition (in the case of a positive example) 同品定有性 or the reason being totally devoid of the same qualities of the proposition (in the case of a negative example), and thus the proposition cannot be validated. There are six kinds of fallacies of inconclusiveness. [Source: DDB]

rejected based on the mind and objects being subsumed into one, and taking this to be like the mind and mental factors and so forth. But are the mind and mental factors definitely truly existent? In the case of vases and so forth, is not "real existence" something else? Since it is fallacious, it can't be used.]

測師量云、「外境非無、能所取中隨一攝故。如論主內識[118]。」[比[119]量二過。一自他亂。有法外境、卽自比量。同喩論主、卽他比量。不可一量。或自或他。何者若純他法。卽自所無自比量中、無同喩過。故喩中言論主無用。二、不定過。對薩婆多、雖此無過、全部等許緣無生心故。]

The inference offered by Woncheuk says:

[Thesis:] External objects are not non-existent.
[Reason:] Because grasper (*grāhaka*) and grasped (*grāhya*) are subsumed together in between.
[Example:] It is like the internal consciousness set forth in this treatise [the *CWSL*].[120]

This argument contains two fallacies: the first is that of confusion of one's own position with that of the discussant. Arguing for the existence of such a thing as an external object is "offering one's own reasoning."[121] The example used is that of an assertion by the treatise, which is "using the opponent's reasoning." They can't comprise the same inference—it has to be either be

[118] This passage in Zenju has 非無 after 內識. T 2261.65.376a18.

[119] 此 is corrected to 比.

[120] Zenju's treatment of this text helpfully adds the Hetuvidyā argument markers: 量云。外境非無[宗]能所取中隨一攝故[因]如論主內識非無[喩]。(T 2261.65.376a19–20).

[121] 三比量: There are three kinds of reasoning, or inference, in Buddhist logic: (1) offering one's own inference 自比量, (2) inviting the opponent by using his line of reasoning 他比量, and (3) approaching with a line of reasoning that is accepted by both parties 共比量. [Source: DDB]

one's own or the discussant's. What if we simply rely on the other's thesis? Because, since it is lacking in one's own inference, there will be a fallacy of a missing example. Therefore the words of the example "the treatise asserts" are inapplicable. The second is a fallacy of inconclusiveness. This is because even if it is not fallacious to a Sarvâstivādin, all of the schools[122] generally see an unborn mind.

［慧］觀云、「此內識喻、若以自宗、境外內識、論主不許。因他隨一喻、無俱不成。」［共許識有、同喻得成。然分別相似過類、不足對論、巳後不取此等繁釋。］

(Hui) Guan says: "If this example of internal consciousness is to be applied to the proof of one's own thesis, an internal consciousness aside from objects will not be accepted by the author of the treatise. Since the discussant follows the same example, neither is conclusive." [If both allow that consciousness exists, the same example can be used. Yet in the case where there is a fallacy of appearing similar but being different in the example,[123] it does not suffice for dialog, and thus in the end we cannot accept this kind of confused explanation.]

122 And perhaps more specifically a reference to the Sautrāntikas, based on the following passage from the *Jushelun songshu chao*: 俱舍論頌疏抄: 有別體性文惠云。有別體性者。此破經部許緣無境生心。如緣過未世•及三無爲•空花•第十三處等生意識。有部卽不許緣無生心。緣過未等。卽是緣過未名等生心。(T 2254.64.542a9–12)

123 分別相似過類: Or "fallacy of a difference in a positive example"; having a distinction in a positive example; the third of the fourteen possible fallacies in the Old Logic 十四過類. For example, a Vaiśeṣika says: "[thesis:] Language is impermanent; [Reason:] because it is something that occurs after making some kind of effort; [Example:] for example, like an earthenware pot." In this case, the earthenware pot is something that can be scorched and is visible, and since words do not have these qualities, there is a difference. So even though an earthenware pot is impermanent, it might be stated that language is not. [Source: DDB]

證師量云。「如我所說、外境非無。計除無法、能所取中隨一攝故。如論主內識。」[今謂比[124]量雖無不定、然有如前自他亂失。共許內識、旣有體法。但諍彼境有外無外、何勞內識分別自他。]

Dojeung argues: "According to my position,

[Thesis:] External objects are not non-existent.
[Reason:] Because when imputation is removed there are no dharmas, and thus grasper and grasped are absorbed as one into the middle.
[Example:] It is like the inner consciousness [proposed by] the treatise author. [Now even though this inference is not inconclusive, it still has the same problem of confusion of the arguments for oneself and for the discussant as in the previous case. With both sides allowing for an inner consciousness, there are already substantial dharmas. However, in debating as to whether or not the objects exist externally, through what process can one distinguish the [understanding of] inner consciousness to be one's own or the discussants'?]"

問。除論主言、得成他比、大乘如何遣彼邪執。證云。「與法差別相違因、內過相違。」

Question: If, leaving aside the words of the author, we are able to prove this inference, how will the Mahāyānists refute this mistaken attachment? Dojeung says: "Along with being contradictory because of differences with the premise,[125] it is contradictory because of an internal fallacy."

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124 Again assuming 此 to be mistakenly used for 比.

125 法差別相違因: Also called a contradicting implied-predicate (Skt. *dharma-viśeṣa-viruddha-hetu*). A Sāṃkhya against a Buddhist: "[Thesis:] The eyes are serviceable to another one's needs, [Reason:] because they are composite substances, [Example:] like a bed." Among the thirty-three fallacies 三十三過 this is one of the fourteen fallacies in the category of the reason 因十四過, and within this group, the second of the four fallacies of contradiction in the reason 四相違. A reason set forth, the implications of which are contradictory to what is to be proved. The *Nyāyapraveśa* says: 如說眼等必為他用。積聚性故。如臥具等。此因如能成立眼等必為他用。如是亦能成立所立法差別相違積聚他用。

量云。汝外境非離識非無。許除能法、能所取中隨一攝故。猶如內識違彼法中意。許差別、宗中識言亦攝心所、故無不定。[亦有有法自相相違。彼亦不成外境性故。後唯取此類、好釋遂論僞釋、繁空語故。]

The inference:

[Thesis:] You say that external objects are not separate from consciousness and not non-existent.
[Reason:] Because, if you allow the rejection of subjective dharmas, the subjective and objective are subsumed as one in the middle.
[Example:] It is like the internal consciousness contradicting the thought that resides in that dharma.
If you allow for the difference, the word "consciousness" in the thesis also includes mental factors, therefore there is no inconclusiveness. [There is also a fallacy of contradicting expressed-subject.[126] This is because this can also not prove the nature of external objects. Subsequently one only grasps to this type, enjoying literal explication, with bogus explication. It is the proliferation of empty chatter.]

[Treatise]
或執內識如境非有。

Some grasp internal consciousness as non-existent, like external objects.

諸臥具等為積聚他所受用故。(T 1630.32.12a15). In Buddhist logic, this is one of the four errors of contradictory reasons 四相違過. [Source: DDB]

126 有法自相相違因 (Skt. *dharmi-svarūpa-viparīta-sādhana*): Kaṇāda says to Pañcaśikha: "[Thesis:] Being is neither substance, nor quality nor action; [Reason:] because it possesses substance, quality, and action, [Example:] like particularity." One of the four kinds of fallacy of contradiction in the reason 四相違過. [Source: DDB]

[Hakgi]
述曰。此第二計。基云、「清辨等師、說諸法空、便撥心體。」量云、「汝說內識如境非有。許所知故。如汝外境。」[他比量故、有法及喻、竝云汝也。宗言如境、量言無用、但可宗言識非有。]

Explanation: This is the second assumption. Kuiji says: "Scholars like Bhāvaviveka teach the emptiness of all dharmas, directly denying the substance of the mind."[127] Inference:

[Thesis:] You say that internal consciousness, like objects, do not exist.
[Reason:] You allow for knowables.
[Example] They are like your external objects. [Since this is the other's inference, the factual base[128] and the example both say "you." The thesis says "like objects." The word "inference" has no function, except to allow the proposition to say that consciousness does not exist.]

證云、「因有自他俱三不定。如我眞如、則他不定。如汝俗心境、卽自不定。如汝俗諦、許有眞如、我亦許有、則俱不定。」[旣他比故、唯他不定。必無他比、作自不定。又、俗於眞不能不定、故共不定、亦不應理。謂就勝義、疑空不空、方成不定。世俗門有旣非眞有、有不相關[129]故。謂且破云、「許所知故。爲如外境勝義空耶。爲如心境世俗有耶。」彼必答言、「如俗心境勝義唯空、無不定故。」]

Dojeung says: "[The rules of] logic include the three kinds of inconclusiveness of one's own inference, the opponent's inference, and inference accepted by both. It is like thusness for me, which is inconclusive

127 See *Shuji* T 1830.43.236c3–9: 述曰、此第二計。卽學中百清辨等師、依密意教說諸法空、便亦撥心體非實有。彼立量云、汝之內識、如境非有、許所知故。如汝心外境、清辨俗諦外境許有、今就中道無自違失。又掌珍中依勝義諦、說有爲無爲竝是空等、皆如彼說。

128 有法: In Buddhist logic, the *dharmin*, the factual base, is the substrate or locus in which the property (dharma) identified in the *sādhya* (the property-to-be-proven) resides. Wayman, in *A Millennium of Logic*, translates as "factual base" and "feature base." [Source: DDB]

129 HBJ offers 關 as an alternative for 開.

for the adversary. It is like conventional mental objects for you, which are inconclusive for me. It is like the conventional truth asserted by you, which admits the existence of thusness; since I also admit it, then there is inconclusiveness on both sides." [Since this is the opponent's inference, it is only inconclusive for the opponent. To be inconclusive for oneself it is necessary that there be no inference from the opponent. Furthermore, the conventional regarding the real cannot be inconclusive, therefore both being inconclusive doesn't make sense. This means that it is from the perspective of the ultimate truth that one doubts emptiness and non-emptiness, which results in inconclusiveness. From the perspective of conventional reality, existence is already not true existence, since it has no mutual relationship with existence. This means that this is now refuted, by saying: "Since you admit of knowables, does this mean that they are like external objects, which are empty from the perspective of the ultimate truth? Or does it mean that they are like mind and objects that are existent from the perspective of the conventional truth?" He must answer, saying: "Inasmuch as conventional mind and objects are ultimately only empty, there is no inconclusiveness."]

測師量云、「內識非有、能所取中隨一攝故。猶如外境。」[宗義云何。若空無者、聖教相違。般若說無不了義故。若空非無、立已成過。此若他比、亦以眞如有他不定。若共亦爾。前[130]說共比、自法皆不定故。]

The inference of Woncheuk says:

[Thesis:] Internal consciousness does not exist.
[Reason:] Because grasper and grasped are subsumed into one in the middle.
[Example:] Just like external objects. [What is the content of the thesis? If it is non-existent, it is at odds with scriptural authority, since the prajñā teaching of non-existence is an incompletely revealed doctrine.

130 Following the note in HBJ, using 前 instead of 傳.

If emptiness is not non-existent, then what is being posited is already fallacious. If this is the opponent's inference, since one also takes thusness as existent, there is inconclusiveness in the other's position. It is the same in the case of shared inference. This is because he has previously stated a shared inference, the properties of which on both sides are all inconclusive.]

三藏又解、「清辨立相、而不立見。且如眼識緣青等時心。卽是離青等, 外無別能緣、乃至證眞空。外無智。雖於世俗心境俱有、境實心虛、從實唯境。如唯識師攝相歸心。」[彼意眞智證眞如時、智虛歸境。餘心亦然。心行似境、境不似心。明知心虛隨境改轉。不可說言由心縛解。心與境本、勿心由慧亦縛亦脫, 慧爲王故。雖未而利能引道故、名依世俗。五識非有、世間相無勞餘過。]

The Tripiṭaka also explains:

Bhāvaviveka posits the objective part [of consciousness],[131] but does not posit the subjective part.[132] It is like the mind when the visual consciousness apprehends a blue color and so forth. If it is separated from the blue color and so forth, then externally there is nothing special to be apprehended, [which holds true] up to the case of [accurate cognition] witnessing [the principle] of emptiness. [All there is, is true emptiness, and aside from emptiness there is no distinguishable ability] such as accurate cognition. Even though from the conventional standpoint mind and objects both exist, objects are real and the mind is void. In truth there

131 相分: One of the four aspects of cognition in Yogâcāra theory as finalized by Dharmapāla. It generally means object of perception, but more specifically, that image of the outside world that is kept within the mind. In this case, the character 相 means image or reflection. Since this aspect means object(s) of perception, it does not yet have an active conceptual function. [Source: DDB]

132 見分: The second of the four components of cognition in Yogâcāra theory. The function of seeing the form of an object. In this case, the ideograph 見 means "to shed light on" or "illuminate." When the substance of the mind and mental functions is produced from the *ālayavijñāna*, simultaneously with the manifestation of the object, the illuminating function of the subject arises. [Source: DDB]

are only objects.[133] It is like the Consciousness-only masters gathering in marks and returning them to mind. [This means that when accurate cognition witnesses thusness, cognition is void and relies on objects. It is the same with other states of mind. Mental functions resemble objects, but the objects do not resemble mind. Thus it is obvious that the mind is void, and comes into appearance according to its objects. You can't say that it is based on the mind that one is bound or liberated. The mind is based on the objects; it is not that the mind is bound or liberated according to wisdom, and thus wisdom is the ruler. Even though this has not yet come to be, one's sharpness is sufficient to avail oneself to the way, and thus it is named based on worldly convention. The five consciousnesses do not exist, and from the mundane perspective, there is no concern over other errors.]

[Treatise]
或執諸識、用別體同。

Some grasp the various kinds of consciousness as differing in function but being the same in essence.

[Hakgi]
述曰、第三計也。攝大乘云、「有一類師說一意識、彼彼依轉、得彼彼名、如意思業。」釋論云、「一類菩薩、三經爲證。一、法足經、心遠獨行故。二、五根生識經、五根所行境、意各能受故。三、十二處經、總攝六識爲意識故。」

Explanation: This is the third imputation.[134] The *Mahāyāna-saṃgrāha*

[133] Zenju's rendering of this passage is slightly more complete, and thus adds clarity: 然清辨計〇有何心也 云云 貶量云。且如眼識緣青等時。心即是青。離青等外無別能緣。乃至眞智證理時。唯是眞空。空外無別能證眞智。雖據世俗心境俱有。境實心虛。虛者從實名爲唯境。(T 2262.65.439c11–15).

[134] This is a reference to a theory of the constitution of the eight consciousnesses put forth by one group of masters. The *Shuji* says: 述曰、此第三計。卽大乘中一類菩薩、依相似教說識體一。攝論第四說

says: “There is one group of scholars that says there is one consciousness, based on which there are various transformations, to which are applied various names, such as the activities of mentation and thought.”[135] The *Commentary* says: “One group of bodhisattvas takes three scriptures as authorities. The first is the Dharma Leg Sūtra,[136] since the mind is distantly removed and functioning independently.[137] The second is the *Sūtra on the Production of Consciousness from the Five Faculties*, since in the sphere of activity of the five faculties, each consciousness is able to receive (sense data). Third is the *Sūtra of the Twelve Fields*, since the six consciousnesses are subsumed in the conceptualizing consciousness.”[138]

測云、「但說六識爲一意識、不說七八、亦無別體。」世親釋云、「非離意識、別有餘識。唯除別有阿賴耶。」[139] 故。准知七亦有別體。然第八識、依執五根、恐濫六識、故別簡取。

Woncheuk says: “This is simply saying that the six consciousnesses are subsumed in the one conceptualizing consciousness (sixth consciousness).

一意識菩薩計。一、依遠行、及獨行教。遊歷諸境故說遠行、復言獨行無第二故。二、依五根所行境界、意各能受教。三、依六識身皆名意處教。四、又解深密瑜伽等、說如依一鏡上有多影像教。五、如依一水中有多波喻教。此恐違至教故說有一識。有云 一意識、但說前六識爲一意識、理必不然。此說八識體是一故。(T 1830.43 .236c10–19).

135 From the *She dashenglun ben*: 又於此中有一類師說一意識。彼彼依轉得彼彼名、如意思業名身語業。(T 1594.31.138c24–25).

136 法足經: The *Fazu jing*. Cited in several Yogâcāra commentarial works as advocating the position that the mind functions independently of objects. Listed in some catalogs, but nothing is found in any reference work. [Source: DDB]

137 The *She dasheng lun shilun* 攝大乘論釋論 says: 論曰、此中有偈、遠去及獨行、無身住空窟、能伏難伏心、我說爲梵行。釋曰、彼諸菩薩成就所說、故引諸阿含偈、言遠去者攀緣一切境界故、獨行者更無第二故。(T 1596.31.286c19–24).

138 The *She dasheng lun shilun* says: 論曰、又如經說十二入中、說六識身爲意入。釋曰、復有阿含說六識身說名爲意、無別餘識名故。佛說六識身名爲意入、是故得知唯獨有意。(T 1596.31.287a5–8).

139 攝大乘論釋, T 1597.31.339c28–29. 非離意識別有餘識、唯除別有阿賴耶識。

It does not discuss the seventh and eighth consciousnesses; there is also no separate essence." The explanation by Vasubandhu (in the **Mahāyāna-saṃgraha-bhāṣya*) says: "There is, apart from the thinking consciousness, no separately existing other consciousness. The only exception is the separately existing *ālayavijñāna*." From this we can surmise that the seventh consciousness also has a distinct essence. Yet the eighth consciousness adheres to the five faculties. For fear that it might be confused with the sixth consciousness, it is separately distinguished.

證云、「解深密經心意識相品中、'唯明六識及阿陀那一意識。' 師本未信有末那識故、唯簡第八。此文兼破成實論主。彼第八云、'五門窟中、獼猴動發。'」

Dojeung says: "The [line in the] *Saṃdhinirmocana-sūtra's* chapter on the characteristics of the mind, mentation, and conceptualizing consciousnesses says: 'This only explains that the six consciousnesses up to the *ādāna* are a single consciousness.'[140] Since this master originally did not believe in the existence of the *manas*,[141] only the eighth consciousness was singled out. These sentences together refute the position of the author of the *Satyasiddhi-*

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140 阿陀那識: *ādāna-vijñāna*, meaning "appropriating consciousness" or "clinging consciousness." In Yogâcāra, basically synonymous with *ālaya-vijñāna* (store consciousness), but expressing the special connotation of "that which holds the body and the sense organs together." It is also understood to be the consciousness that contains all seeds and that is responsible for the linking of rebirths. [Source: DDB]

141 末那識: The *manas*, meaning "mentation," is the seventh of the eight consciousnesses taught in Yogâcāra. As the consciousness that localizes experience through thinking, its primary function is to perceive the subjective position of the eighth consciousness and construe it as one's own self, thereby creating self-attachment. It also has the function of "continually examining and assessing" 恆審思量 things to determine their benefit or harm to the subject (T 1585.31.7b28). It shares some mental factors with the sixth consciousness (*mano-vijñāna*), but whereas the latter has interruptions, the *manas* functions 24/7 without lapse. The *ālayavijñāna*, on the other hand, while functioning continuously like the *manas*, has no discriminating functions. Not consciously controllable, the *manas* is said to give rise to conscious decisions in regard to individual survival, and to incessant self-infatuation. [Source: DDB]

śāstra.[142] There in the eighth fascicle,[143] he says: 'The monkey leaps around within the cave of the five sense organs'" (T 1646.32.278c16).

[Treatise]
或執離心、無別心所。

Some believe that there are no separate mental functions apart from the mind itself.

[Hakgi]
述曰、第四計也。

Explanation: This is the fourth imputation.

測云、「破覺天義。如毘婆娑百四十二云、'尊者覺天作如是說。諸有爲法、有二自性。一大種、二心。謂離大種無所造色、離心無別心所。諸色皆是大種差別、無色皆是心之差別」' 或經部宗有二。如正理十一云、'有譬喻者、說唯有心、無別心所。'」[同覺天義、說士夫六界故, 染淨由心故。]執有心所、多興諍論。或說唯三、謂受、相、思。[經說五蘊故。]或說有四、加觸。或說有十、謂十大地。或說十四、加貪、瞋、癡、慢。今隨應破彼彼所所無。

142 成實論: *Chengshi lun*; also called the **Tattvasiddhi-śāstra*; attrib. Harivarman (c. 250–350), trans. into Chinese by Kumārajīva; 16 fasc. T 1646;. A scholastic text that analyzes all factors of cognitive experience into eighty-four types while giving extensive treatment to the concept of emptiness, asserting that all existence is nominal in a way that draws close to Mahāyāna. The doctrine of this work is to be regarded as the pinnacle of philosophical development attained by the Hīnayāna schools, and thus constitutes a transitional stage between Hīnayāna and Mahāyāna. It teaches the attainment of nirvāṇa through the destruction of attachment to names, elements, and emptiness, yet its understanding of emptiness is still analytical emptiness, rather than the "essential emptiness" of the later Mahāyāna schools. The Sanskrit source text is not extant. [Source: DDB]

143 Although the text locates this passage in the eighth fascicle, it is in the fifth fascicle of the version of the text presently available.

Woncheuk says: "This refutes the position of Buddhadeva.[144] As it says in section 142 of the *Mahāvibhāṣā*:[145] 'The theory of the Venerable Buddhadeva asserts that conditioned dharmas have two kinds of own-natures: that of the physical elements and that of mind. This means that apart from the [four] physical elements[146] there are no material things, and apart from mind there are no mental functions. All material things are nothing but variations of the physical elements, and all non-material thing are nothing but variations of the mind.'[147] Within the Sautrāntikas there are sometimes two views. As it says in the eleventh section of the *Abhidharma-nyāyânusāra-śāstra*:[148] 'There are Dārṣṭāntikas who say that there is only mind, and no separate mental functions.'[149]" [This is the same as the understanding of Buddhadeva,

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144 覺天: Buddhadeva was a Sarvâstivāda scholar who was known as one of the "four masters" of the *Mahāvibhāṣā*, each of whom interpreted differently the cardinal doctrine of Kaśmīra Sarvâstivāda, that dharmas exist in the three time periods. Buddhadeva explained the difference among past, present, and future factors as a difference in relativity (*apekṣā*): a certain factor can be called past or future just as the same woman can be called a mother or a daughter. On the other hand, Buddhadeva often holds views that are usually associated with the Dārṣṭāntikas—the philosophical opponents of Sarvâstivāda in the *Mahāvibhāṣā*, for example, the view that all mental factors are nothing else than a particular form of mind itself. [Source: DDB]

145 阿毘達磨大毘婆沙論 (Skt. *Abhidharma-mahāvibhāṣā-śāstra*; *Treatise of the Great Commentary on the Abhidharma*): by Kātyāyanīputra; 200 fasc.; T 1545. Traditionally held to have been composed in Kashmir around the second century C.E., but the actual date is uncertain. A key philosophical treatise of the Kaśmīra Sarvâstivāda school; it presents and argues against the theories of various other schools—though it is not held to be the earliest extant text of that school. [Source: DDB]

146 大種 (Skt. *mahā-bhūta*): The four great elements, which enter into all things, i.e., earth, water, fire, and wind, from which, as from seeds, all things spring. [Source: DDB]

147 The source text reads: 尊者覺天作如是說、名二十二、實體唯一、所謂意根。彼作是說。諸有爲法有二自性。一大種、二心。離大種無所造色、離心無心所、諸色皆是大種差別、無色皆是心之差別。(T 1545.27.730b25–29)

148 阿毘達磨順正理論: The *Apidamo shunzhengli lun*; attrib. Saṃghabhadra; 80 fasc.; T 1562. Primarily a counterargument to some of the positions expressed in the *Abhidharmakośa-bhāṣya* from the perspective of the Sarvâstivāda school. Also referred to as the "Refutation of the *Abhidharmakośa*" 俱舍雹論. [Source: DDB]

149 T 1562.29.395a1–2.

who says that the six realms[150] of living beings, and purity and pollution are based on mind.[151]] For those attached to the notion of existence of mental functions, many related debates arise. Some say that there are only three [mental functions], namely sensation, perception, and thought. [This is because the sūtras teach the five aggregates.] Some say there are four, adding contact. Others say there are ten, namely the ten pervasive mental factors (of Abhidharma). Still others advocate fourteen, adding [to the prior ten] craving, ill-will, folly, and pride. Now here there will be an appropriate refutation of this and that position of the existence and non-existence of the mental functions.

[Treatise]

爲遮此等種種異執、令於唯識深妙理中、得如實解、故作斯論。

This treatise was composed in order to refute these various mistaken attachments and to allow people to acquire a correct understanding of the profound and wonderful principle of Consciousness-only.

[Hakgi]

述曰。第二廣結異執。前示四計。且如次第小乘大乘、大乘小乘。

Explanation: This second section extensively settles mistaken attachments. Above, the four assumptions were introduced. Now, these positions are explained in the order of Hīnayāna, Mahāyāna; Mahāyāna, Hīnayāna.

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150 Following the text given in the *CWSL* and numerous other related texts, we have changed the character 分 in our source text to 界. See T 1585.31.36c25.

151 See the *CWSL*: 又如何說心遠獨行、染淨由心、士夫六界。(T 1585.31.36c25–26). Also see the *Shuji*: 覺天所執亦依經故、經說三法和合名觸、乃至廣說。又說士夫六界、染淨由心、故無心所。(T 1830.43. 236c23–25). The character 故 after 士夫六界 here may be superfluous and misleading. Compare the similar line in the *Zongjing lun* 宗鏡録: 以經言士夫六界染淨由心無心所故。(T 2016.48. 684b17–18).

然、樞要云、「竝通大小。第一、大乘、謂清辨宗 依世俗諦心外有境。第二、小乘一說部、執一切諸法、唯有假名。第三、小乘成實論主、卽攝論云、'心意識一。' 第四、大乘、依莊嚴論、執唯心似貪等似信等。皆如次第、執境、執心、非空、非有、執心、執所、非多、非異。」

Now, the *Shuyao* says:

If we juxtapose the Mahāyāna and Hīnayāna, first is the Mahāyāna, namely the school of Bhāvaviveka, which, relying on the conventional truth [says that] there are objects outside of the mind. Second are the Hīnayānist Sarvâstivāda, who adhere to the position that all dharmas only exist nominally. Third are the Satyasiddhi, regarding whom the *Mahāyānasaṃgraha* says: "Mind, thought, and cognition are one." Fourth is the Mahāyāna as interpreted in the *Mahāyāna-sūtrâlaṃkāra*, which adheres to the position that there is only mind, which seems to crave, believe, and so forth. All, in order, attach to objects and attach to mind; deny emptiness and deny existence; attach to mind and attach to its functions; deny plurality and deny difference.[152]

疏執境心、四句分別、「清辨順世、有境無心。[順世云「法皆大種」故。]中道大乘、有心無境。薩婆多等、有境有心。邪見一說、無境無心。」舉此等取外道諸見、故言此等種種異執。

The various attachments to objects and mind can be distinguished into four. "Bhāvaviveka and the Lokâyatika[153] say that there are objects and no

[152] The full text reads: 第三爲破邪執造論之中、又解各有小乘大乘師執。第一清辨、依世俗諦心外有境、二俱非無。第二小乘中一說部、執一切法唯有假名都無心境、外道空見亦復如是。第三小乘、執心意識義一文異、攝大乘說心意識體一者是。第四上古大乘、亦有依莊嚴論執諸心所離心無體。如下心所問答中辨、故四各通大小二執、由此總應九句分別。第一解云、第一第二小乘大乘、執境執心非空非有、第三第四大乘小乘、執心執所非多非異。(T 1831.43.617a14–24)

[153] 順世外道: Lokâyatika—a materialistic school that arose in India about the sixth century B.C.E. They believed that that human existence was nothing more than a combination of physical elements

mind. [The Lokâyatika say: "Dharmas are all material elements."] In the middle path of the Mahāyāna, there is mind, but no objects. The Sarvâstivāda and others say that there are both objects and mind. One theory of those of erroneous view is that there are neither objects nor mind."[154] In addition to these, people attach to the various views of non-Buddhists; therefore these are called various kinds of mistaken attachments.

初言今造此論、末云故作斯論、一一皆通三節序也。

In the beginning of the prologue it says "I will now write this treatise," and in the end it says "Therefore I write this treatise." One by one, in all we have passed through three stages in this prologue.

[Treatise]
若唯有識、云何世間及諸聖教、說有我法。

If nothing exists but consciousness, why do both ordinary people and the holy teachings say that selves and dharmas exist?

[Hakgi]
述曰、第二正說。有本有釋、釋可隨本。

Explanation: Second is the teaching proper, for which there is original text and exegesis; through the exegesis we can follow the text.

本有三門。初二十五頌、明唯識境、次有四頌、明唯識行、後有一頌、明唯識果。

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and that the soul perishes with the body, with the pleasures of the senses being the highest good. [Source: DDB]

154 The *Cheng weishilun shuji* says essentially the same thing: 若依此義四句分別。清辨順世有境無心、中道大乘有心無境、小乘多部有境有心、邪見一說都無心境。(T 1830.43.237a4–6).

The text [of the *Triṃśikā*] has three parts. The first consists of the twenty-five verses, which elucidate the object of Consciousness-only; the next consists of four verses, which elucidate the practice of Consciousness-only; the final one verse elucidates the effect of Consciousness-only.

初亦有三。初一頌半、顯宗出體門。二廣釋唯識門、三結釋外難門。初亦有二、初以問徵起、後擧頌正答。此初也、依瑜伽釋、「有五問中、第五利樂有情問也。」

The first section can be divided further into three. The first one and a half lines of verse reveal the tenets by showing their substance; the second explains in detail the teachings of Consciousness-only; the third explains concisely the objections of the non-Buddhists. The first section also has two parts; the former raises the issue with a question; the latter gives a proper answer offering a verse. As for the first, according to the *Yogâcārabhūmi-śāstra-kārikā*:[155] "Among the five kinds of questions, this is the fifth, the asking of a question in order to bring benefit and joy to sentient beings."[156]

基云、「此論旣以唯識爲宗、豈無世間聖教相違。我法本無、如兎角等、應無因起種種說故。」

Kuiji says: "This treatise has already taken Consciousness-only as its main tenet (T 1830.43.230b5) . How could it not be at odds with common sense or scriptural authority? Since self and dharmas are originally non-existent, they are like the horns of a rabbit and so forth, so without reason they

155 瑜伽師地論釋: by Jinaputra; trans. Xuanzang in 650; 1 fasc.; T 1580. The oldest surviving commentary on the *Yogâcārabhūmi-śāstra*. Jinaputra, who lived during the 6–7th centuries, is understood as having been a student of Dharmapāla and one of the ten masters of Yogācāra whose discourse informs the *CWSL*. This work addresses some of the major themes of the *Yogâcārabhūmi*, such as the explanation of the seventeen stages. [Source: DDB]

156 The full text says: 又發問者、略有五種。一不解故問、二疑惑故問、三試驗故問、四輕觸故問、五爲欲利樂有情故問。今是第五、專爲利樂諸有情類 造斯論。(T 1580.30.885b2–5).

produce various theories."[157]

The first verse and the first half of the second verse of the *Triṃśikā*:

頌曰
由假說我法 有種種相轉 彼依識所變
此能變唯三 謂異熟思量 及了別境識

From the nominally designated self and dharmas,
Various and sundry things come into appearance.
These are all based on the transformations of consciousness.
The transforming consciousness is threefold:[158]

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[157] *Cheng weishilun shuji*. The source text reads: 云何諸世間說有我法。此則世間相違、違理之失、及諸聖教中亦說有我法。此則聖教相違、違教之失、非彼兔角等可說爲青等。以本性無不可說故、我法本無云何起說。(T 1830.43.237c21–25).

[158] The basic function of consciousness can be said to be transformation, and according to the Yogâcāra school there are three main types of transformation: (1) The first is the transformation carried out by the store consciousness (*ālayavijñāna*), referred to here as the "retribution consciousness" 異熟識. Since the store consciousness represents the part of our mind that accumulates all the impressions from past experiences, this means that whatever we come across is immediately and subconsciously "contextualized" by our prior experiences. A vegetable patch is seen quite differently, depending on whether the viewer is a city dweller or a farmer. (2) The second is the transformation carried out by the *manas* or "ego" consciousness, referred to here as the "assessing" consciousness. The *manas*, like the *ālayavijñāna*, is continually active at the subconscious level, but plays the role of continually assessing the value of things in terms of their usefulness to its imaginary self. This means that before a cognitive event has even made its way to the level of conscious awareness, it has already been altered by these two conscious processes. (3) The third is the transformation that occurs at the level of conscious awareness, among the five sensory consciousnesses and the sixth, thinking consciousness, referred to here collectively as the consciousnesses that cognize objects 了別境識. Sentient beings vary greatly in terms of the capacity of their sensory organs, and cognition is also affected by the sharpness/dullness or emotional state of the thinking consciousness. Having passed through these three transformations, objects are finally consciously taken into awareness and reflected upon.

Namely, retribution,[159] assessing,
and the cognition of objects.[160]

[Hakgi]
述曰、第二擧頌正答。中有二、頌故、釋故。此初也。頌中有二。初有三句、釋難顯宗。後之三句、略出體性。彼謂我法、識卽自體。所變卽相見。此能變者、此相見之能變。此自體卽能變。二釋俱得。言唯三者、如下所變。雖無量種、能變類三。

Explanation: In this second part a verse is offered as the answer proper. Within there are two parts—the verse and the explanation. In this first part, within the verse there are two. In the first there are three phrases, which address the objections and reveal the central tenet. The three subsequent phrases briefly show the essential nature. "These" means self and dharmas; "consciousness" is their essence. "Those that are transformed" are the objective and subjective parts of consciousness. "This subjective transformation" is the subjective transformation of the objective and subjective parts of consciousness. This essence is none other than the subjective transformer. The second, the explanation, is complete. In saying "there are only three," it is like the below object of transformation. Even though there are limitless kinds, subjective transformation is subsumed in three types.

[Treatise]
論曰、世間聖教說有我法。但由假立、非實有性。我謂主宰、法謂軌持。

159 Skt. *vipāka-vijñāna*. Or maturing consciousness; ripening consciousness—a way of referring to the *ālayavijñāna* that emphasizes its function of bringing to maturation prior causes (or seeds); the consciousness that handles the fruitional economy. The fruition of prior *karma* is itself karmically neutral; were it not, *karma* would become hard determinism, since, for instance, bad *karma* would perpetuate itself endlessly.

160 The five sensory consciousness and the thinking consciousness. Francis Cook translates as "cognition of *external* objects," but the sixth consciousness also takes as its objects mental images and linguistic constructs, which are not necessarily external.

The treatise says, ordinary discourse and scriptural authority say that selves and dharmas exist. But since they are only nominally posited, they have no true essence. "Self" means "director" and "cutter."[161] "Dharma" means "pattern" and "maintenance."[162]

[Hakgi]

述曰。釋頌有二。初釋上三句、通難標宗。後識所變相雖無量種下、釋下三句、出能變相。初亦有二。正釋頌文故、廣破外執故。正釋有三。先釋二句、次釋第三、後諸門故。此初句也。

Explanation: There are two parts to the explication of the verse. The first explains the first three phrases, resolving objections and pointing out the tenets. After the phrase "even though the transformations of consciousness are of innumerable kinds," it explains the following three phrases, showing the characteristics of subjective transformation. In the first there are also two parts: the explanation of the verses and the extensive refutation of the attachments of non-Buddhists. In the explanation proper there are three: the first explains the [first] two lines of verse; the next explains the third; the last deals with various aspects. This is the first line of the verse.

「由假說。」者。所執我法無故、非外。似我似法。識故非外。離識無實、故言假說。「我」有二義。自在、割斷。自在故名主、割斷故名宰。法有二義、生解、持性。令生物解名軌、能持自性名持。一一皆通一切我法。

As for "from the nominally designated," the self and dharmas that are

161 While the commonly understood meaning of the logograph 宰 is that of director, administrator, etc., the more fundamental meaning as that of butcher, or cook—the person responsible for slaughtering livestock in early China. Thus, by extension it means to segment; to cut into pieces; to cut up ingredients for cooking a meal.

162 As Francis Cook does in *Demonstration of Consciousness Only*, it would be natural to take both 主宰 and 軌持 as compounds expressing single concepts, but since Daehyeon breaks them down to single-character units for explanation below, we are obliged to do the same here.

attached to are non-existent, and so they are not on the outside. There seems to be a self and there seem to be dharmas: since they are consciousness they are not on the outside. Apart from consciousness there is nothing substantial; therefore they are said to be nominally designated. "Self" has two meanings: "independent" and "cutting up." Since it is independent, it is called "master." Since it cuts things into pieces, it is called "cutter." Dharma has two meanings: "producing understanding" and "maintaining a distinctive character." Since it causes people to give rise to understanding it is called "pattern." Since it is able to maintain self-nature, it is called "maintainer." Each one of these fully includes all selves and dharmas.

測云、「瑜伽五十二、'有持有義、無持無義。竝能生心、皆名爲法。' 明知一切具軌持義。」基云、「軌唯有法、持通無法。」云云非也、亦能生心解故。

Woncheuk says:

In fascicle fifty-two of the *Yogâcārabhūmi* it says: " 'Existence' refers to the establishment of the existent, and the support of the existent. 'Non-existence' refers to the establishment of the non-existent and the support of the non-existent. Both give rise to thought and are all called dharmas."[163] This makes it clear that all fully include the meaning of pattern and support.

Kuiji says: "[The meaning of] 'pattern' only applies in the case of existent

[163] The full passage reads: "Since this thinking consciousness also references past and future cognition as its objects, it is possible to apprehend them in the present, without these objects and consciousnesses being included in the field of [present] conceptualization. Also, 'existence' refers to the establishment of the existent and the support of the existent. 'Non-existence' refers to the establishment of the non-existent and the support of the non-existent. Therefore they are all called 'dharmas' (concepts) based on this thinking consciousness with the meaning of existence." 由彼意識亦緣去來識爲境界、世現可得。非彼境識法處所攝。又、有性者安立有義、能持有義。若無性者安立無義、能持無義。故皆名法。由彼意識。於有性義。(T 1579.30.584c27–a2).

dharmas. The meaning of 'maintaining' additionally applies in the case of non-existent dharmas"[164] and so forth. When this is rejected, it is also because they are able to produce understanding in the mind.

觀師救云、「若親生解、唯影像故。質無非執也。緣無之覺、從本生解、不從影像、生有解故。如世尊言、'我聖弟子、有如實知有、無如實知無。'」

Master Guan supports this, saying: "If one produces intimate understanding, it is nothing but reflected images."[165] Raw substance is not lacking in patterns. When there is awareness without perceptual objects, it is from the raw substance that one produces understanding, not from reflected images. As the World Honored One said: "My holy disciples: [if the dharma] exists, accurate knowing exists; [if the dharma] does not exist, accurate knowing does not exist."[166]

[Treatise]
彼二俱有種種相轉。我種種相、謂有情、命者等、預流、一來等。法種種相、謂實、德、業等、蘊、處、界、等。轉謂隨緣施設有異。

These two take different forms. Various forms of selves include such things as "sentient being" and "living being," and such things as "stream-winner" and "once returner."[167] Various forms of dharmas are such things

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164 有義執唯有法。持亦通無。(T 1833.43.819c3).

165 From Kuiji's *Yuqie lun liaojian* 唯識論料簡, which says: 意識心親能生者、唯影像故。聚集教唯在意識由此。(XZJ 806.48.377a5).

166 The Ratnakuta-sūtra 大寶積經 says: 是舍利子、是諸菩薩摩訶薩旣不放逸、能勤修習如理作意。若法是有如實知有、若法是無如實知無。(T 310.11.207c20–22).

167 Stream-winner (Skt. *srotâpanna*) is the first of the four realizations 四果 of the *śrāvaka* path. The practitioner succeeds in breaking the deluded view of the three realms, and in pushing his/her own karmic flow clearly onto the path of enlightenment. A stream-winner is fully established in the course of Buddhist practice, and has severed the mistaken views of the three realms. A once-returner (*sakṛd-āgāmin*) is a religious practitioner who has only one more return to this life. [Source: DDB]

as "substance," "quality," "activity" (*karma*),[168] "aggregates" (*skandha*), "sense bases" (*āyatana*), and "sense fields" (*dhātu*). "Comes forth" means that these distinctions occur in accordance with conditions.[169]

[Hakgi]
述曰、釋第二句也。有情、命者等、世間我相也、預流、一來等、聖教我相也。實、德、業等、世間法也、蘊處界等、聖教法也。謂邪正思、隨彼彼門、差別爲緣、立有情等異門差別。且如神我、有情識故、有壽命故。又、如假者、入聖類故、餘一有故。以此邪正義門爲緣、施設我法種種相也。

Explanation: I will explain the first two phrases. "Sentient being" and "living being" are mundane forms of self. "Stream-winner" and "once-returner" are holy forms of self. Substance, quality, activity, and so forth are mundane forms of dharmas; the aggregates, bases, fields, and so forth are holy forms of dharmas. This means that both erroneous thinking and correct thinking according to their own approaches, with distinction as their condition, establish the various synonyms of sentient being and so forth. It is like *puruṣa*,[170] since it has feelings and consciousness, and since it has life. Or it is like nominal designations, since they are included in the category of the holy, and since they leave behind a single existence. In this way, with erroneous and correct doctrines as conditions, the various aspects of self and dharmas are provisionally established.

[Treatise]
如是諸相、若由假說、依何得成。彼相皆依識所轉變、而假施設。

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168 As Kuiji notes in the *Shuji*, these first three dharmas of substance 實, quality 德, and activity 業 are also the first three of the six *padârthas* 六句義. See T 1830.43.240a22–b1.

169 A detailed explanation of these various manifestations of dharmas by Kuiji is found in his *Cheng weishilun shuji* at T 1830.43.240b12–26.

170 The notion of an enduring individuality that was understood by non-Buddhists to be the subject of transmigration. In Sāṃkhya philosophy, *puruṣa*, together with *prakṛti*, forms the basis of the foundation of the twenty-five categories of existence.

If these forms are all derived as nominal designations, how are they established? These forms are all nominal designations based on the transformations of consciousness.

[Hakgi]
述曰、釋第三句。先問後答。若諸我法皆是假說、假必依實、依何而立問也。答中有二、此初總答。測云、「依識所變相見而立。」基云、「通依種所轉變自體分立。」

Explanation: This treats the third line of verse. First is a question and next is an answer. If selves and dharmas are all nominal designations, the nominal must have some reality as its basis, thus the question of what the basis is. The answer has two parts, the first being the general answer. Woncheuk says: "Depending of the transformations of consciousness, the objective and subjective parts are established." Kuiji says: "They are pervasively established based on the self-witnessing that comes forth from the seeds."

[Treatise]
識謂了別。此中識言、亦攝心所、定相應故。

"Consciousness" means "cognition." Here, in the treatise, the word "consciousness" also includes mental functions, because they are definitely associated with the former.

[Hakgi]
述曰、後別答、中有二。識故變故。此初也。了謂八識了境用也。如二十唯識、「心、意、了、名之差別。」

Explanation: Next is the specific answer, which has two parts: consciousness and transformation. As for the first, "cognition" 了 refers to the function of the eight consciousnesses in cognizing objects. As the *Twenty Verses on*

Consciousness-only[171] says: "Mind, mentation, and cognition—[these are] distinctions in name."[172]

外難、心所非識所變。如何如色亦唯識。所以解云、彼能變性識言所攝、定相應故。謂諸心所各自變境、隱劣顯勝、不言唯所。

Non-Buddhists object [saying that] mental functions are not transformations of consciousness—how could something like form also be nothing but consciousness? This can be resolved by saying: The reason that this subjectively transforming nature of consciousness is said to be subsumed is because it is definitely concomitant. This means that the transformation of the object of each mental function hides its weakness and shows its strengths. It does not say "only [mental] functions."

[Treatise]
變謂識體轉似二分。相見俱依自證起故、依斯二分、施設我法。彼二離此無所依故。

"Transformation" means that the substance of consciousness seems to come forth in two parts.[173] Because these subjective and objective parts together

171 *Viṃśatikā vijñapti-mātratā-siddhiḥ*, by Vasubandhu, trans. in 661 by Xuanzang; 1 fasc.; T 1590. There are also translations by Bodhiruci (with the title 唯識論) and Paramârtha (with the title 大乘唯識論). One of Vasubandhu's most philosophically important Yogâcāra works, it refutes the realism of the non-Buddhist and pre-Mahāyāna schools. Xuanzang's version has been translated by Charles Hamilton (*Wei Shih Er Lun*) and Frances Cook (*The Treatise in Twenty Verses on Consciousness Only by Vasubandhu*). Translations not from Chinese include Anacker (*Seven Works of Vasubandhu*) and Kochumuttom (*A Buddhist Doctrine of Experience*). [Source: DDB]

172 The source text reads: 安立大乘三界唯識、以契經說三界唯心、心意識了名之差別。(T 1590.31.74b27–28). Kuiji comments in the *Shuji*: 心意識及了別、此之四名其體無異、但名差別。心積集義、意思量義、識了別義、了識達義應言了別。(T 1830.43.981b14–16).

173 In the *Shuji*, Kuiji says: 述曰、此釋變義、此論一宗總有二釋、此卽初釋。護法等云、謂諸識體卽自證分、轉似相見二分而生。此說識體是依他性、轉似相見。二分非無亦依他起、依此二分執實二取、聖說爲無、非依他中無此二分、論說唯二依他性故。(T 1830.43.241a1–24).

serve as the basis for the arising of the self-witnessing part, depending on these two parts, self and dharmas are nominally established. This is because, without these two parts, these [self and dharmas] would have no basis.

[Hakgi]

述曰、次釋變、中有二。三分故、二分故。此初也、三藏云、「安慧唯立一自證分、火辨親勝唯立相見。」此除彼三、餘師共釋。護法親光雖立四分、且依共許。陳那三分、第三分內攝第四故。

Explanation: Next is the explanation of "transformation," which has two parts. The first has three subparts, and the second has in turn two subparts. Concerning the first, the Tripiṭaka said: "Sthiramati only posited the self-witnessing part; Citrabhāna and Bandhuśri[174] only posited the objective and subjective parts." Beyond these three, other scholars shared in their explanation. Even though Dharmapāla and Bandhuprabha posited the four parts of cognition, for a time they relied on this shared agreement. The third part of Dignāga's tripartite system includes the fourth part [posited by Dharmapāla et al.].

基云、「說相見種或同或異。若同種者、卽一識體轉似相見二分而生、如一蝸牛變生二角。若別種者、體轉似見、轉相分種、亦似相起。計非實故立似名。相別有種、何名識變。由心分別、相方生故。」[旣二依自證、明知相分體。依分證、起相狀現於見。] 然三法種。樞要云、「護法正義質顯見三、三性種子繫未必同。隨所應故。」

Kuiji says: "In some explanations of the objective and subjective aspects they are of the same type, and in some they are different. In the case where they are of the same type, then the substance of one instance of cognition

174 Bandhuśri is listed by Kuiji in the *Shuji* as one of the ten masters of Yogâcāra. His dates are uncertain, but he is thought to have been a contemporary of Vasubandhu. Along with Citrabhāna, he is thought to have advocated the existence of only the subjective and objective parts of consciousness.

is produced while seeming to bifurcate into the objective and subjective aspects, just like a snail generating two horns.[175] In the case where they are different in type, the substance [of an instance of cognition] comes forth seeming to be the subjective part, which generates the objective part, which also arises seeming to be objective… Since they are imputed and not real, they are established as pseudonyms. Since the objective part is distinguished as a separate seed, how can it be called a 'transformation of consciousness'? It is because it appears based on mental discriminations."[176] [Since the two depend on self-witnessing, we clearly know the substance of the objective aspect. Depending on the partitioning of the witnessing, there arises the objective aspect that appears to the subjective aspect.] Yet regarding these three types of phenomena, the *Shuyao* says: "In the orthodox interpretation of Dharmapāla, [the two objective aspects of] raw sensate matter and appearances, along with subjective aspect, make three. The binding of these three seed-natures are not necessarily the same, because they follow as appropriate.[177]"

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[175] See *Cheng weishilun shuji*: 說相見種或同或異。若同種者、卽一識體轉似二分相用而生、如一蝸牛變生二角。(T 1830.43.241a10–12).

[176] The source text makes this much clearer: 卽一識體轉似見分別用而生、識爲所依轉相分種似相而起。以作用別性各不同、故相別種。於理爲勝、故言識體轉似二分。此依他起非有似有、實非二分似計所執二分見相故立似名、相別有種何名識變。不離識故。由識變時相方生故。如大造色、由分別心相境生故、非境分別心方得生,故非唯境但言唯識。(T 1830.43.241a15–22)

[177] *Shuyao* 護法正義質影二相與見分三、此三三性種子界繫等未要皆同、隨所應故。(T 1831.43.620a16–17)

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Web Resources

Shigeki Moro has written a couple of useful articles on the *Hakgi*, which are available at: http://moromoro.jp/morosiki/resources/20041024.html and http://moromoro.jp/morosiki/resources/20040530.html.

IV

SELECTIONS FROM THE *COMMENTARY ON THE THREE MAITREYA SŪTRAS* (*SAM MIREUKGYEONG SO* [*SEON*] 三彌勒經疏[選])

By Gyeongheung • 憬興
Translated by Richard D. McBride II

Introduction

Gyeongheung 憬興, who was active in the Korean kingdom of Unified Shilla during the late seventh and early eighth centuries, was a scholar of the Sinitic Yogācāra intellectual tradition, the so-called Consciousness-only School (Yushikjong, C. Weishizong 唯識宗) or Dharma characteristics school (Beopsangjong, C. Faxiangzong 法相宗), which held firm to the belief that all truth and reality come from the mind or consciousness only (*yushik,* C. *weishi* 唯識, Skt. *cittamatra*). Although the *Samguk yusa* 三國遺事 (Memorabilia of the Three Kingdoms) includes a biographical narrative pertaining to his life, it contains very little information about his life. Nevertheless, according to this hagiographical account, Gyeongheung's surname was Su 水, and he was a native of Ungcheon 熊川, present-day Gongju 公州 in South Chungcheong Province 忠清南道, which had previously served as a capital of the early Korean state of Baekje 百濟 (trad. dates 18 B.C.E.–660 C.E.). He left home and became a monk at about 18 years of age—probably about the time Shilla conquered Baekje in 660 and Goguryeo in 668 with the help of Tang China—and he became famous in his day because he was thoroughly versed in the Buddhist scriptures. Just before Shilla King Munmu 文武 (r. 661–681) passed away, he recommended that Gyeongheung be made the state elder (*gungno* 國老), a position apparently analogous to a state preceptor (*guksa* 國師). He took up residence in Samnang Monastery 三郎寺 after his appointment. Because Gyeongheung was probably a monk of Baekje extraction, most scholars believe that he was appointed as head monk to assuage the population of defeated Baekje and assist in their assimilation into Shilla.

Because the *Samguk yusa* preserves two narratives about Gyeongheung's encountering the bodhisattvas Avalokiteśvara and Mañjuśrī respectively, his hagiography is aptly titled "Gyeongheung Encounters the Saints." The only known date specifically given in the stories is the first year of King Shinmun's reign (681), so they are not helpful in establishing a working chronology of his life. The first tale probably took place sometime during

the first quarter of the eighth century, when Gyeongheung lay bedridden for about a month. One day a nun came to pay him a visit and waited upon him. She paraphrased the *Avataṃsakasūtra* (*Huayan jing* 華嚴經) saying that, because his present illness was caused by anxiety and toil, joy and laughter would cure him. She made eleven masks with hilarious faces, each of them with a removable chin. Gyeongheung was so pleased by the masks that he forgot his illness and was cured. The nun subsequently left his room and entered Namhang Nunnery 南巷寺. When he pursued her all he found was the walking stick she had used placed against a hanging scroll painting of the eleven-headed Avalokiteśvara (Skt. Ekadaśamukha). In the other tale, Gyeongheung was soon expected to arrive at the east gate to royal palace. The palace servants had readied a horse with a splendidly ornate saddle for him to ride, magnificent shoes to match, and an attractive conical hat, after his audience with the king. People on the street outside the gate all made way for the eminent monk except for a shabby-looking man dressed in the ragged robes of a mendicant (*śramaṇa*). More surprising to the crowd was that, aside from his walking stick, he carried a dried fish in the sack on his back. The chief servant, apparently thinking of himself as a good Buddhist, verbally accused him of sullying his monk's robes because he carried flesh forbidden to monks on his back. "Is one who carries a fish on his back from the market more to blame than another who holds living flesh between his legs?" he retorted. After that the shabby monk left. Gyeongheung soon came out of the palace and heard what the man had said. He sent his disciples after the mendicant. They followed him to the entrance gate to Munsu Monastery 文殊寺 at Gyeongju's Namsan (South Mountain) where the monk promptly vanished. They found his walking stick next to an image of Mañjuśrī, and the dried fish turned out to be actually a piece of bark. When his followers returned and reported to Gyeongheung, he sighed with grief and said that the bodhisattva appeared to put him on guard against indulging in riding horses. So from that day forward, Gyeongheung never again rode on the back of a horse. The seminal motif of the second story—that bodhisattvas appears to eminent monks to test, train, or reprove them—is commonly employed in the *Samguk yusa*. For instance, the *Samguk yusa* preserves narratives in

which Mañjuśrī appeared to Jajang 慈藏 (d. ca. 650–655), Avalokiteśvara to Wonhyo 元曉 (617–686), and Avalokiteśvara to the friends Nohil Budeuk 努肹夫得 and Daldal Bakbak 怛怛朴朴 to test and sometimes reprove them for non understanding the emptiness of forms and appearances and for not grasping the superior principle of non-duality. The *Samguk yusa* also reports that a stele inscribed with an account of Gyeongheung's virtuous conduct and the miracles attributed to his relics was erected a Samnang Monastery, but this stone monument has long since been lost.[1]

Gyeongheung composed more than forty works of Buddhist exegesis, most of them commentaries on the seminal scriptures of the day.[2] He, along with Wonhyo and Daehyeon 大賢 (fl. 742–765), was regarded as one of the three most prolific Buddhist exegetes of the Shilla period. Gyeongheung's works span the breadth of Buddhist learning of the seventh century. Although his most voluminous writings deal with Yogācāra literature, such as the *Saṃdhinirmocana-sūtra*, *Yogācārabhūmisūtra*, *Vijñapatimātratāsiddhiśāstra*, and the like, he also wrote substantive commentaries on the Pure Land literature, the *Lotus Sūtra*, Prajñāpāramitā literature, the *Nirvāṇa Sūtra*, the *Consecration Sūtra*, the *Suvarṇaprabhāsasūtra* (also known as the *Suvarṇap rabhāsouttamarājasūtra*), the *Dharmaguptakavinaya*, and so forth. The only works still extant in some form are his *Sam Mireukgyeong so* 三彌勒經疏 (Commentary on the three Maitreya sūtras), one roll, his *Muryangsugyeong*

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1 *Samguk yusa* 5, T 2039.49.1012c24–1013a20; HBJ 6.359a17–b23 (*Gyeongheung u seong* 憬興遇聖). On monks encountering manifestations of bodhisattvas see Richard D. McBride II, "The Vision-Quest Motif in Narrative Literature on the Buddhist Traditions of Shilla," *Korean Studies* 27 (2003): 16–47; idem, "A Miraculous Tale of Buddhist Practice in Unified Shilla," in *Religions of Korea in Practice*, ed. Robert E. Buswell, Jr. (Princeton: Princeton University Press, 2007), 65–75; and McBride, *Domesticating the Dharma: Buddhist Cults and the Hwaŏm Synthesis in Silla Korea* (Honolulu: University of Hawai'i Press, 2008), 44–46, 73–74, 78.

2 For a list of Gyeongheung's writings, see Dongguk Daehakgyo Bulgyo Munhwa Yeon-guwon 東國大學校佛教文化研究院, ed., *Han-guk Bulgyo chansul munheon chongnok* 韓國佛教撰述文獻總錄 (A Comprehensive Catalog of Korean Buddhist Works and Materials) (Seoul: Dongguk Daehakgyo Chulpanbu, 1976); idem, *Kankoku Bussho kaidai jiten* 韓國仏書解題辞典 (Dictionary of Synopses of Korean Buddhist Books) (Tokyo: Kokusho Kankōkai, 1982), 36–44.

yeonui sulmunchan 無量壽經連義述文贊 (Record of combined meanings of the *Larger Sukhāvatīvyūhasūtra*), three rolls; and his *Geumgwangmyeong choeseungwanggyeong yakchan* 金光明最勝王經略贊 (Abbreviated praise of the *Suvarṇaprabhāsouttamarājasūtra*), five rolls.[3]

Gyeongheung's *Sam Mireukgyeong so* is a composite collection of scholarly writings on the three primary scriptures on Maitreya: his *Mireuk sangsaenggyeong yogan-gi* 彌勒上生經料簡記 (Concise Commentary on the *Sūtra on Maitreya's Rebirth Above*), *Mireuk hasaenggyeong so* 彌勒下生經疏 (Commentary on the *Sūtra on Maitreya's Rebirth Below*), and *Mireuk seongbulgyeong so* 彌勒成佛經疏 (Commentary on the *Sūtra on Maitreya's Attainment of Buddhahood*). Gyeongheung presents his own personal opinions and displays his extensive knowledge of Buddhist scholarly literature by citing seventy-five different scriptures and treatises. Among these he cites the *Dazhidu lun* 大智度論 (*Treatise on the Great Perfection of Wisdom*, T 1509), the *Yogācārabhūmiśāstra* (*Yuga shidi lun* 瑜伽師地論, T 1579), and the *Buddhabhūmisūtraśāstra* (*Fodi jing lun* 佛地經論, T 1530) most frequently. Among the writings of other Buddhist scholars, he directly cites or alludes to the positions held by the Chinese Yogācāra monk Kuiji 窺基 (632–682) in his *Guan Mile shangsheng Doushuaitian jing zan* 觀彌勒上生兜率天經贊 (Praise on the Sūtra on the Visualization of Maitreya's Rebirth Above in Tuṣita Heaven) about forty times. Although Gyeongheung is appropriately classified as a Yogācāra monk, he does not blindly accept the positions taken by Kuiji. Rather, he shows creativity and innovation in his approach to describing the doctrines associated with Maitreya and the bodhisattva path. Gyeongheung also cites his fellow countryman Wonhyo five times; and he disagrees as often as he agress with the positions taken by Wonhyo.

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3 *Sam Mireukgyeong so*, 1 roll, T 1774.38.303a–327a; X 35.381a–406b; HBJ 2.77b–114b; *Muryangsugyeong yeonui sul munchan*, 3 rolls, T 1748.37.131c–171a; X 32.207a–247b; HBJ 2.18a–77a. For *Geumgwangmyeong choeseungwanggyeong yakchan*, see Kim Sang-hyun (Kim Sanghyeon) 金相鉉, "Jibil Geumgwangmyeong choeseungwang gyeong Gyeongheung so" 輯逸金光明最勝王經憬興疏 (Collected Fragments of Gyeongheung's Commentary on the *Suvarṇaprabhāsa-sūtra*), *Silla munhwa* 新羅文化 17–18 (December 2000): 213–254.

The worship of Maitreya was particularly important in East Asian Buddhism from the fourth to the eighth centuries and beyond.[4] The cult of Maitreya is one of the few traditions shared in both Mahāyāna and non-Mahāyāna (Śrāvakayāna, Nikāya, Hīnayāna) Buddhism. It was more than merely a belief that a Buddhist messiah would come in the distant future to an earthly paradise to usher in a time when hundreds of thousands if not millions of living beings would become enlightened. Not only was Maitreya mentioned repeatedly in the Āgama literature, but several Mahāyāna sūtras described details of his career as an advanced bodhisattva and provided particulars regarding his final rebirth in the human world and attainment of buddhahood. The problem, however, was that several of the scriptures contained inconsistent and incongruous information about such things as when exactly he would descend from Tuṣita Heaven, the celestial haven where future buddhas wait in pensive meditation until they are born in the world for a final time; his life span in Tuṣita Heaven; and the relationship between Buddhist cosmology and time. One of the most vexing problems was calculating exactly when Maitreya would come in the future. Not only did several scriptures provide different numbers for the length of time—the number of *koṭis* (*eok*, C. *yi* 億) and years—in the future that Maitreya would descend into the mortal world, but different Buddhist texts defined the word *koṭi* differently. There were four primary definations of *koṭi* among Gyeongheung's contemporaries in medieval East Asia: one *koṭi* equals one hundred thousand (*shimman* 十萬), one *koṭi* equals one million (*baengman* 百萬), one *koṭi* equals ten million (*cheonman* 千萬), and one *koṭi* equals one hundred million (*manman* 萬萬).[5] Gyeongheung is familiar with all four, although he primarily vacillates between the first two. Because of these

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4 For a discussion of the cult of Maitreya in Shilla Korea in East Asian context see McBride, *Domesticating the Dharma*, 33–61.

5 These four were known to the Faxiang monk Kuiji and the Huayan monk Fazang 法藏 (643–712); see *Yuga shidi lun lüezuan* 瑜伽師地論略纂 1, T 1829.43.17b23–c3; *Huayan jing souxuan ji* 華嚴搜玄記 4, T 1719.35.174c15–18.

and other differences, the relationship between and the authenticity of the Maitreya scriptures was an important topic for scholar-monks.

Scholar-monks in early medieval China who encountered difficulties in understanding the message of Buddha, partly because the Mahāyāna scriptures included many seemingly contradictory doctrines and practices, promoted the worship of Maitreya because of a promise in the sūtras on Maitreya that individuals reborn in his presence in Tuṣita Heaven would be able to have their doubts resolved. Furthermore, with the introduction of the primary treatises of the Yogācāra intellectual tradition during the sixth century—the Di lun 地論 (*Daśabhūmikasūtraśāstra*, T 1522) and the *She lun* 攝論 (*Mahāyānasaṃgraha*, T 1592, T 1593)—the worship of Maitreya was reinvigorated among Buddhist exegetes because he was believed to be the author of the *Yogācārabhūmi* (T 1579), which describes in detail the path of the bodhisattva. These beliefs were passed on to the growing number of Buddhist intellectuals among the states on the Korean peninsula.

Several intellectual proponents of the Maitreya cult, including Gyeongheung and the Faxiang school founder Kuiji, imagined Tuṣita Heaven as being a Pure Land (*jeongto*, C. *jingtu* 淨土) or buddhaland (*buddhakṣetra*) similar in configuration to the Buddha Amitābha's Sukhāvatī, the Land of Bliss in the Extreme West. For instance, they concluded that Tuṣita had superior, middling, and inferior grades each divided into higher, middle, and lower levels, making a total of nine divisions (*gupum*, C. *jiupin* 九品) based on an aspirant's spiritual capacity and accumulated good merit. Although the Maitreya sūtras speak nothing of such divisions, the *Sūtra on the Visualization of the Amitāyus* (*Guan Wuliangshou jing* 觀無量壽經, T 365) describes Sukhāvatī in this manner. Also, Kuiji and Gyeongheung both adopted lists of practices in five approaches deriving from the standard commentaries associated with the worship of Amitābha: (1) worship (*yebae*, C. *libai* 禮拜), (2) praise (*chantan*, C. *zantan* 讚歎), (3) making the resolution (*jagwon*, C. *zuoyuan* 作願), (4) visualization (*gwanchal*, C. *guancha* 觀察), and (5) "turning towards" (*hoehyang*, C. *huixiang* 迴向), or transferring one's merit to others (*pariṇāmanā*) and turning back to reenter the saṃsāra. Gyeongheung's views on Pure Land materials were cited frequently by the

Japanese monk Shinran親鸞 (1173–1262) and influenced the development of his conceptualization of Pure Land practice.

Gyeongheung's *Mireuk sangsaenggyeong yogan-gi* contains a lot of very similar material to the *Mile shangsheng jing shuzan* 彌勒上生經述贊 (Narrated praise on the *Sūtra on Maitreya's Rebirth Above*), one roll, by an unknown author.[6] There is also a *Mile xiasheng jing shuzan* 彌勒下生經述贊 (Narrated praise on the *Sūtra on Maitreya's Rebirth Below*), one roll, also by an unknown author.[7] Although the contents of the latter text are quite similar to Kuiji's *Guan Mile shangsheng Doushuaitian jing zan*, its analysis is a bit more detailed. The selection of and elucidation on scriptural passages are also quite similar to the *Mile shangsheng jing shuzan* and Kuiji's work. However, because the *Mile shangsheng jing shuzan* cites and quotes Kuiji's commentary several times, we can conjecture that it appended more detailed analysis.[8] Although there is some difference in the level of sophistication in the analysis found in Gyeongheung's *Sam Mireukgyeong so* and the *Mile shangsheng jing shuzan*, many facets of the works share similar tendencies. Because the Goryeo monk and eminent cataloger Uicheon 義天 (1055–1101) recorded the title of the *Sam Mireukgyeong so* as the *Mireukgyeong sulchan* 彌勒經述讚,[9] Gyeongheung probably had written the *Mile shangsheng jing shuzan* previously and reformulated some of its ideas when he composed the *Sam Mireukgyeong so*.

Because Gyeongheung cites the opinions of a variety of scholar-monks, beginning with Kuiji's, in *Guan Mile shangsheng Doushuaitian jing zan*, compares them to each other, and expresses his own opinions, his

6 *Mile shangsheng jing shuzan* 彌勒上生經述贊, X 388.21.813c1–830a22.

7 *Mile xiasheng jing shuzan* 彌勒下生經述贊, X 389.21.830b1–832c9.

8 For references to Kuiji's work see *Mile shangsheng jing shuzan*, X 388.21.817b8, 818c9, 819b14, 821c11, 822b30.

9 Uicheon's catalog reports: "*Mireukgyeong sulchan* 彌勒經述贊, three rolls (although there is comprehensive analysis of all three sūtras in one title); *Suui sulmun* 遂義述文, four rolls, both composed by Gyeongheung"; see *Shinpyeon jejong gyojang chongnok* 新編諸宗教藏總錄 1, T 2184.55.1172b6–7; HBJ 4.688b10–11.

commentary portrays differences both great and small about the Maitreya scriptures. Gyeongheung primarily cites the positions of Kuiji and Wonhyo, makes analytical comparisons, and presents his own individual interpretations of the material. For example, Gyeongheung's subdivision of the Maitreya sūtras is different from Kuiji's. In the preface, in comparison to Kuiji's making a section on the capacity for people to receive the teaching, called the "Preface on Attesting to Faith" (*jeungshin seo* 證信序), Gyeongheung subdivides a section called "Preface on Arousing and Awakening [Faith]" (*balgi seo* 發起序). This is a position similar to Wonhyo. Also, with respect to controversy about the time period before and after Maitreya's and Śākyamuni's arousal of the aspiration to enlightenment (*balshim* 發心), he utilizes Wonhyo's opinion. Furthermore, regarding the intellectual positions about the varying scriptural explanations about Maitreya's birthplace and where he grew up, Gyeongheung also holds opinions similar to those of Wonhyo. With respect to the time of Maitreya's descent into the world, each of the sūtras describes scenarios different to each other, and Gyeongheung explains his position that the number of years believed to be correct by Kuiji and Wonhyo but contrary to each other are actually the result of differences in their methods of calculation. To Gyeongheung, if one is it be reborn above in the superior grade of Tuṣita Heaven, one must develop mutual reciprocity with Maitreya or chant the name of Maitreya, and receive and observe the five precepts, eight precepts, full monastic precepts, and so forth, the ten wholesome dharmas (*shipseon beop* 十善法). Although Gyeongheung, following Kuiji, understands that those reborn above in Tuṣita heaven are divided into superior, middling, and inferior grades of rebirth, he differs from Kuiji in his explanation of the practical requirements necessary to be reborn in the superior grade. Although one's defilements are not completely eradicated, if one chants the name of Maitreya with an ultimate mind one will be able to be reborn in the middling grade of the Tuṣita Heaven; and even though one violates the precepts and continually performs unwholesome deeds, that person repents he may eventually become clean and pure in the inferior grade upon repentance. Although Wonhyo said that the goal of Maitreya's three assemblies under the *nāgapuspa* (dragon flower

tree) was to develop the faith in beings reborn in the inferior grade so that they might become Hīnayāna arhats, Gyeongheung, like Kuiji, gave a more inclusive interpretation—that the disciples included both Mahāyāna and Hīnayāna adherents. Also, compared to Wonhyo, who held that the *Sūtra on Maitreya's Rebirth Above* was a Mahāyāna sūtra while the *Sūtra on Maitreya's Rebirth Below* and the *Sūtra on Maitreya's Attainment of Buddhahood* were both Hīnayāna sūtras, Gyeongheung held that all three Maitreya sūtras were both Mahāyāna and Hīnayāna sūtras and broadended the goal of faith in Maitreya. In contrast to this, with respect to faith in Amitābha, Wonhyo affirms that all living beings will attain Buddhahood. In comparison to this clearly articulated position about ordiary people, Gyeongheung displays a difference inasmuch as he does not affirm that adherents of the two vehicles (disciples and solitary buddhas) will attain Buddhahood. Also, in comparison to Wonhyo's holding the position that rebirth in Sukhāvatī, Amitābha's Pure Land in the West, is easier than rebirth in Maitreya's Tuṣita Heaven, Gyeongheung clearly elucidates his position that since Maitreya also made a vow that he will come to welcome those reborn in his heaven (*naeyeong* 來迎). So for those who chant his name for one thought-moment (*illyeom chingbul* 一念稱佛), it is wrong to think that rebirth in Maitreya's Pure Land is more difficult than rebirth in Amitābha's Pure Land. The foregoing examples illustrate that although Gyeongheung drew influence from and cited many opinions and intellectual positions, we can confirm that he clearly holds to his own personal opinions. The same trends in Gyeongheung's thought are also visible in his work on the cult of Amitābha, the *Muryangsugyeong yeonui sulmunchan*, in which he displays his own distinctive intellectual position vis-à-vis the Chinese monk Jingying Huiyuan淨影慧遠 (523–592) and the Shilla monks Wonhyo, Beobwi 法位, Hyeonil 玄一, and others.

Because of space limitations, Gyeongheung's entire commentary has not been translated here. Rather, the editors have selected for translation large portions of his commentary that provide the big picture of Gyeongheung's intellectual understanding about Maitreya. The first part of the analysis of each of the three Maitreya sūtras is similar. In the *Mireuk sangsaenggyeong yogan-gi*, the period of Maitreya's rebirth and his rebirth above in Tuṣita will

be introduced; in the *Mireuk hasaenggyeong so*, the ornamentation, opulance, and peace and bliss of Maitreya's Pure Land will be described; and in the *Mireuk seongbulgyeong so*, Maitreya's attainment of Buddhahood and the future results of the three assemblies in which Maitreya will preach the Dharma will be discussed. Some parts of the original Sino-Korean text of Gyeongheung's commentary have been lost or corrupted over time. These lost portions are marked by ellipses in the translation. In some instances, however, Gyeongheung's words can be reconstructed or corrected by reference to other primary sources. Such material is indicated in footnote material.

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Concise Commentary on the Sūtra on Maitreya's Rebirth Above (*Mireuk sangsaeng gyeong yogan-gi*) 彌勒上生經料簡記

將釋此經, 略以五門分別. 一者述教興緣起. 二者廣辨經宗體. 三者經本單重. 四者釋題目. 五者隨文解釋.

In analyzing this sūtra I make distinctions in five approaches. First, I describe the origin of this teaching. Second, I analyze the sūtra's core teaching and essentials from a broad perspective. Third, I discuss solitary and duplicate texts of the sūtra. Fourth, I interpret the core teachings of the sūtra. Fifth, I provide interpretation accompanying passages from the sūtra.[10]

I. Description of the Origin of the Teaching

所言述教興緣起中有二, 一者略辨, 二者廣辨.

Describing the origin of this teaching may be divided into two parts: first, a concise analysis; and second, a detailed analysis.

1. Concise Analysis

言略辨者, 竊以法性, 致深體遍法界, 用周宇宙. 體遍法界故遠近難量, 用周宇宙故空有豈測. 良眞理同俗, 故無所照而無所融, 智了眞際. 無所照故無所不照, 無所融故無所不融. 無所不融故理事俱現一心之鏡, 無所不照故鏡智同潛一如之海. 是義至聖圓智, 方等究證, 是故彌勒大士, 位登妙覺, 迹垂娑婆. 位登妙覺故二障昏暗, 映用四智鏡, 迹垂娑婆, □□□□□□□□□□□□□□□□□□□□□□□□□德, 所以德高, 群魔自摧, 功大諸異學類玆伏. 是□□□□□

10 *Sam Mireukgyeong so*, HBJ 2.77b4–80a21.

路, 開涅槃門, 爲息苦輪. 故近在兜率, 遠臨壞劫, □□□□□□□□□□□□□名□故說此經.

As for my concise analysis, I regard the Dharma nature as bringing about the profound essential universality, the Dharma realm, and the functional circumference, the universe. Because the original essence surrounds the Dharma realm, it is difficult to distinguish between far and near. Because the functional circumference surrounds the universe, it is difficult to distinguish between emptiness and existence. Instinctively the truths are the same as the mundane world and yet there is nothing that interfuses. In the true limits of wisdom,[11] because there is nothing that radiates, there is nothing that is not radiated; because there is nothing that interfuses, there is nothing that is not interfused. Because there is nothing which is not interfused, principle (*i* 理) and phenomena (*sa* 事) are manifested together in the mirror of the One Mind. Because there is nothing that is not radiated, the mirror-wisdom[12] is the same as diving into the ocean of complete suchness.[13] Its significance

11 The true limits of wisdom (*jinje*, C. *zhenji* 眞際) refers to the Buddhist truth of non-duality, the doctrine that truth and falsehood are ultimately no different, the principle that all things are equal and ultimately lack distinctions (*muchabyeol*, C. *wuchabie* 無差別); in other words, all things share the characteristics of being empty (*gong*, C. *kong* 空) and universal (*pyeongdeung*, C. *pingdeng* 平等). (I translate the Chinese term pingdeng as "universality" and "universal." This term is often employed as a translation for such Sanskrit words as sāmānya (universal, equal, common, joint), sāmya (equipoise, equality), and sādhāraṇa (universality, common to all), and so forth. The concept of pingdeng is used 517 times in the 60–roll version of the *Huayan jing*, T 278; 636 times in the 80-roll version of the *Huayan jing*; and 20 times in the Da Piluzhena chengfo jing, T 848).

12 Mirror-wisdom (*gyeongji* 鏡智) is probably an allusion to the "great perfect mirror wisdom" (*daewon-gyeong ji* 大圓鏡智), one of four wisdoms (*saji*, C. *sizhi* 四智): (1) perfect achievement wisdom (*seongsojak ji*, C. *chengsuozuo zhi* 成所作智, Skt. *kṛtyānuṣṭhanajñāna*), (2) sublime contemplation wisdom (*myogwanchal ji*, C. *miaoguancha zhi* 妙觀察智, Skt. *pratyavekṣanajñāna*), (3) universal equality wisdom (*pyeongdeungseong ji*, C. *pingdengxing zhi* 平等性智, Skt. *samatājñāna*), and (4) the great perfect mirror wisdom (*daewon-gyeong ji*, C. *dayuanjing zhi* 大圓鏡智, Skt. *mahādarśanājñāna*). See *Cheng weishi lun* 成唯識論 (*Vijñapatimātratāsiddhi*) 10, T 1585.31.56a12–29.

13 Complete suchness (*iryeo*, C. *yiru* 一如) refers to the principle of true suchness (*jinyeo*, C. *zhenru* 眞如) insomuch that all things are universal (*pyeongdeung*, C. *pingdeng* 平等) and lack distinctions (*muchabyeol*, C. *wuchabie* 無差別) and are ultimately non-dual (*buri*, C. *buer* 不二).

is the inquiry into and evidence of the universality[14] of the most saintly complete wisdom. For this cause, the Great Being Maitreya ascends to sublime awakening,[15] and his traces hang down into the Sahā world. Because he ascends to sublime awakening, the two hindrances … are obscured and reflected the mirror of the four wisdoms.[16] Because his traces hang down into the Sahā world … Virtue, for this reason, is virtuous and elevated and the hordes of demons destroy themselves. Merit is great, and all the different kinds of groups of learning are subordinate to this. This, … road, and opens the approach to nirvāṇa in order to end the wheel of suffering. He presently resides in Tuṣita for the distantly impending kalpa of decay[17] … hence, this sūtra was expounded.

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14 The word I have translated as "universality" is bangdeung 方等 (C. *fangdeng*), "equal," "universal," "everywhere equal." This term, along with banggwang 方廣 (C. *fangguang*), "expansion," "enlargement," "broad," "spacious," serves as a common translation for the Sanskrit word vaipulya. Vaipulya is typically used to describe the Mahāyāna sūtras.

15 Sublime awakening or wonderful awakening (*myogak*, C. *miaojue* 妙覺) is the fifty-second and final stage of the bodhisattva path of practice. The fifty-two stages of the bodhisattva path are conceptualized as follows (the citations are to lists): the ten faiths (*shipshin*, C. *shixin* 十信), see Renwang bore boluomi jing 仁王般若波羅蜜經 1, T 245, 8.826b26–27; the ten abodes (*shipju*, C. *shizhu* 十住), see Da fangguangfo *huayan jing* 大方廣佛華嚴經 8, T 278.9.444c29–45a1; the ten practices (*shiphaeng*, C. *shixing* 十行), see Da fangguangfo *huayan jing* 11, T 278.9.466b27–c2; the ten transferences (*ship hoehyang*, C. *shi huixiang* 十迴向), see Da fangguangfo *huayan jing* 14, T 278.9.488b26–c4; the ten stages, *bhūmis* (*shipji*, C. *shidi* 十地), see Da fangguangfo *huayan jing* 23, T 278,9.542c27–c4; equal enlightenment (*deunggak*, C. *dengjue* 等覺, or *dungjeonggak*, C. *dengzhengjue* 等正覺), see Da fangguangfo *huayan jing* 53, T 278, 9.736a; and sublime enlightenment (*myogak*, C. *miaojue*, or *myogakcha musangji*, C. *miaojuezhe wushangdi* 妙覺者無上地), see *Pusa yingluo benye jing* 菩薩瓔珞本業經 1, T 1485, 24.1011b8–24 (here, the final forty-two stages are described and the Sanskrit names are given).

16 The four wisdoms (*saji*, C. *sizhi* 四智): (1) perfect achievement wisdom (*seongsojak ji*, C. *chengsuozuo zhi* 成所作智, Skt. *kṛtyānuṣṭhanajñāna*), (2) sublime contemplation wisdom (*myogwanchal ji*, C. *miaoguancha zhi* 妙觀察智, Skt. *pratyavekṣanajñāna*), (3) universal equality wisdom (*pyeongdeungseong ji*, C. *pingdengxing zhi* 平等性智, Skt. *samatājñāna*), and (4) the great perfect mirror wisdom (*daewon-gyeong ji*, C. *dayuanjing* zhi 大圓鏡智, Skt. *mahādarśanājñāna*). See *Cheng weishi lun* 成唯識論 (*Vijñapatimātratāsiddhi*) 10, T 1585.31.56a12–29.

17 The kalpa of decay or kalpa of dissolution (*goegeop*, C. *huaijie* 壞劫) is one of the four kinds of

2. Detailed Analysis

第二廣辨者, 且□□□□□□□□□□□□□□敬心由□聖□妙□□□□□□□證淨信故. 二爲於正法, 生尊重心, 顯已所聞, 令生信故. 三爲欲度衆, 放光召衆, 覩相雲集故. 四爲欲叙事, 將說法時, 雨華動地故. 五爲欲宣說眞實義, 及多所作故. 眞實義者, 卽諸經中所有正宗, 稱其機, 宜獲利樂, 故名眞實義, 義者義利也. 多所作者, 前眞實義, 多爲末代, 拯濟無極, 故名多所作. 多所作者, 應爲第六. 然而眞實義, 遠送□□機, 故合爲一判也.

Second, my detailed analysis, moreover, … respectful mind, for this cause, … saintly … sublime … it is because … give evidence of pure belief. Second, with respect to the True Dharma producing a mind of profound esteem, it is because he manifests that which was already heard and causes one to produce faith. Third, it is because he desires to ferry living beings, emit light, and invite living beings to accept the Dharma that he sees them gather as clouds. Fourth, it is because he desires to describe phenomena when he is about to preach the Dharma that it rains flowers and the earth quakes. Fifth, it is because he desires to proclaim and explain the meaning of true reality

kalpas (*sageop* 四劫) and corresponds to the period of the destruction of the trichiliocosm (universe). The four kalpas are the kalpa of decay (Skt. *saṃvartakalpa*), the kalpa of nothingness (*gonggeop*, C. *kongjie* 空劫; Skt. *saṃvartasthāyikalpa*), during which there is no world; the kalpa of duration of creation (*seonggeop*, C. *chengjie* 成劫; Skt. *vivartakalpa*), and the kalpa of duration of the created world (*jugeop*, C. *zhujie* 住劫; Skt. *vivartasthāyikalpa*). Each of the four kalpas lasts for twenty intermediate kalpas; thus, a whole cycle of creation and destruction of the universe lasts for eighty intermediate kalpas. During the kalpa of decay or dissolution, living beings are no longer born in the hells, and the hells themselves ultimately disappear. This process is also repeated for the other unwholesome rebirths of animals and hungry ghosts. Unwholesome and evil people rejoice during this time and think that because the hells have disappeared they can do whatever they want. The *Abhidharmakośabhāṣya*, however, explains such joy in evildoing would be misplaced. The text says that individuals who have not received the full extent of karmic retribution will be transferred to a hell in another universe. See *Apidamo jushe lun* 阿毘達磨俱舍論 (*Abhidharmakośabhāṣya*) 12, T 1558.29.62c7–63a9. On the four kalpas, in English see Akira Sadakata, *Buddhist Cosmology: Philosophy and Origins* (Tokyo: Kōsei, 1997), 99–105.

and he does many things (like spreading the Dharma). With respect to the meaning of true reality, that precisely is the core teaching; and match well with its crucial point: one should obtain benefits and bliss; hence, it is called the meaning of true reality and "meaning" is the benefit of meaning. With respect to "doing many things (like spreading the Dharma)," the previous meaning of true reality, he rescues and saves without being exhausted when it becomes the final epoch of the Dharma; hence, it is called "doing many things." "Doing many things" should be the sixth. Nevertheless, because the meaning of true reality sent far away … crucial point, it is combined into a single classification.

將此五相, 須諸大乘教, 始終宣說因緣. 略爲三義. 一神力所作, 卽攝衆尊諸菩薩二也. 二種智所作, 卽能說者眞實義二也. 三慈悲所作, 卽多度脫一也. 將此五相准者, 上生經備彼五相, 下生經無有攝衆叙事二相, 成佛經唯有初後二相. 所以然者, 如來善權方便, 非一隨機, 可度別異故. 總相雖然委所說之經所被, 大分爲二種. 一者聖者, 二異生. 初復有二. 一爲此方菩薩, 如經云"如來一音聲說百億陀羅尼門, 彌勒菩薩應時卽得" 故. 二化他方菩薩, 如經云 如來說兜率天十善報應, 十方菩薩得首楞嚴三昧法門. 後異生有三品. 謂上品脩者, 或脩觀佛三昧, 或懺衆罪, 卽於現身, 得見彌勒, 隨心優劣見形大小, 廣如方等陀羅尼經及上生經說. 中品脩者, 或脩觀佛三昧, 或脩淨業, 捨身之後, 生於彼天, 始見彌勒, 至不退轉, 亦如上生經說. 下品脩者, 脩施戒等種種善, 發弘誓願, 願見彌勒, 捨此身後, 隨業受生, 乃至彌勒成道時, 得値彌勒三會蒙度, 是卽如下生成佛二經說. 有說 上生經爲化中品, 餘二經爲化下品. 其上品者, 正是方等經所被機, 上□上生經□□上中二品, 若科爲上品而不爲上品, 若爾便違上生經. 經云"命終時, 彌勒放大人相光, 迎此人故." 故初□爲勝.

By means of these five marks the beginning and the end of all the teachings of the Mahāyāna must proclaim and explain causes and conditions. In summary there are three meanings. First, that which is done by means of supernormal power is precisely the two acts of embracing living beings and venerating all bodhisattvas. Second, that which is done by means of various kinds of wisdom is precisely the two acts of being able to explain and the meaning of true reality. Third, that which is done by means of compassion is

precisely only the act of liberation.

As for what is sanctioned by means of these five marks, the *Sūtra on Maitreya's Rebirth Above*[18] is furnished with those five marks. The *Sūtra on Maitreya's Rebirth Below*[19] does not possess the two marks of embracing living beings and describing phenomena. The *Sūtra on Maitreya's Attainment of Buddhahood*[20] only possesses two marks: the first and the last. For this reason, then, the Tathāgata's expedient means of wholesome power[21] is not one, and because it corresponds to living beings' capacities he is able to save beings in a special and different manner. With respect to all marks,[22] all of them are set aside in the sūtra when it was preached, they can for the most part be divided into two types: the first is the saint and the second is other ordinary beings. With respect to the former, there are again two kinds. The first are the bodhisattvas in this quarter of the universe. As the sūtra says, "If the Tathāgata explains hundreds of millions of approaches to dhāraṇī with a single sound of his voice, the Bodhisattva Maitreya acquires them

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18 *Sangsaeng gyeong* 上生經 refers to the *Guan Mile pusa shangsheng Doushuaitian jing* 觀彌勒菩薩上生 兜率天經 (Sūtra on the Visualization of Maitreya's Rebirth Above in Tuṣita Heaven), one roll, trans. Juqu Jingsheng 沮渠京聲 in 455, T 452.14.418b–420c.

19 *Hasaeng gyeong* 下生經 refers to the *Mile xiasheng jing* 觀彌勒下生經 (*Sūtra on Maitreya's Rebirth Below*), one roll, trans. Dharmarakṣa (Zhu Fahu 竺法護, ca. 265–313) in 303, T 453.14.421a–423c.

20 *Seongbul gyeong* 成佛經 refers to the *Mile xiasheng chengfo jing* 觀彌下生成佛經 (Sūtra on Maitreya's Descent and Attainment of Buddahood), one roll, trans. Kumārajīva (Jiumoluoshi 鳩摩羅什, 343–413) between 402 and 412, T 454.14.423c–425c.

21 Expedient means of wholesome power (*seon-gwon bangpyeon*, C. *shanquan fangbian* 善權方便, Skt. *upāyakauśalya*) refer to superior methods for converting and transforming beings. The compound term is used repeatedenly in an early translation of the *Lotus Sūtra*. See *Zhengfahua jing* 正法華經 (*Saddharmapuṇḍarīkasūtra*) 1, T 263.9.68a–73a.

22 All marks (*chongsang*, C. *zongxiang* 總相) is a technical term referring to one of the six types of marks or characteristics (*yuksang*, C. *liuxiang* 六相) found in everything. These six kinds of marks are expressed in terms of three pairs: the whole (*chongsang*, C. *zongxiang*) and parts (*byeolsang*, C. *biexiang* 別相), unity (*dongsang*, C. *tongxiang* 同相) and diversity (*isang*, C. *yixiang* 異相), and entirety (*seong*sang, C. *chengxiang* 成相) and its decaying fractions (*goesang*, C. *huaixiang* 壞相). See *Dafangguangfo huayan jing* 23, T 278.9.545b27–28.

instantaneously."[23] The second are the bodhisattvas in other quarters who convert living beings. As this sūtra says, "As soon as the Tathāgata explained the ten wholesome reward responses of Tuṣita Heaven,[24] the bodhisattvas of the ten directions acquired the Dharma approach of the *Śūraṃgama samādhi*."[25] With respect to the latter, other ordinary beings, there are three classes.[26] Practitioners of the superior grade either practice the samādhi of buddha-visualization[27] or repent of their mass of sins and are precisely able to see the manifestation body of Maitreya. In accordance with the superiority or inferiority of one's mind, one sees a form that is either big or small. In detail it is like which is described in the Vaipulya Dhāraṇī[28] and the Sūtra on

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23 Cf. *Guan Mile pusa shangsheng Doushuaitian jing*, T 454.14.418b28–c3

24 Tuṣita Heaven (*dosolcheon*, C. *doushuaitian* 兜率天) is translated as "the Heaven of the Satisfied" (*jijokcheon*, C. *zhizutian* 知足天) and "the Heaven of Pleasure" (*huirakcheon*, C. *xiletian* 喜樂天). It is the fourth of six heavens in the desire realm and located between Yāmā's Heaven and the Heaven of Nirmāṇa-rati, the realm of deities who create their own enjoyment. Maitreya preaches the Dharma continually while he dwells in this heaven for a span of four thousand years (which equates to about fifty-seven *koṭis* (*eok*) six *cheonman* years in the human world). After this time has passed Maitreya will be reborn on the earth, achieve Buddhahood under the *nāgapuṣpa* tree and preach the Buddhadharma in three grand assemblies.

25 Cf. *Guan Mile pusa shangsheng Doushuaitian jing*, T 454.14.420c18–20; *Śūraṃgama-samādhi* (*suneungeom sammae*, C. *shoulengyan sanmei* 首楞嚴三昧) means "heroic march absorption" and refers to a meditative absorption in which the practitioner is able to destroy all defilements and desires by means of a ferocious mind of concentration. For a detailed description of the method to achieve and the fruits of this absorption see the *Shoulengyan sanmei jing*, 2 rolls, T 642.16.629b–645b. This sūtra was translated by Kumārajīva between 402 and 412.

26 This corrupted paragraph appears to have been lifted from Wonhyo's *Mireuk sangsaenggyeong jong-yo* 彌勒上生經宗要, HBJ 1.549a7–17. However, if we follow Wonhyo's suggestions we can restore a few of the lost words.

27 The samādhi of buddha-visualization (*gwanbul sammae*, C. *guanfo sanmei* 觀佛三昧) and the method to obtain it are described in the Siweilüe yaofa思惟略要法1, T 617.15. 299a3–28; and the *Guanfo sanmei hai jing* 觀佛三昧海經, T 643.15.645c–697a. In this meditative absorption, the practitioner visualizes the bodily appearance of the buddha and all of his various meritorious virtues in a single-minded manner, and as a by-product he is able to calm the mind and attain other wholesome benefits.

28 *Fangdeng tuoluoni jing* is short for *Dafangdeng tuoluoni jing* 大方等陀羅尼經, 4 rolls, T 1339.21.

Maitreya's Rebirth Above. Practitioners of the middling grade either practice the samādhi of buddha-visualization or practice pure acts,[29] and after they have forsaken their mortal bodies they are reborn in that heaven. When they first see Maitreya they will arrive at the stage of non-backsliding.[30] This is also like what is explained in the *Sūtra on Maitreya's Rebirth Above*. Practitioners of the inferior grade practice giving alms, observing precepts, and so forth, all manner of wholesome actions. They produce a magnanimous vow, vowing to behold Maitreya, and after they forsake this mortal body, they are reborn according to their deeds. And when Maitreya attains enlightenment they will straightway meet in Maitreya's three assemblies.[31] This, verily, is like what is explained in the two sūtras, the *Sūtra on Maitreya's Rebirth Below* and the *Sūtra on Maitreya's Attainment of Buddhahood*.

Some say the *Sūtra on Maitreya's Rebirth Above* is for transforming those of the middling grade and the remaining two sūtras are for transforming those of the inferior grade.[32] As for those of the superior grade, it is exactly the capacity of the Vaipulya sūtras.[33] In the *Sūtra on Maitreya's Rebirth*

641a–661a. This sūtra was translated by Fazhong 法衆 of the Northern Liang 北凉 regional regime between 402 and 413. In this scripture the Buddha responds to questions asked by the Bodhisattva Mañjuśrī and in the process describes the meritorious virtues of several dhāraṇī procedures that are useful as repentance practices, in the expiation of sins and unwholesome *karma*, and for extending one's life span. On this sūtra see Paul Swanson, "Dandala, Dhāraṇī, and Denarii: A T'ien-t'ai Perspective on *The Great Vaipulya Dhāraṇī Sūtra*." *Buddhist Literature* 2 (2000): 197–233.

29 Pure acts (*jeong-eop*, C. *jingye* 淨業) are works leading toward rebirth in a Pure Land.

30 The stage of non-backsliding or non-retrogression (*bultoejeon*, C. *butuizhuan* 不退轉) refers to an aspirant's no longer failing, going backwards, or retrogressing in his progress toward complete enlightenment (*anuttarāsamsaksaṃbodhi*) because he has advanced far in cultivating wholesome roots.

31 Maitreya's three assemblies (*Mireuk samhoe*, C. *Mile sanhui* 彌勒三會) refers to the three assemblies in which Maitreya will preach the Buddhadharma in the distant future and as a result of which millions of people will attain nirvāṇa. Gyeongheung describes this in greater detail in his *Commentary on the Sūtra on Maitreya's Attainment of Buddhahood*, relevant portions of which are translated below.

32 This opinion is held by Wonhyo, see *Mireuk sangsaenggyeong jong-yo*, HBJ 1.549a17–18.

33 The Vaipulya sūtras (*Fangdeng jing* 方等經) are basic Mahāyāna sūtras including the scriptures

Above … the two grades of superior and middling, if they were accessed as a superior grade, it would not be a superior grade. If this was so then it would contradict the *Sūtra on Maitreya's Rebirth Above* because the sūtra says, "When he comes at the end of his life, the great person Maitreya will shine his light and welcome this individual."[34] For this reason, the first … is victorious.

問. 八相雖異, 但是彌勒一相續身, 身旣不殊, 何須如來別說三經. 答. 良由衆生, 機悟不同. 不同者何. 略有十四種. 一爲諸衆生, 未種善根, 故令種善根, 說上生經, 已種善根, 令得解脫, 故說餘二經. 二爲諸衆生, 脩成大因, 故說上生經, 爲令衆生, 說得小果, 故說餘二經. 三爲諸衆生, 聞讚菩薩功德得益, 故說上生經, 爲令衆生, 聞讚成佛獲益, 故說餘二經. 四爲諸衆生, □□種善根得益, 故說上生經, 爲令衆生, 久種善根得益, 故說餘二經. 五爲諸衆生, 遠見佛, 故說上生經, 爲令衆生, 近見佛, 故說餘二經. 六爲諸衆生, 於兜率天得益, 故說上生經, 爲令衆生, 於閻浮提得益, 故說餘二經. 七爲諸衆生, 聞於兜率天宮祈生彼, 故說上生經, 爲令衆生, 見寶樓閣, 破壞得解無, 故說餘二經. 八爲諸衆生, 見多佛身得益, 故說上生經, 爲令衆生, 見一佛身得益, 故說餘二經. 九爲諸衆生, 於兜

teaching about Maitreya, the Buddha Amitābha/Amitāyus and his Pure Land Sukhāvatī in the West, and so forth.

34 The entire passage in context says, "The Buddha spoke to Upāli, 'If good sons and good daughters violate all the prohibitory precepts and amass unwholesome *karma* and then hear the name and of the great compassion of this bodhisattva, throw themselves to the ground prostrating their five body parts, and repent with an honest heart, all of their unwholesome *karma* will quickly be cleansed and purified. In a future lifetime all living beings, and so forth, who hear the name and of the great compassion of this bodhisattva, make and erect forms and images, make offerings of incense, flowers, and robes, silk canopies and banners and flags, offer worship to, and make a recollect the Bodhisattva Maitreya in a binding manner, at the time when these people desire to pass away the Bodhisattva Maitreya will emit a ray of life from the white tuft of hair mark between his eyebrows, and all the gods will rain down maṇḍala flowers when he comes to welcome these people. These people after a little while will then be reborn in Tuṣita where they will straightway meet Maitreya, offer worship and reverence by bowing their heads, and in the moment before they raise their heads will be able to hear the Dharma. They will immediately turn to the unsurpassed path and never backslide. In future lifetimes they will be able to meet all the buddhas and tathāgatas numbering as the sands of the Ganges.'" See *Guan Mile pusa shangsheng Doushuaitian jing*, T 454.14.420b6–15.

率天身得益, 故說上生經, 於閻浮提出家得益, 故說餘二經. 十爲諸衆生, 聞釋迦歎彌勒得益, 故說上生經, 爲令衆生, 聞彌勒歎釋迦得益, 故說餘二經. 十一爲諸衆生, 聞彌勒初一相得益, 故說上生經, 爲令衆生, 聞後七相得益, 故說餘二經. 十二爲諸衆生, 應聞近執請說得益, 故說上生經, 爲令衆生, 應聞鶖馬請說得益, 故說餘二經. 十三爲知上下生處, 依果勝降差別, 故說三經. 十四爲知上下二, 正報因果等量異, 故說三經.

Question: Although the eight aspects of his life[35] are different, only Maitreya continues his body in one aspect. Since his body is not different, why was it necessary for the Tathāgata to preach three different sūtras?

Answer: A good reason is that living beings are not the same in their capacities toward enlightenment. What is meant by "not the same"? In summary, there are fourteen kinds. First, because all living beings have not yet planted wholesome roots, he preached the *Sūtra on Maitreya's Rebirth Above* to cause them to plant wholesome roots. He preached the two remaining sūtras so that once they plant wholesome roots it will cause them to obtain liberation.[36] Second, he preached the *Sūtra on Maitreya's Rebirth Above* so that all living beings will practice to complete the great cause. He preached the other two sūtras so that living beings would obtain the smaller result. Third, he preached the *Sūtra on Maitreya's Rebirth Above* so that all living beings might hear and praise the meritorious virtues of the bodhisattva and obtain benefits. He preached the other two sūtras so that

[35] The eight aspects of a buddha's life (*p'alsang*, C. *baxiang* 八相) are described with slight differences in different traditions. According to the *Awakening of Faith in the Mahāyāna* the eight are (1) descent and abode in Tuṣita Heaven; (2) descent and entry into his mother's womb; (3) abode there visibly preaching to the devas; (4) birth from his mother's side in Lumbinī; (5) leaving home at age nineteen (or twenty-five) as a *śramaṇa*; (6) attaining enlightenment after six years of suffering; (7) turning the wheel of the law; and (8) entering *parinirvāṇa* at eighty years of age. See *Dasheng qixinlun* 大乘起信論 1, T 1666.32.581a6–8. Tiantai Zhiyi's list is slightly different: (1) descent from Tuṣita Heaven; (2) entry into womb; (3) birth; (4) leaving home; (5) quelling Māra; (6) attaining enlightenment; (7) turning the wheel of the Dharma; and (8) entering nirvāṇa. See *Sijiaoyi* 四教義 7, T 1929.46.745c5–7.

[36] The two other sūtras are the *Sūtra on Maitreya's Rebirth Below* and the *Sūtra on Maitreya's Attainment of Buddhahood.*

living beings might hear and praise Maitreya's attainment of buddhahood and acquire benefits. Fourth, he preached the *Sūtra on Maitreya's Rebirth Above* so that all living beings … might plant wholesome roots and obtain benefits (in the present life). He preached the other two sūtras so that living beings might plant wholesome roots and obtain benefits in the long run. Fifth, he preached the *Sūtra on Maitreya's Rebirth Above* so that all living beings might see a buddha from afar. He preached the other two sūtras so that living beings might see a buddha nearby. Sixth, he preached the *Sūtra on Maitreya's Rebirth Above* so that all living beings might obtain benefits in Tuṣita Heaven. He preached the other two sūtras so that living beings might obtain benefits in Jambudvīpa.[37] Seventh, he preached the *Sūtra on Maitreya's Rebirth Above* so that all living beings might hear of Tuṣita Heaven and supplicate to be reborn there. He preached the other two sūtras so that living beings might see that the Jeweled Tower Pavilion was destroyed and obtain an understanding of non-existence. Eighth, he preached the Sūtra on Maitreya's RebirthAbove so that all living beings might see many buddha bodies and obtain benefits. He preached the other two sūtras so that living beings might see one buddha body and obtain benefitis. Ninth, he preached the *Sūtra on Maitreya's Rebirth Above* so that all living beings might obtain the benefit of a body in Tuṣita Heaven. He preached the other two sūtras so that living beings might obtain the benefit of leaving home to become monks in Jambudvīpa. Tenth, he preached the *Sūtra on Maitreya's Rebirth Above* so that all living beings might hear Śākyamuni commend Maitreya and obtain benefits. He preached the other two sūtras so that living beings might hear Maitreya commend Śākyamuni and obtain benefits. Eleventh,

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37 Jambudvīpa (Yeombuje, C. Yanfouti 閻浮提; also Seombuje, C. Shanfuti 贍部提) means "rose-apple land" or "the land where the rose-apple tree grows." *Jambu* is the name of the rose-apple tree; *dvīpa* means "land" or "continent." Jambudvīpa is the southern of four great continents that surround the cosmic mountain Mt. Sumeru. Jambudvīpa is home to sixteen great states, five hundred middle-sized states, and one hundred thousand small states. Buddhas only appear on Jambudvīpa. Although the term was first coined to describe India, in time it came to represent the human world. See *Chang ahan jing*長阿含經 (*Dīrghāgama*) 18, T 1.1.114b7–117c12.

he preached the Sūtra on *Maitreya's Rebirth Above* so that all living beings might hear Maitreya in the first aspect of his life and obtain benefits. He preached the other two sūtras so that living beings might hear him in the subsequent aspects of his life and obtain benefits. Twelfth, he preached the *Sūtra on Maitreya's Rebirth Above* so that all living beings might be present to hear Upāli[38] ask the Buddha to preach and obtain benefits. He preached the other two sūtras so that living beings might be present to hear Śāriputra[39] ask the Buddha to preach and obtain benefits. Thirteenth, he preached the three sūtras so that living beings might know the distinctions, good and bad, of the superior and inferior places of rebirth according to their fruits. Fourteenth, he preached the three sūtras so that living beings might know to enumerate and differentiate between the two grades, superior and inferior, direct reward,[40] karmic cause and effect, and so forth.

38 The householder and arhat Upāli (Ubari, C. Yupoli 優婆離; translated as Geunjip, C. Jinzhi 近執; and Geunchwi, C. Jinqu 近取) was one of the Buddha Śākyamuni's disciples who served as his barber. He was the lowest śūdra caste and, according to some traditions, had long served the royal Gautama family as a barber. Upāli is remembered by the tradition as "the foremost among those who observe the precepts" in part for his recitation of the monastic codes instituted by the Buddha at the first great Buddhist council held after the passing of Śākyamuni.

39 The householder and arhat Śāriputra (Saribul, C. Shelibu 舍利佛; translated as Churoja, C. Qiuluzi 鶖鷺子; and Guyokja, C. Quyuzi 鸜鵒子; and sometimes Sarija, C. Shelizi 舍利子) was renowned for his knowledge of the Vedas prior to his conversion to Buddhism. He was friends with Mahāmadgaulyāyana (Mokgeollyeon, C. Mujianlian 目犍連), and both became monks and studied under Sanjayavairaṭṭiputra. Śāriputra was recognized as the foremost disciple of the 250 disciples of this teacher, but he was dissatisfied because he did not achieve liberation. He eventually met the Buddha at Karaṇḍaveṇuvana, the bamboo grove near Rājagṛha and led all 250 of his fellow disciples to take refuge in the Buddha. Śāriputra was recognized as "the foremost among those who have attained wisdom" and he passed away, entering nirvāṇa before the Buddha.

40 Direct reward (*jeongbo*, C. *zhengbao* 正報) refers to the ornamentation or the type of body a practitioner receives at rebirth. It is contrasted with dependent reward (*uibo*, C. *yibao* 依報), which refers to the environmental surroundings, or physical surroundings, the practitioner receives at rebirth.

II. A Detailed Analysis of the Core Teachings and Essentials of the Teaching

第二教宗體者, 有二. 初總辨宗體, 後別顯經宗.

Second, there are two, the core teachigns and essentials of the teaching. Initially there are the core teachings and essentials from a comprehensive perspective and afterwards there is the distinct manifestation of the core teaching of the sūtra.

1. The Core Teaching and Essentials from a Comprehensive Perspective

云 總辨卽二家說, 謂江南諸師, 多作是說. 約所詮義辨宗體云, 宗卽體 體卽宗, 宗體無別故. 今唐世諸師云, 教名爲體, 義名爲宗, 故宗體不同. 此說各有得失. 謂若如初說者, 法義二無礙境, 應同故, 謂論云 法無礙緣名等, 義無礙緣所詮故. 若如後說者, 契經體性, 應非義故, 若爾者 便違論文及義故. 初義義中生解究竟門, 後義教義中令差別門故, 亦名共得.
然則今辨教宗體, 自有二門. 一教義別性, 卽宗體不同, 謂教名體, 義名宗. 二文義同用門, 卽宗體無異, 謂義亦教, 教以宗體無異故. 對法論云, 法所緣者, 謂名句文身, 宗卽體故. 舊中邊論云, 顯體分卽所詮十義, 體卽宗以□□□ 云 經體有二, 一文二義.

It is said that there are two schools of explanation from a comprehensive perspective. Many of the masters of Jiangnan 江南 (Chinese Southern dynasties) have given this explanation. When they specify what they commented on as the meaning and differentiate the core teaching and essentials, they say that since the core teaching is the essentials and the essentials are the core teaching, there is no difference between the core teaching and the essentials. All the masters of the present Tang 唐 generation say that since the teaching is called the essentials and the meaning is called the core teaching, the core teaching and the essentials are not the same.

Both of these explanations have merits and demerits. If one says it is

like the initial explanation, the two aspects of Dharma and meaning are unhindered spheres because they respond the same. A treatise says dharmas do not hinder conditions, names, and so forth because meaning does not hinder conditions that were commented upon.[41] If it is like the latter explanation, it accords with the nature of the sūtra and the essentials because it responds to the non-meaning. If these are right, in that case it is because it is contrary to the text and and the meaning of the treatise. The initial meaning among other meanings produces an understanding of the approach of inquiring exhaustively. Because the latter meaning among the teaching and meaning causes the approach of distinction, they are also said to be obtained together.

Nevertheless, if one presently distinguishes between the core teaching and essentials of the teaching there are, of their own accord, two approaches. First, since the natures of the teaching and the meaning may be differentiated, the core teaching and essentials are not the same. The teaching is called the essentials and the meaning is called the core teaching. Second, since the text and the meaning serve the same function, the core teaching and the essentials are not different. This is because among the meaning and teaching, the teaching is not different from the core teaching and essentials.

The *Abhidharmasamuccayavyākhya*[42] says, "Dharmas that are secondary conditions are called bodies of names, expressions, and sounds"[43] because the

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41 Cf. *Apidamo jushe lun* (*Abhidharmakośabhāṣya*) 27, T 1558.29.142a22–28.

42 *Duifa lun* 對法論 refers to *Dasheng apidamo zaji lun* 大乘阿毘達磨雜集論 (*Abhidharmasamuccayavyākhya*), 31 rolls, T 1606.31.694b–774a. The *Abhidharmasamuccayavyākhya* was compiled by Sthiramati (Anhui 安慧) and translated into Chinese by Xuanzang 玄奘 (ca. 602–664). It is putatively a commentary to the *Dasheng apidamo jilun* 大乘阿毘達磨集論 attributed to Asaṅga (Much'ak, C. Wuzhuo 無著). The *Abhidharmasamuccayavyākhya* was initially written by one of Asaṅga's disciples named Jueshizi 覺師子, but Sthiramati further synthesized and edited this work. It is one of the seminal treatises of the Sinitic Yogācāra tradition.

43 *Dasheng apidamo zaji lun* (*Abhidharmasamuccayavyākhya*) 5, T 1606.31.715b3. The phrase "bodies of names, expressions, and sounds" (*myeonggumun*, C. *mingjumen* 名句文) is associated with the classification of dharmas into five groups (*owi*, C. *wuwei* 五位): dharms of form (*saekbeop*, C. *sefa* 色法), the mind (*shimbeop*, C. *xinfa* 心法), mental functions (*shimsobeop*, C. *xinsuofa* 心所法), forces

core teaching is the essentials. The old *Madhyāntavibbaṅgabhāṣya*[44] says, "The part that manifests the essentials, verily, makes comments on ten meanings. The essentials are the core teaching because … "[45] It is said that there are two essentials in the sūtras: first, the text; second, the meaning.

2. The Distinct Manifestation of the Core Teaching of the Sūtra

次後別顯經宗者, 三說. 一云 此經以三昧爲宗, 謂願生兜率得見彌勒, 自非三昧不成就故. 一云 不然, 若雖脩定, 而若無觀心, 都無所就故, 應說以觀心爲宗. 故經下文云, 若作是觀, 名爲正觀, 若他觀者, 名爲耶觀. 又若不許, 便違題目云觀義故. 一云 前說皆未悉理, 謂定非欲界因故, 觀非正所求故. 應說卽以依正因果爲宗, 後說爲勝.

然此中三說, 一云 唯以衆生生天, 見聖因果爲宗, 謂人生天, 天得不退轉, 是經大意故. 一云 正顯彌勒生兜率令益衆生, 乃見經本意故. 一云 卽以菩薩及衆生, 依正因果爲宗, 謂經云 是名兜率陀天, 十善報應勝妙福處者, 卽顯菩薩因果也. 又下云 佛諸弟子, 脩行六事, 卽生彼天者, 顯衆生因果, 然題目中, 觀言衆生因之, 生言表菩薩果者, 影略互顯也. 上生經辨宗已竟.

次辨二經宗者, 有二說. 一云 廣辨依正報及欲生脩因, 以下生經爲宗, 廣顯國土幷佛神德, 及以衆生見佛因緣, 成佛經爲宗. 今云不然. 謂依正二報, 衆生見佛, 二經皆同故. 應說二經, 皆以彌勒七相, 敎化衆生, 隨其所應, 今得自棄之果爲宗.

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not concomitant with the mind (*shim bulsangeungbeop*, C. *xin buxiangyingfa* 心不相應法), and unconditioned dharmas (*muwibeop*, C. *wuweifa* 無爲法). Bodies of names (*myeong* 名, Skt. *nāṃan*), expressions (*gu* 句, Skt. *pada*), and sounds (*mun* 文, Skt. *vyañjana*) are included in the forces not concomitant with the mind classification.

44 *Zhongbian lun* 中邊論 is short for *Zhongbian fenbie lun* 中邊分別論 (*Madhyāntavibbaṅgabhāṣya*), 2 rolls, T 1599.31.451a–464a. It was composed by Vasubandhu (Shiqin 世親, Tianqin 天親, ca. 400–480) and translated into Chinese by Paramārtha (Zhendi 眞諦) between 557 and 569.

45 This appears to be a paraphrase on the importance of the concept of "essentials" (*che*, C. *ti* 體), because *Zhongbian fenbie lun* (*Madhyāntavibbaṅgabhāṣya*) uses the term twenty-seven times in the first roll and eleven times in the second roll.

Next I will discuss the latter, the distinct manifestation of the core teaching of the sūtra, of which there are three explanations. One says that the core teaching of this sūtra is samādhi. It means that if you desire to be reborn in Tuṣita and would see Maitreya, if you do not attain samādhi you will not achieve success. Another one says that this is not so. Even if you practice meditation, if you have not visualized the mind,[46] all will fail. It ought to be explained that the core teaching is "visualizing the mind"; hence, one of the final passages of the *Sūtra on Maitreya's Rebirth Above* says, "If you make this visualization it is called the right visualization; if you do any other visualization it is called the wrong visualization."[47] Furthermore, if this is not accepted, then it contradicts the sūtra's title, which emphasizes the meaning of "visualization." Another one says that both of the foregoing explanations are not reasonable. This is because meditation is not a cause in the desire realm and visualization is not what is rightly sought after. It ought to be explained that precisely the core teaching is relying on the direct causes and results. This latter explanation is the best.

Nevertheless, there are three subexplanations within this one. One says merely that the core teaching is that when living beings are reborn as gods (devas) they see the causes and effects of sainthood. It means that when humans are reborn as gods, the gods will obtain the stage of non-backsliding. This is the great intent of the sūtra. Another one says that rightly manifesting that Maitreya's rebirth in Tuṣita causes benefits for living beings is seeing the fundamental intent of the sūtra. Another one wsays that precisely the

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46 The practice of "visualizing the mind" (*gwanshim*, C. *guanxin* 觀心) may also be expressed as "contemplating the mind," "contemplating the fundamental attributes of the mind," and so forth. In Sinitic Yogācāra, this was one of the primary purposes of practicing meditation because one of the basic tenets of the tradition is that consciousness- or mind-only (*yushik*, C. *weishi* 唯識) exists. I have opted to translate the compound as "visualize the mind" here because Gyeongheung links this practice to activity promoted in the *Guan Mile pusa shangsheng Doushuaitian jing*: visualizing rebirth in Tuṣita Heaven. On meditation in Sinitic Yogācāra see Alan Sponberg, "Meditation in Fa-hsiang Buddhism," in *Traditions of Meditation in Chinese Buddhism*, ed. Peter N. Gregory (Honolulu: University of Hawai'i Press, 1986), 15–43.

47 Cf. *Guan Mile pusa shangsheng Doushuaitian jing*, T 452.14.419c4–10.

core teaching is that bodhisattvas and living beings rely on direct causes and results. This means, as the sūtra says, "This is called Tuṣita Heaven, a reward for the ten wholesome actions[48] and a place of superior sublime merit."[49] This shows the causes and results of a bodhisattva. Furthermore, the sūtra later says, "All the disciples of the Buddha who perform the six duties[50] and are reborn in that heaven"[51] manifest causes and results of living beings. Nevertheless, in the title, "visualization" referring to the cause of living beings and "rebirth" referring to displaying the result of bodhisattvahood reflect a summary of the sūtra, and these two core teachings manifest each other. Distinguishing the core teaching of the *Sūtra on Maitreya's Rebirth Above* ends here.

Next, there are two explanations for distinguishing the core teachings of the other two sūtras. One says broadly distinguishing dependent and direct rewards and desiring to produce cause-cultivation[52] is the core teaching of

48 The ten wholesome acts (*shipseon* , C. *shishan* 十善; or *ship seonhaeng*, C. *shi shanxing* 十善行) are not killing, not stealing, not committing adultery, not lying, not uttering harsh words, not uttering words that cause hatred and distrust among people, not engaging in idle talk, not being greedy, not being angry, and not having wrong views. *Chang ahan jing* 長阿含經 (*Dīrghāgamasūtra*) 9, T 1.1.57a26–28.

49 Cf. *Guan Mile pusa shangsheng Doushuaitian jing*, T 452.14.419c1–4.

50 The six duties (*yuksa*, C. *liushi* 六事) refer to six practices that cause rebirth in the highest grade of Tuṣita Heaven. Gyeongheung's list is based on the list of the Chinese Yogācāra monk Kuiji 窺基 (*Cien* 慈恩, 632–682). Kuiji describes the six practices as (1) diligently practicing meritorious virtues (qinxiu gongde 勤修功德), (2) not being deficient in dignified behavior (*weiyi buque* 威儀不缺), (3) sweeping stūpas and applying earth to repair them (*saota tudi* 掃塔塗地), (4) making offerings of incense and flowers (*xianghua gongyang* 香花供養), (5) directly entering samādhi (*sanmei zhengshou* 三昧正受), and (6) verbally reading and chanting the scriptures (*dusong jingdian* 讀誦經典). See Kuiji's *Guan Mile pusa shangsheng Doushuaitian jing* zan 觀彌勒上生兜率天經贊 2, T 1772.38.295b22–c3. Gyeongheung says that if you perform five or six of these practices you will be reborn in the highest grade of the highest level in Tuṣita Heaven; if you perform three or four you will be reborn in the middle grade of the highest level of Tuṣita; and if you perform one or two you will be reborn in the lowest grade of the highest level of Tuṣita. See *Sam Mireukgyeong so*, HBJ 2.99a12–23.

51 Cf. *Guan Mile pusa shangsheng Doushuaitian jing*, T 452.14.420a8–17.

52 Cause-cultivation (*suin* 脩因) refers to the cultivation of wholesome and unwholesome causes, or the cultivation of things that serve as wholesome and unwholesome indirect causes and seeking a good result.

the *Sūtra on Maitreya's Rebirth Below*. In addition to broadly manifesting the importance of buddhalands and the supernormal virtue of the Buddha is living beings' seeing the causes and results of buddhahood, the core teaching of the *Sūtra on Maitreya's Attainment of Buddhahood*.

Presently it is said not to be so. Both sūtras are the same in respect to the two rewards, indirect and direct, of living beings seeing a buddha. It ought to be explained that the core teachings of both are the seven aspects of Maitreya's life, his instructing and converting living beings, and presently obtaining the fruit of abandoning oneself by following him.

III. Solitary and Duplicate Texts of the Sūtra

第三經本單重者. 此中先辨單重, 後辨眞僞.

Third, I discuss solitary and duplicate texts of the sūtra. In this section I will first distinguish solitary and duplicate texts and afterwards I will distinguish their authenticity.

1. Distinguishing the Solitary and Duplicate Texts

言單重者, 上生經八紙者, 北凉阻渠舍安陽侯譯, 下生經九紙者, 晋承聖三年羅什於豫章寶因寺譯, 成佛經十七紙者, 西晋竺法護譯. 後秦弘始年羅什, 譯下生經六紙, 然名彌勒受決, 又別人譯名彌勒成時經. 然三紙, 詞謂不備, 故存前本. 此云十七紙成佛經, 六紙下生經, 三紙成時經者, 弘始四年譯. 第二出宋錄云, 十七紙成佛經, 六紙下生經, 三紙成時經, 同本異譯, 然不言弘始經. 此十七紙六紙三紙者, 與法護譯大同小異. 見二秦錄, 長安釋道標, 譯成佛經, 是第三譯也. 齊世江州沙門道政, 更後復斷首尾, 名成佛經, 又謂下生經, 而其經首有大智舍利弗也. 基師云 下生經自有二本, 大卽有如是我聞, 是晋時竺法護譯, 小卽有大智舍利弗, 是晋時羅什譯也. 古云 翻人有異. 基師云 大卽其三分, 然無序分者, 是略頌耳. 總而言, 初一卽單本, 後二卽重本, 謂下生經再譯故, 成佛經三譯故.

As for solitary and duplicate texts, the *Sūtra on Maitreya's Rebirth Above*, in eight pages, was translated by the Marquis of Anyang 安陽候,[53] the Householder Juqu 沮渠舍 of the Northern Liang 北凉 regional regime.[54] The *Sūtra on Maitreya's Rebirth Below*, in nine pages, was translated by Kumārajīva[55] at Baoyin Monastery 寶因寺 in Yuzhang 豫章 in the third year of the Chengsheng 承聖 reign period of the Jin 晉 dynasty.[56] The *Sūtra on Maitreya's Attainment of Buddhahood*, in seventeen pages, was translated by Dharmarakṣa (Fahu 法護)[57] of the Western Jin 西晉 dynasty.[58] In the

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53 The Marquis of Anyang (Anyang hou, d. 464), Juqu Jingsheng 沮渠京聲, was a cousin of the Xiongnu 匈奴 (Hun) ruler Juqu Mengxun沮渠蒙遜, king of the Northern Liang 北凉 regional regime. Juqu Mengxun installed him as a marquis. From his birth he was closely associated with monks. He went to a small country in India called Khotan (Ujeon-guk, C. Yutian'guo 于闐國,于填國), met Buddhasena (Fotuosina 佛陀斯那) in the Great Monastery of *Kumadi 衢摩帝大寺, and received teachings. He received the *Chanyao mimi chibing jing* 禪要秘密治病經 and later returned to Hexi 河西 province. He translated *Chanyao mimi chibing jing*, Baguanzhai jing 八關齋經 (Sūtra on the Fast of the Eight Prohibitions, T 89), and the *Guan Mile pusa shangsheng Doushuaitian jing* (T 454) sixteen titles in seventeen rolls. See *Chu sanzang jiji* 出三藏記集 14, T 2145.55.106b23–c19; *Chanyao mimi chibing jing* 2, T 620.15.342b7–14.

54 The Northern Liang regional regime (397–439) was one of the sixteen Turko-Mongol states in northern China. Covering much of what is presently Gansu province 甘肅省 in northwestern China, Juqu Mengxun 沮渠蒙遜 founded the Northern Liang in 397 and was eventually conquered and assimilated by the Northern Wei 北魏 (386–534) in 439.

55 Kumārajīva (Jiumoluoshi 鳩摩羅什, 343–413, variant 409), the famous Central Asian translator and explicator of Buddhism to the Chinese and founder of Madhyamaka philosophy in China, is arguably the most important translator of Buddhist texts prior to the Tang dynasty. For the biography of Kumārajīva see *Gaoseng zhuan* 高僧傳 2, T 2059.50.330a–333a; see also Kenneth Ch'en, *Buddhism in China: A Historical Survey* (Princeton: Princeton University Press, 1964), 81–83.

56 Gyeongheung is misinformed here. Chengsheng 承聖 is actually a Liang 梁 dynasty reign period (552–555).

57 Dharmarakṣa (231–d. ca. 308) was from the Kuṣana empire (Da Yueshiguo 大月氏國). He became a monk at eight years and traveled throughout the Buddhist world. He was apparently fluent in thirty-six languages. During the Western Jin period he brought Sanskrit sūtra texts to Chang'an and Luoyang. According to the *Chu sanzang jiji* 出三藏記集 (A Compilation of Notices on the Translation of the *Tripiṭaka*), compiled by Sengyu 僧祐 about 515, he translated 154 titles in 309 rolls.

Hongshi 弘始 reign period (399–416) of the Latter Qin 後秦 dynasty, Kumārajīva translated the *Sūtra on Maitreya's Rebirth Below*, in six pages; however, it is called *Maitreya Receives Confirmation* (*Mile shou jue* 彌勒受決).[59] Furthermore, another person translated it with the title the *Sūtra on Maitreya's Fulfilling His Time* (*Mile chengshi jing* 彌勒成時經). However, because about three pages of the sūtra are incomplete, we must rely on the previous texts. The seventeen-page *Sūtra on Maitreya's Attainment of Buddhahood*, the six-page *Sūtra on Maitreya's Rebirth Below*, and the three-page *Sūtra on Maitreya's Fulfilling His Time* were all translated in the fourth year of the Hongshi reign period (402).

Second, the catalog of translations executed in the Liu-Song 劉宋 dynasty (420–479) says that the seventeen-page *Sūtra on Maitreya's Attainment of Buddhahood*, the six-page *Sūtra on Maitreya's Rebirth Below*, and the three-page *Sūtra on Maitreya's Fulfilling His Time*[60] are all different translations of the same text. However, it does not mention the scriptures translated during the Hongshi reign period.[61] These seventeen-, six-, and three-page versions

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58 The Western Jin (265–317) succeeded the Wei 魏 state and eventually unified China, ending the Three Kingdoms period (220–265) by absorbing the Wu 吳 state in 280. Sima Yan 司馬炎, who ruled as Wudi 武帝 (r. 265–289), came to power as a result of his powerful clique and his extensive family. The Jin eventually lost the north to invaders from the north in 317.

59 A sūtra with this title is attested in *Chu sanzang jiji* 出三藏記集 4, T 2145.55.32c8.

60 The title *Mile chengshi jing* 彌勒成時經 (*Sūtra on Maitreya's Fulfilling His Time*) is a mistranscription of *Mile laishi jing* 彌勒來時經. This information appears to be paraphrased from the *Zhongjing mulu* 衆經目錄 (Catalog of scriptures) 2, T 2148.55.191c7–11.

61 The comment about the sūtras translated during the Hongshi period (Hongshi gyeong 弘始經) refers to the apparent confusion about different versions of the *Mile chengfo jing* that all appear to be versions of the same scripture. If we review the notices on Maitreya sūtras in the sūtra catalogs, according to the Sui monk Fajing 法經, "*Mile chengfo jing*, one roll, translated by Zhu Fahu (Dharmarakṣa) during the Jin; *Mile chengfo jing*, one roll, translated by Kumārajīva during the Hongshi period during the Later Qin; Mile shoujue jing 彌勒受決經, one roll (also called *Mile xiasheng jing*, one roll), translated by Kumārajīva during the Hongshi period of the Later Qin; *Mile tanglaisheng jing* 彌勒當來生經, one roll, same as the previous four texts but with a different translator" (see *Zhongjing mulu* 1, T 2146.55.119a14–18). According to the Sui monk Yancong 彥琮, "*Mile chengfo jing*, one roll, translated by Zhu Fahu during the Jin; *Mile xiasheng chengfo jing*,

are for the most part the same and little different from Dharmarakṣa's translation. Looking at *Records of the Two Qin Dynasties*,[62] the monk Shi Daobiao 釋道標[63] from Chang'an 長安 translated the *Sūtra on Maitreya's Attainment of Buddhahood*. This is the third translation. During the Southern Qi 南齊 period (479–502), the *śramaṇa* Daozheng 道政[64] of Jiangzhou 江州 [65] later once again cut off the beginning and the end of the sūtra, called it the *Sūtra on Maitreya's Attainment of Buddhahood* and also the *Sūtra on Maitreya's Rebirth Below*. At the beginning of that sūtra there are the words "Śāriputra of Great Wisdom" (*Dazhi shelifo* 大智舍利弗).[66] Master Kuiji 窺基[67] says,

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one roll (also called Mile shoujue jing), translated by Kumārajīva during the Hongshi period of the Later Qin; the previous two texts are the same but with different translators" (*Zhongjing mulu* 2, T 2147.55.156c28–157a2). According to the Tang monk Jingtai 静泰, "*Mile chengfo jing*, one roll (17 pages), translated by Zhu Fahu during the Jin; *Mile xiasheng jing* 彌勒下生經, one roll (also called the Mile shoujue jing, six pages), translated by Kumārajīva during the Hongshi period of the Later Qin; *Mile laishi jing* 彌勒來時經, one roll (missing three pages), the previous three sūtras are the same text but with different translators" (*Zhongjing mulu* 2, T 2148.55.191c7–11).

62 *Records of the Two Qin Dynasties* (*Er Qin lu* 二秦錄) was a catalog of Buddhist scriptures compiled by Kumārajīva's disciple Sengrui 僧叡 (active late fourth–early fifth century). Attested in *Lidai sanbao ji* 歷代三寶紀 5, T 2034.49. 57b17.

63 Daobiao was a native of Chang'an. He was a disciple of Kumārajīva along with Daoheng 道恒. Both Daobiao and Daoheng were active during the Latter Qin period (384–417). For a brief biography of Daobiao see *Gaoseng zhuan* 6, T 2059.50.364b23–365a8.

64 Daozheng was active during the Southern Qi period (479–502) and the early Liang period (502–557). See *Lidai sanbao ji* 歷代三寶紀 11, T 2034.49.94c17; roll 15 T 2034.49.124b15.

65 Jiangzhou 江州was a regional district established during the Eastern Jin 東晉 (265–316). It became Nanchang District 南昌縣 in present-day Jiangxi Province 江西省, it was transferred to Wuchang District 武昌縣 in Hebei Province 湖北省, and then was returned to Jiujiang District 九江縣 in Jiangxi Province.

66 *Mile xiasheng chengfo jing*, T 454.14.423c8.

67 Master Kuiji (632–682) was one of the primary disciples of Xuanzang玄奘 (ca. 602–664) and a founder of the Sinitic Yogācāra tradition (Beopsang, C. Faxiang 法相). Kuiji left home and become a monk at the age of seventeen, participated in translation projects from the age of twenty-five, and championed the doctrinal positions held by Xuanzang after the latter passed away. In 659 he participated in the execution of the translation of the *Cheng weishi lun* 成唯識論

"There are two texts of the *Sūtra on Maitreya's Rebirth Below*. The greater one begins with 'Thus have I heard.' This is Dharmarakṣa's translation from Jin times. The lesser one has 'Śāriputra of Great Wisdom.' This is Kumārajīva's translation from Qin[68] times. Anciently it read: 'The translators are different.' "Kuiji says that the greater one is in three parts. Nevertheless, there is no preface portion, but this is only the result of summarizing the hymns (gāthās).

In summary we can say that the first one, the *Sūtra on Maitreya's Rebirth Above*, is a solitary text and the latter two, the *Sūtra on Maitreya's Rebirth Below* and the *Sūtra on Maitreya's Attainment of Buddhahood*, are duplicate texts. The *Sūtra on Maitreya's Rebirth Below* was translated twice, and the *Sūtra on Maitreya's Attainment of Buddhahood* was translated thrice.

2. Determining Authenticity

後辨眞僞者, 如是三經, 皆眞而非僞. 此辨第三門已竟, 然今置因論生論, 更談傍義.

問 此三經爲大乘攝, 爲小乘教?

答 有三解. 一云, 此三經皆出阿含, 故皆小承攝. 若不爾, 便達具凡夫身未斷諸漏等義故. 一云, 上生經大乘攝, 經云 身圓光中有首楞嚴三昧故, 餘二經, 皆小乘攝, 謂下生經從增一出, 成佛經從長阿含出, 文義淺薄, 得小果故. 一云, 前說皆未盡理, 三經皆有大小異故. 謂上生經中, 先說謂跋陀婆羅文殊等, 亦得六時常說不退轉行, 五百億天人不退於無上覺故. 優波離身處下位, 所解局路, 以己所知作此問具凡夫身等. 下生經辨常等德, 辨常等義, 同大涅槃故. 又增一阿含經, 前秦建元年曇摩難提譯, 下生經, 後秦弘始年羅什譯, 必不可出之增一經故. 又大成佛經云, 三會說法, 皆得二乘果, 發無上正等覺心故. 故菩薩衆, 略不列耳. 是故當知, 三經皆大乘理不疑.

(*Vijñaptimātratāsiddhiśāstra*, T 1585) as a member of Xuanzang's team. Because he spent many years residing in Cien Monastery 慈恩寺 in the Tang capital, the Sinitic Yogācāra tradition is often referred to as the Cien tradition. For the biography of Kuiji see *Song gaoseng zhuan* 宋高僧傳4, T 2061.50.725b–726c; see also Ch'en, *Buddhism in China*, 320–321.

68 Reading Qin 秦 for Jin 晋.

問 頓漸其義云何?
答 二說. 一云 上生經頓教攝, 以不思議諸陀羅尼首楞嚴定等, 非二乘所得故. 一云 此經漸教攝, 以人天八部, 願生彼天故. 今且後說爲勝, 以諸比丘等皆蒙化益故. 餘二經義, 亦可同也.

Subsequently, as for determining their authenticity, just like this all three sūtras are authentic. They are not fabrications. The distinguishing of these three approaches has already ended. However, I will now lay out an argument of the causes and an argument of their production. Then I will discuss dependent meanings.

Question: Do these three sūtras belong to the Mahāyāna or the Hīnayāna?

Answer: There are three interpretations. One says that because all three of these sūtras stem from the Āgamas, all belong to the Hīnayāna. If this were not the case, it is because it contradicts the doctrine that the beings outfitted with bodies of ordinary beings have not yet severed all the outflows, and so forth. Another one says that the *Sūtra on Maitreya's Rebirth Above* embraces the Mahāyāna. The sūtra says, "In the light encircling his [Maitreya's] body there is the *Śūraṃgama samādhi*."[69] Both of the other two sūtras belong to the Hīnayāna. We can say that the *Sūtra on Maitreya's Rebirth Below* comes from the *Ekottarāgama* and the *Sūtra on Maitreya's Attainment of Buddhahood* comes from the *Dīrghāgama* because the meaning of the words is shallow and superficial and because one obtains a lesser result. Another one says that neither of the previous two explanations exhausts reason because there are big and small differences between all three sūtras. In the *Sūtra on Maitreya's Rebirth Above*, it initially describes Bhadrapāla, Mañjuśrī, and so forth,[70] and also that during the six time periods of the day[71] they are always able to preach on the practices leading to non-backsliding, because five hundred

69 *Guan Mile pusa shangsheng Doushuaitian jing*, T 452.14.419c.

70 Cf. *Guan Mile pusa shangsheng Doushuaitian jing*, T 452.14.418b20–21.

71 Cf. *Guan Mile pusa shangsheng Doushuaitian jing*, T 452.14.420a3–4.

million gods and humans did not backslide from supreme enlightenment.[72] Upāli's body is placed in the lower grade, which explains the position of the path since those outfitted with bodies of ordinary beings, and so forth, ask these questions based on what they comprehend.

The *Sūtra on Maitreya's Rebirth Below* distinguishes the virtue of constant equality, and it distinguishes the meaning of constant equality because it is the same as the *Great Nirvāṇa Sūtra*.[73] Furthermore, the *Ekottarāgama* was translated by Dharmanandi[74] in the Jianyuan 建元 reign period of the Former Qin 前秦 (365–385) dynasty. Because the *Sūtra on Maitreya's Rebirth Below* was translated by Kumārajīva in the Hongshi reign period of the Latter Qin, it could not have derived from the *Ekottarāgama*. Furthermore, the *Larger Sūtra on Maitreya's Attainment of Buddhahood* says, "He preached the Dharma in three assemblies and all obtained the fruits of the Two Vehicles and aroused the aspiration to the supreme, true, and equal awakening."[75] Hence, the throngs of bodhisattvas are not listed in the summary. For this reason you should know that the Mahāyāna doctrines of all three sūtras should not be doubted.

Question: What is the meaning of sudden and gradual?

Answer: There are two explanations. One says that Sūtra on Maitreya's

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72 Cf. *Guan Mile pusa shangsheng Doushuaitian jing*, T 452.14.420a4–6.

73 *Dae yeolban* [*gyeong*] 大涅槃經 probably refers to the Mahāyāna version of the *Mahāparinirvāṇa-sūtra*. There are two primary translations: Faxian's 法顯 (d. after 423) "Southern Translation," the *Daban nihuan jing* 大般泥洹經 (T 376, completed ca. 417–418), and Dharmakṣema's (Tanwuchen 曇無讖, 385–433) "Northern Translation," *Daban niepan jing* 大般涅般經 (T 374, completed 414–421).

74 Dharmanandi (Tanmonanti 曇摩難提) was a monk from Kashmir who arrived in Chang'an during the Former Qin 前秦 period (351–394). Called Faxi 法喜 in Chinese, he worked as a translator along with Daoan 道安 (312–385) and Zhu Fonian 竺佛念 (ca. 365–385). He participated in the translation of the *Dīrghāgama*, *Ekottarāgama*, and *Abhidharmahṛdaya*. For a biography see *Gaoseng zhuan* 1, T 2059.50.328b19–c21.

75 The expression "aspiration to the supreme, true, and equal awakening" (*wushang zhengdeng jue xin* 無上正等覺心) does not appear in the *Mile dachengfo jing* 彌勒大成佛經. Gyeongheung's quotation is rather a paraphrase of the sūtra. The sūtra, instead, says that Maitreya "aroused the aspiration to *anuttarā samyak saṃbodhi*." *Mile dachengfo jing*, T 456.14.432c11–12.

Rebirth Above belongs to the sudden teaching because the Two Vehicles do not obtain the inconceivable dhāraṇīs, the *Śūraṃgama* absorption, and so forth. The other one says that this sūtra embraces the gradual teaching because humans, gods, and the eight groups of supernatural beings[76] desire to be reborn in that heaven. Looking at it now, the latter explanation is superior. This is because all the *bhikṣus* and so forth received the benefits of this transformative teaching. The meaning of the two other sūtras could also be the same.

IV. Analysis of the Title

[nothing selected]

V. Interpretation Accompanying Passages from the Sūtra

與諸天子各坐花座, 晝夜六時常說不退轉地法輪之行, 經一時中成就五百億天子, 令不退轉於阿耨多羅三藐三菩提. 如是處兜率陀天, 晝夜恒說此法, 度諸天子. 閻浮提歲數五十六億萬歲, 爾乃下生於閻浮提. 如彌勒下生經說.

The Period of Maitreya's Descent

[Scriptural Passage]

Maitreya and all the sons of the gods each sat on a lotus throne and

76 The "eight groups of supernatural beings" (*p'albu*, C. *babu* 八部) usually refers to the eight groups of protector beings. A traditional list includes heavenly dragons, *yakṣas* (spirits, supernatural apparitions), asuras (demons of the first order in perpetual hostility with the gods), *garuḍas* (mythical birds), *kinnaras* (mythical beings belived to be either a horse with a man's head or a man with a horse's head; related to a centaur), *mahoragas* (great serpents), humans, and non-humans. See, for instance, *Miaofa lianhua jing* 妙法蓮華經 (*Saddharmapuṇḍarīkasūtra*) 1, T 262, 9.2b13–15; *Dafangguang fohuayan jing* 大方廣佛華嚴經 (*Buddhāvataṃsakasūtra*) 27, T 278, 9.573c25–26.

during the six periods of day and night continually preached about the practices of the Dharma wheel of the non-backsliding stage. And it came to pass that at one time five hundred million [*obaek eok* 五百億, five hundred *koṭis* of] sons of the gods were caused to non-backslide in [their progress toward] *anuttarā-samyak-saṃbodhi*. If he resides in Tuṣita Heaven like this and preached this Dharma day and night he will save all the sons of the gods. In fifty-six billion [*eok man* 億萬] years according to the reckoning of time in Jambudvīpa, he (Maitreya) will be reborn below in Jambudvīpa. The *Sūtra on Maitreya's Rebirth Below* explains it like this.[77]

經曰 閻浮提歲以下, 第三住天壽量.

閻浮提者訛, 今云贍部, 從此樹名. 此間四百歲, 當彼天一日一夜. 數三十日爲一月, 十二月爲一歲, 彼天壽四千歲. 慈氏窮天壽而下生, 不中夭. 故此經云 "當閻浮提歲數五十六億七千萬歲." 若瑜伽論第四 立世經第七卷 毘婆娑等云, 此四百年爲彼一日, 以此乘則彼天四千年, 當此五千七百六十億歲, 何故與此經相違者? 基師云 "以理推尋, 人間四百歲爲彼一日一夜, 乘則彼天四千年, 當人間五十七億六萬歲. 然而西方億有二種, 一十萬爲億, 二百萬億門, 計則相當. 然於經, 億字上應加七字, 其前六字置萬上, 以理定應爾. 恐梵本誦有差, 又譯家自算處謬, 不爾小一億五萬歲故. 然此歲數, 四文不同. 謂賢劫經云 '彌勒五億七十六萬歲, 當下作佛.' 解云 言五億者, 卽五十億, 以千萬爲億門, 成五十億故, 以萬萬爲憶門, 成五億故. 言七十萬者, 卽七億, 以十萬爲億門故. 六萬數同故, 更不須釋也. 雙卷泥洹經云 '一億四千歲' 今不相當此經也. 一切智光仙人慈心經云 '五十億萬歲, 當於龍華樹下, 得成佛道.' 義如前已說. 菩薩處胎經及賢愚經云 '五十六億七千萬歲,' 除其六字應云七, 其七字應云六, 其千萬者, 以百萬爲一億門故, 算六千萬者, 六十億也. 義則不違, 如是推究, 無謬失. 菩薩在天壽量, 曾無中夭, 生在人間也. 大成佛經云 '壽六萬億歲.' 天盡其年, 人間長者, 時宜現故. 不同釋迦, 天盡其年, 人間早滅, 化功竟故也. 處胎經云 '彌勒人間壽八萬四千歲.' 若依彼文, 無可令彌勒下生及成佛益物義. 如下生經云, '天利盡畢, 人機復熟, 故乃下生.'" (基師作如是說)

一云. "雜心論云 '彌勒菩薩人間五十七億六百萬歲, 然後下閻浮提, 成正覺.'

[77] *Guan Mile pusa shangsheng Doushuaitian jing*, T 452.14.420a3–8.

賢愚處胎仙人經, 如前所引. 又定意經云 '彌勒五億七十六萬歲, 作佛道故.' 若依千萬爲億門, 則爲五十七億六百萬歲, 當於雜心文. 若依萬萬爲意門, 則五億七千六百萬歲, 依定意經而言七十六萬歲, 下算位誤也. 謂七千爲七十, 六百六故. 其餘三經, 皆云五十餘億等者, 並依千萬億門, 但譯家煩有增減而已也. 雖有三解, 未盡理故, 且作二難. 一二聖不齊難. 若彌勒百歲時上生, 至八萬減時下生者, 卽於中劫纔過至半劫也. 若釋迦人壽千二百歲時上生, 稍減至十, 增至八萬, 還減至百歲乃下生, 則過一劫. 是則位長於前, 而皆彼天四千歲, 人間五十餘億等, 云何相當. 二聖教相違難. 謂若釋迦逕多死生, 彌勒於彼受小死生者, 非俱受彼四千耶."

又以三億敢會通者, 佛本行經第三十八云, "伊羅鉢龍王白佛言, 我何時脫此龍身得人身. 爾時佛告, '汝從今已去, 過若干年若干億後, 當有佛出, 名曰彌勒.'" 又五分律第十五云, "同佛告此龍王言, '當來過百億萬歲, 有彌勒佛出生, 汝爾時得脫龍身.'" 旣爾餘三億外, 更有何億, 會此教也? 是故今更作一說. 謂彌勒所化, 機宜不定, 謂或有聞彌勒遲下生生信心, 有聞慈氏疾下生生信心, 或有聞慈氏疾下生種善根. 是故下生時年, 久近分別, 不可凡情卽定其實也.

[Commentary]

From where the sūtra says, "The reckoning of time in Jambudvīpa," it refers to the life span for dwelling in the third heaven.

The transliteration Yeombudye 閻浮提 for Jambudvīpa is a mistake. Presently it is written Seombu 贍部 (Jambu), from the name of this tree. Four hundred years in this world is 1 day and 1 night in that heaven. If you calculate thirty days as one month and twelve months as one year, the life span in that heaven equals 4,000 years. When the Merciful One[78] comes to the end of his heavenly life span and is reborn below he does not die young. Hence, this sūtra says, "In the reckoning of time in Jambudvīpa, it is fifty-six *eok* 億 [*koṭi*] and seven thousand man [myriad/ten thousand] years."[79] Roll 4 of the *Yogācārabhūmiśāstra*,[80] roll 7 of the *Lishi jing*,[81] the *Vibhāṣā*,[82] and so

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78 Merciful One (Jasshi, C. Cishi 慈氏) or "Loving One" is the Chinese translation of the name of Maitreya. Maitreya was called the "Merciful One" or "Loving One" because when he first aroused the *bodhicitta* and desired to liberate living beings, he vowed to not eat meat.

79 *Guan Mile pusa shangsheng Doushuaitian jing*, T 452.14.420a7–8.

forth say that four hundred years in this world is one day in that heaven. If we multiply from this base, then four thousand years in that heaven should equal 5,760 *eok* [*koṭi*] years in this world. Why does it contradict what is says in this scripture?[83]

Master Kuiji says, "If we deduce according to reason, four hundred years in the human world is one day and one night there. If we multiply from this

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80 *Yuga lun* 瑜伽論 is short for the *Yuga shidi lun* 瑜伽師地論 (*Yogācārabhūmi*-śāstra) and was the fundamental text of the Yogācāra intellectual tradition, as well as among the most important treatises in medieval East Asian Buddhism. According to tradition, the original *Yogācārabhūmi* was spoken by Maitreya and recorded by Asaṅga (Muchak, C. Wuzhuo 無着, fl. ca. 300–350 C.E.). One of the key portions of the text sets the disciplines and practices of the bodhisattva in the ten stages of the path toward enlightenment and describes how the *bodhicitta* (aspiration to enlightenment) arises as a result of four causes. The *Yogācārabhūmi* also describes the Yogācāra theory of seeds or potentialities (bīja) that comprise the Storehouse Consciousness (*ālayavijñāna*), which explains why some beings are capable of attaining enlightenment and others are not (the *icchantika*). Xuanzang translated the Yogācārabhumi into Buddhist Chinese in 100 rolls, see T 1579, vol. 30.

81 *Lishi jing* 立世經 is short for Lishi apitan lun 立世阿毘曇論, 10 rolls, T 1644, vol. 32. This text was translated by Paramārtha in 559 or 558 and describes the Buddhist universe centered on Mt. Sumeru, the heavens, hells, conception of time, kalpas, and so forth from somewhat of a Mahāyāna perspective. It is, nevertheless, quite similar to the chapters dealing with the world in the *Dīrghāgama* (T 1) and *Abhidharmakośabhāṣya* (T 1558).

82 *Piposha lun* 毘婆娑論 is short for *Apidamo piposha lun* 阿毘達磨大毘婆沙論 (*Mahāvibhāṣā*), T 1545, vol. 27. The *Mahāvibhāṣā* is believed to have been compiled between 100 and 150 C.E. in Kashmir (Kaśmīra) at a convocation of five hundred arhats held during the reign of King Kaniṣka, although scholars doubt that such an assembly took place. Originally a detailed commentary on the *Abhidharma-jñāna-prasthāna-sūtra*, the *Mahāvibhāṣā* is the largest thesaurus of doctrinal positions held by the Sarvāstivādins and was highly influential in the development of Mahāyāna thought. The Sanskrit original is lost and there is no Tibetan version; however, there are two Chinese translations, between which there are some discrepancies. The older *Vibhāṣā* (*Apitan piposha lun* 阿毘曇毘婆沙論, T 1546) is in 60 rolls, and the newer *Mahāvibhāṣā* (T 1545) is in 200 rolls. The *Piposha lun* 毘婆娑論 (*Vibhāṣā*, T 1547), in 10 rolls, appears to be an independent treatise composed before older and newer versions of the *Mahāvibhāṣā*.

83 Kuiji cites the same literature; see *Guan Mile pusa shangsheng Doushuaitian jing zan* 觀彌勒上生兜 率天經贊 2, T 1772.38.294c24–295c2. The only text I have been able to document as saying four hundred years in this world is the same as one day and one night in Tuṣita Heaven is the Lishi apitan lun 7, T 1644.32.206b18–19.

base, then four thousand years in that heaven should equal fifty-seven *eok* six *man* years in the human world."[84] However, there are two kinds of *eok* 億 in the Western Region. The first is that a hundred thousand is an *eok*. The second is the approach that a million is an *eok*. If one calculates accordingly they are appropriate.[85] Nevertheless, in this sūtra the logograph representing the number seven is in front of the logograph *eok*. Before that the logograph "six" must be placed in front of the logograph for *man* (ten thousand) in order for it to make sense. Probably there is either a discrepancy between the Sanskrit versions of the sūtra, or the translator himself made an error in calculation. If not so, it is because it is short one *eok* and five *man* years. However, this enumeration of years is not the same as in the following four scriptural passages. The *Bhadrakalpikasūtra* says, "Maitreya will descend and become a Buddha in five *eok* seventy-six *man* years.[86] An interpretation is that five *eok* is, verily, fifty *eok*, but if you take the approach that an *eok* is ten million (*cheonman* 千萬), it becomes fifty billion. If an *eok* is one hundred million (*manman* 萬萬) it becomes five hundred million. The seventy *man* is seven *eok* because you take the approach that ten *man* is an *eok*. Because the number six *man* is the same there is no need to explain it again. The two-roll *Mahāparinirvāṇasūtra* says, "One *eok* and four thousand years."[87] Now this does not match this sūtra. The *Yique zhiguang xianren cixin jing* says, "In fifty *eok man* years, he will descend beneath the dragon-flower (*nāgapuṣpa*) tree and achieve the path the Buddhahood."[88] The meaning is like what I have described above. The *Pusa chutai jing* (Sūtra on the Bodhisattva Residing in the Womb) and the *Damamūka* say, "fifty-six *eok* [*koṭis*] seven *cheonman*

84 Gyeongheung paraphrases Kuiji's Mile shangsheng Doushuaitian jing zan 2, T 1772.38.295a2–3.

85 The original text of Kuiji's commentary refers to three different definitions of the logograph *eok* 億 (*koṭi*), adding the definition of *cheonman* 千萬 (ten million). See Mile shangsheng Doushuaitian jing zan 2, T 1772.38.295a9–11.

86 Although Maitreya's career is described in some detail, no such passage is found in the Xianjie jing 賢劫經 (*Bhadrakalpikasūtra*), eight rolls, T 425.14.1a–65c.

87 *Banniyuan jing* 般泥洹經 (*Mahāparinirvāṇa Sūtra*) 2, T 6.1.188b13–15.

88 Cf. *Yique zhiguang xianren cixin jing* 一切智光仙人慈心經, T 183.3.458c16–19. The official title

(ten million) years."[89] Remove the logograph six, which should be seven. The logograph seven should be six. As for the expression *cheonman*, because I take the approach that *paengman* 百萬 (one million) is one *eok*, if you calculate six *cheonman* it is sixty *eok*. Since the meaning is not contradictory there are no mistakes if you deduce like this. If you calculate the life span of the Bodhisattva Maitreya while he resides in heaven, he will not die young in the meantime; and he will then be reborn in the human world. The *Larger Sūtra on Maitreya's Attainment of Buddhahood* says, "Maitreya's life span will be six *maneok* 萬億."[90] As for his using up the years of his life in heaven and living a long time in the human world, it will be because he will manifest at the appropriate time. He is not like Śākyamuni; after using up the years of his life in heaven, he will enter quiescence early in the human world because his transformed merit has come to an end. In the *Pusa chutai jing*, "Maitreya's life span in the human world will be eighty-four thousand years."[91] If we rely on that passage, there can be no meaning to having Maitreya descend and be

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of the scripture is *Yiqie zhiguangming xianren cixin yinyuan bushirou jing* 一切智光明仙人慈心因緣不食肉經, T 183.3.457c–459a. The *Yique zhiguang xianren cixin jing* (The sūtra on the merciful mind of the transcendent being [*ṛṣi*, bodhisattva] All Wisdom Light), in one roll, describes how, long ago, a buddha named Maitreya appeared in the Victorious Flower Dispersal (*seunghuabu*, C. *shenghuafu* 勝花敷) world system and taught the *Ci sanmeiguang dabei haiyun jing* 慈三昧光大悲海雲經. It came about this way. A brahman named All Wisdom Light heard this sūtra and was aroused to the aspiration to enlightenment (*bodhicitta*); he made a vow to chant this sūtra and to achieve buddhahood in the distant future, being called Maitreya. He subsequently left home and became a monk, and chanted this sūtra for eight thousand years. But since it rained every day he did not leave the forest to go begging for food. A mother and son saw that the bodhisattva (*xianren*) had not eaten for seven days, and so that the bodhisattva would stay in the world eternally for the sake of the Dharma, they cast their bodies into a fire as an offering of self-immolation (*shaoshen gongyang* 燒身供養). When the bodhisattva saw this he made a vow to never again produce a thought desiring to kill a living being or to eat meat, and plunged himself into the fire. The Buddha prophesied that the bodhisattva who chanted the scripture and was the son of a Brahman, Maitreya, would attain buddhahood in fifty-six *eok* seven *cheonman* years.

89 *Pusa chutai jing* 菩薩處胎經 2, T 384.12.1025c15–16; *Xianyu jing* 賢愚經 (*Damamūka*), T 202.4. 376.a27–29.

90 *Mile da chengfo jing* T 456.14.434a16.

91 *Pusa chutai jing* 2, T 384.12.1025c15–18.

reborn, attain buddhahood, and benefit the myriad things. It is like the *Sūtra on Maitreya's Rebirth Below* says, "Because his heavenly benefits have been completely finished and his human motivation has matured again, he will then be reborn below on earth."[92] (Master Kuiji explains it like this.)

One person says, "The *Saṃyuktābhidharmahṛdaya* says, 'The Bodhisattva Maitreya will spend fifty-seven *eok* and six *baengman* years in the human world and thereafter he will descend to Jambudvīpa and achieve complete awakening.' "[93] The *Damamūka*, *Pusa chutai jing*, and *Yiqie zhiguang xianren cixin jing* are like what was cited previously. Furthermore, the *Dingyi jing* says, "Maitreya will complete the path to buddhahood in five *eok* seventy-six *man* years."[94] If you rely on the approach that an *eok* is *cheonman*, then fifty-seven *eok* six *paengman* years equals the passage in the *Saṃyuktābhidharmahṛdaya*. If you rely on the approach that an *eok* is *manman* 萬萬 (a hundred million), then it is five *eok* seventy-six hundred *man* years; and if we rely on the *Dingyi jing* it means seventy-six *man* years. The calculation below is a few units off. This is because seven thousand is seventy and six hundred is six.[95] The remaining three sūtras all say: fifty or so *eok* and so forth, so they also rely on the approach that an *eok* is *cheonman*. Only to translators is it vexing, being only a fluctuation.

Although there are three interpretations of *eok*, because they are not reasonable they also create two difficulties. First is the problem that the two

92 No such passage appears in the *Mile xiasheng jing*.

93 *Zaxin lun* 雜心論 refers to the *Za apitan xin lun* 雜阿毘曇心論 (*Saṃyuktābhidharmahṛdaya*) 2, T 1552.28.887c2–4. Gyeongheung is alluding to a position taken by Wonhyo, see *Mireuk sangsaenggyeong jong-yo*, HBJ 1.550b1–c14.

94 The *Dingyi jing* 定意經 referred to here is an abbreviation for *Xianjie dingyi jing* 賢劫定意經. Although it is not known whether Gyeongheung had access to this actual sūtra, he could have lifted the reference from either Jizang's 吉藏 (549–623) *Mile jing youyi* 彌勒經遊意, T 1771.38.270b6–7, or, more likely, Kuiji's *Guan Mile pusa shangsheng Doushuaitian jing zan* 2, T1772.38.295a15–16.

95 Although the received text says "This is because six hundred is sixty" (*yukbaek yukship go* 六百六十故), the received text of Wonhyo's commentary correctly reads "This is because six hundred is six" (*yukbaek yuk go* 六百六故).

saints Maitreya and Śākyamuni are not uniform. If Maitreya is reborn above in Tuṣita when he is a hundred years old, and he is reborn below when his life span decreases to eighty thousand years, then barely half a kalpa has passed in a middling kalpa.[96] If Śākyamuni was reborn above when the life span of humans was twelve hundred years, and it gradually deceased to ten and increased to eighty thousand, and then returned and decreased to a hundred when he was reborn below, this then is the passing of one kalpa. This unit is greater than the foregoing, and yet all say that four thousand years in that heaven is about fifty *eok* in the human world. How can these be equivalent?

Second is the problem of the contradiction in the teachings of the saints. Śākyamuni passed through many deaths and rebirths, and since Maitreya endured few deaths and rebirths there they both did not endure four

96 A middling kalpa (*junggeop*, C. *zhongjie* 中劫) is an incredibly long period of time. Buddhist literature on the topic of cosmology speaks of a small kalpa, a middling kalpa, and a great kalpa. According to the *Abhidharmakośabhāṣya*, a small or intermediate kalpa (Skt. *antarakalpa*), is the period in which human life increases by one year a century until it reaches eighty-four thousand with people reaching a height of eighty-four hundred feet. Then it is reduced at the same rate until the life span reaches ten years with people being a foot high. These two processes each are a small kalpa. The *Dazhidu lun* says that both together are one small kalpa (see *Dazhidu lun* 38, T 1509.25. 339b25–c26). Twenty small kalpas make up a middling kalpa. A middling kalpa is a period of 336,000,000 years. Eighty middling kalpas make up a great kalpa (Skt. *mahākalpa*). It is the span of time from the beginning of a universe until it is destroyed and a new universe takes its place. It is composed of four types of kalpas that last twenty middling kalpas. These four kalpas are the kalpa of decay (*goegeop*, C. *huaijie* 壞劫; Skt. *saṃvartakalpa*), the kalpa of nothingness (*gonggeop*, C. *kongjie* 空劫; Skt. *saṃvartasthāyikalpa*), during which there is no world; the kalpa of duration of creation (*seonggeop*, C. *chengjie* 成劫; Skt. *vivartakalpa*), and the kalpa of duration of the created world (*jugeop*, C. *zhujie* 住劫; Skt. *vivartasthāyikalpa*). Each of the four kalpas lasts for twenty intermediate kalpas and, thus, a whole cycle of creation and destruction of the universe lasts for eighty intermediate kalpas. During the kalpa of decay or dissolution, living beings are no longer born in the hells and the hells themselves ultimately disappear. This process is also repeated for the other unwholesome rebirths of animals and hungry ghosts. Unwholesome and evil people rejoice during this time and think that because the hells have disappeared they can do whatever they want. The *Abhidharmakośabhāṣya*, however, explains that such joy in evildoing would be misplaced. The text says that individuals who have not received the full extent of karmic retribution would be transferred to a hell in another universe. See *Apidamo jushe lun* (*Abhidharmakośabhāṣya*) 12, T 1558.29.62c7–63a9. On the four kalpas, in English see Sadakata, *Buddhist Cosmology,* 99–105.

thousand years there!

Furthermore, in an attempt to solve and unify the three conflicting ideas about *eok*, roll 38 of the *Sūtra on the Original Acts of the Buddha* says, "The Dragon King Erāpatha asked the Buddha, 'When will I shed this dragon body and obtain a human body?' At that time the Buddha said, 'After so many years and so many *eok* years a buddha called Maitreya will be born.' "[97] Furthermore, section 15 of the *Mahīśāsakavinaya* says, "The same Buddha addressed this dragon king, 'Hundreds of hundred-thousands of myriads of years (*baek eok man* 百億萬) in the future the Buddha Maitreya will be reborn. You will shed your dragon body at that time.' "[98] Aside from the three *eok* already spoken of, what other *eok* accords with this teaching? For this reason, I now present one more explanation: With respect to Maitreya's conversion, the capacities of living beings have not decided appropriately. Some have heard that Maitreya will be reborn below slowly and have produced a believing mind. Others have heard that the Merciful One will be reborn quickly below and have produced a believing mind. And others have heard that the Merciful One will be reborn quickly below and have planted wholesome roots. For this reason, with respect to the time of Maitreya's rebirth below, there is this distinction concerning proximity. It is impossible for ordinary beings to determine the facts.[99]

基師云, "賢劫經云 '人壽千二百歲, 釋迦始生覩史, 人壽一百歲, 下生作佛. 覩史天壽四千歲, 人間當五十六億七千萬歲, 人壽百歲, 慈氏生天, 人壽八萬四千歲,

97 *Fo benxing jing* 佛本行經 refers to the *Fo benxing ji jing* 佛本行集經 38, T 190.3.829b19–25. The dragon king Erāpatha (C. Yiluobo 伊羅鉢) was injured by the leaf of a tree for acting against a probationary precept given by the Buddha. He died as a result of this karmic connection and was reborn as a dragon. Wanting another human rebirth, the Buddha prophesied that he would attain human form again in the distant future when Maitreya comes.

98 *Wufen lü* 五分律 refers to *Mishasaibu hexi wufen lü* 彌沙塞部和醯五分律 (*Mahīśāsakavinaya*) 15, T 1421.22.106c28–107a2. Gyeongheung actually misquotes the text. The original says "hundreds of ten-thousands of *koṭis*" (*baimanyi shi* 百萬億歲); Gyeongheung transposed the number words.

99 *Sam Mireukgyeong so*, HBJ 2.96c5–98a10.

下生成佛, 當人間五十六億七千萬歲.' 以此文推, 劫減時長, 劫增時短." 故不可難言釋迦逕增減劫, 何故彌勒唯增半劫, 其歲數等彼天四千歲? 何以故釋迦劫減千二百歲時上生, 漸至百歲時下生, 彌勒百歲時上生, 增至八萬歲始下生故. 故二菩薩在天時等也.

今云 此亦隨宜作是說. 謂時雖久遠, 欲令衆生生渴仰故. 菩薩生彼天, 雖逕多死生, 而約最後所受生. 且說當人間五十六億七千萬歲也. 所以得知瑜伽論第四云, "四大王衆天滿足壽, 是等活大那落迦一日一夜, 卽以此三十日爲月, 十二月爲一年, 彼壽五百歲. 如是三十三天壽是黑繩壽量, 以時分壽量成衆合壽量, 以知足壽量成號叫壽量. 乃至極燒熱壽半中劫, 無間壽量一中劫." 是故彌勒在知足天, 逕半劫餘, 釋迦在彼天, 逕一劫餘故. 故逕號叫壽量時, 已逕彼天無數死生, 況亦半劫等中間? 何唯受一生四千壽量耶?

Master Kuiji said, "The *Bhadrakalipikasūtra* says: 'When the life span of humans was twelve hundred years Śākyamuni was initially reborn in Tuṣita, and when the life span of humans was a hundred years he was reborn below and became a Buddha. The life span of those in Tuṣita Heaven is four thousand years, which in the human world equal fifty-six *eok* seven *cheonman* years. When the life span of humans was a hundred years the Merciful One was reborn in Tuṣita Heaven. When the life span of humans is eight-four thousand years he will be reborn below and attain buddhahood, which equals fifty-six *eok* seven *cheonman* years in the human world.' If we conjecture from this passage, when the kalpa decreases, human life span lengthens and when the kalpa increases human life span shortens."[100] Therefore, it is extremely difficult to say that Śākyamuni passes through an increasing and decreasing kalpa. For what reason did Maitreya only increase for half a kalpa and his number of years equal four thousand years in that heaven? The reason is that Śākyamuni's kalpa decreased, and when the life span of humans was twelve hundred years he was reborn above, and it continued to decrease gradually to when the life span of humans was a hundred years and he was reborn below. Maitreya was reborn above when the life span of humans was a hundred years and the life span continued to increase until he was first reborn below

100 Cf. *Guan Mile pusa shangsheng Doushuaitian jing zan* 1, T 1772.38.276b12–14, 24–26.

when the life span of humans was eighty thousand years. Hence, the two bodhisattvas spend the same amount of time in heaven.

Now I say that I have made this explanation so that it is more appropriate. It is that although time is perpetual it is because he desires to cause living beings to revere and admire the Buddha as a thirsty person longs for water. With respect to bodhisattvas' being reborn in that heaven, even though he passes through many deaths and rebirths, he is simply the last to receive rebirth there. Moreover, he explains that it is equal to fifty-six *eok* seven *cheonman* years in the human world. For this reason, section 4 of the *Yogācārabhūmi* says, "A full life span in the heaven of the four great kings[101] is one day and one night in the Great Hell of Reviving,[102] and taking thirty days of this as a month and twelve months as a year, the life span of those beings in the Heaven of the Thirty-Three[103] is the amount of life span in Black String Hell.[104] The amount of life span in Yāmā Heaven[105] becomes the

101 Although the original text says "the heavens of the throngs of the four heavenly kings" (*sacheowang jung cheon* 四天王衆天), he means the heavens of the four heavenly kings.

102 The Great Hell of Reviving (*deunghwal dae narakga*, C. *denghuo da naluojia* 等活大那落迦, Skt. *saṃjivaḥ mahārakaḥ*) is the topmost of the eight hot hells (*paryeol jiok*, C. *bare diyu* 八熱地獄); it is a thousand *yojanas* beneath the southern continent Jambudvīpa. In this hell, the denizens scratch and claw each other, and are killed with blades, and the jailors beat them with iron mallets. When the sinners die a calm wind blows and revives the dead, or the jailors knock on the ground with iron rakes and they revive, or they hear a voice from the sky and they revive. See *Apidamo jushe lun* (*Abhidharmakośabhāṣya*) 8, T 1558.29.41a2–9; roll 11, T 1558.29.58b3–15. In English, see Sadakata, *Buddhist Cosmology*, 47–52.

103 The Heaven of the Thirty-Three (*samshipsam cheon*, C. *sanshisan tian* 三十三天, Skt. trāyastriṃśā, also *dori cheon*, C. *daoli tian* 忉利天) is the first of the six desire heavens (*yuk yokcheon*, C. *liu yutian* 六欲天) located just above Mt. Sumeru and presided over by Śakra (*Jeseokcheon*, C. *Dishitian* 帝釋天; Skt. *Śakra devanam Indraḥ*). See *Apidamo jushe lun* (*Abhidharmakośabhāṣya*) 8, T 1558.29.41a2–5; roll 11, T 1558.29.59b26–60b3. In English, see Sadakata, *Buddhist Cosmology*, 56–62.

104 Black String Hell (*heukseung*, C. *heisheng* 黑繩; Skt. *kālasūtra*) beneath the Hell of Reviving. In this hell, evildoers are placed on iron boards and lines are drawn on their bodies with black-inked thread, like the string that carpenters use to draw straight lines. Their bodies are then cut along those lines. See *Chang ahan jing* (*Dīrghāgama*) 19, T 1.1.123b8–c5; *Apidamo jushe lun* (*Abhidharmakośabhāṣya*) 8, T 1558.29.41a2–5.

amount of life span in the Dashing Hell,[106] the amount of life span in Tuṣita Heaven[107] becomes the amount of life span in the Weeping Hell,[108] and so on through the amount of life span in the Hell of Extreme Burning,[109] half of a middling kalpa and the amount of life span in Avīcī Hell,[110] a whole

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105 Yāmā Heaven (*shibuncheon*, C. *shifentian* 時分天; also called *yamacheon*, C. *yematian* 夜摩天) is the third of the six desire heavens. This heavenly palace of Yāmā (*Yeomma*, C. *Yanma* 閻魔) and his attendants is eighty thousand *yojanas* above the summit of Mt. Sumeru. At 80,000 *yojanas* square, it is the same size as the summit of Mt. Sumeru. Although Yāmā originally was a heavenly deity in Indian and Buddhist cosmology, he eventually was transformed into the overlord of the Buddhist hells. See *Yuga shidi lun* (*Yogācārabhūmi*) 4, T 1579.30.294c23–295a2; *Apidamo jushe lun* (*Abhidharmakośabhāṣya*) 8, T 1558.29.41a2–5.

106 Dashing Hell (*junghap*, C. *zhonghe* 衆合, Skt. *saṃghāta*) is the third hell, below Black String Hell. The word element saṃ means "together" and ghāta means "slaughter." In this hell, all sorts of tortures are inflicted on evildoers and heretics for their unwholesome and evil deeds. See *Qishi jing* 起世經 3, T 24.1.325c19–326b3.

107 Tuṣita Heaven (*jijokcheon* 知足天), see n. 24 above.

108 Weeping Hell (*hogyu*, C. *haojiao* 號叫, Skt. *raurava*; also called *gyuhwan*, C. *jiaohuan* 叫喚) is the fourth hell. Murderers, thieves, adulterers, drunkards, and other sorts of evildoers populate this hell. Their mouths are bashed with iron hammers, and they are forced to drink molten bronze. It name derives from the condition that the denizens constantly weep in agony because of these tortures. *Apidamo jushe lun* (*Abhidharmakośabhāṣya*) 8, T 1558.29.41a2–5.

109 Hell of Extreme Burning (*geuksoyeol*, C. *jishaore* 極燒熱, Skt. *pratāpana*, also called *daechoyeol*, C. *dajiaore* 大焦熱 and *daegeugyeol*, C. *dajire* 大極熱) is the seventh hell where evildoers suffer the pain of extreme heat and burning. Men who dishonor and disgrace pure and undefiled nuns (*bhikṣuṇīs*), and women who tempt and encourage monks (*bhikṣus*) to break the monastic code are reborn in this hell. They flounder in an ocean of hellish pain and are cut to pieces with saws heated in flames. When denizens are reborn in this hell, their thirst is quenched with molten bronze and their hunger with iron ingots that cause their five viscera (heart, liver, spleen, lungs, and kidneys) and six entrails (gall bladder, stomach, small intestine, paunch, bladder, and bowels) to burst into flames. *Yuga shidi lun* (*Yogācārabhūmi*) 4, T 1579.30.294c9–296b15.

110 Avīcī Hell (Mugan, C. Wujian 無間) is the last and largest of the eight hot hells. It is shaped like a cube, twenty thousand *yojanas* long on each side, and its bottom is forty thousand *yojanas* beneath the earth's surface. People who commit the five heinous crimes, destroy stūpas, slander the holy community of monks and nuns, and wantonly waste materials gifted to the monastic community are reborn in this hell. Its name, which means "no intermission," derives from the fact that the suffering and torture that take place in this hell are constant. The denizens are stripped of their skins, which

middling kalpa."[111] For this reason, while Maitreya resides in Tuṣita Heaven he passes through about half a kalpa and while Śākyamuni resided in that heaven he passed through about one kalpa. Hence, when he passes through the amount of life span in the Weeping Hell, since he has already passed through numberless deaths and rebirths in that heaven, Tuṣita, how, in addition, can he be in the middle of a half kalpa, and so forth? How can he only endure a single life of a life span of four thousand years?[112]

Rebirth in Tuṣita Heaven

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are tanned and turned into leather straps that are used to bind them. They are loaded into carts, and their bodies are cast into the flames. The *yakṣas* who guard and torture them heat up iron spears and poke them through the nose, mouth, stomach, and so forth, all over their bodies and also throw them into the air. See *Chang ahan jing* (*Dīrghāgama*) 19, T 1.1.124c28–125a27.

[111] *Yuga shidi lun* (*Yogācārabhūmi*) 4, T 1579.30.295b14–25.

[112] In the passage above, Gyeongheung referred to several Buddhist scriptures that provide various descriptions of the number of years until Maitreya's descent into the world. The following list summarizes the information provided by Gyeongheung above.

Sūtra title	Years until Maitreya's descent
Banniyuan jing 般泥洹經 (*Mahāparinirvāṇa-sūtra*)	1 *eok* 4 *cheon* years
Xianjie dingyi jing 賢劫定意經	5 *eok* 76 *man* years
Yique zhiguang xianren cixin jing 一切智光仙人慈心經	50 *eok man* years
Mile shangsheng jing 彌勒上生經	56 *eok man* years
Pusa chutai jing 菩薩處胎經	56 *eok* 7 *cheonman* years
Guan Mile pusa shangsheng Doushuaitian jing zan	57 *eok* 6 *man* years
Zaxin lun 雜心論 (*Saṃyuktābhidharmahṛdaya*)	57 *eok* 6 *baek man* years
Yuga shidi lun 瑜伽師地論 (*Yogācārabhūmi-śāstra*)	5,760 *eok* years
Lishi jing 立世經 (Lishi apitan lun 立世阿毘曇論)	5,760 *eok* years
Apidamo da piposha lun 阿毘達磨大毘婆沙論 (*Mahāvibhāṣā*)	5,760 *eok* years
Mile da chengfo jing 彌勒大成佛經	6 *man eok* years

Of these, the most mathematically precise description is found in the *Xianjie dingyi jing*, 576,000,000 years (360 days x 4,000 years [one day in Tuṣita Heaven is 4,000 years in human world] x 400 years [in Tuṣita Heaven]). However, the most common dates are ones like fifty-seven *eok* six *cheonman* years, and similar numbers. Nevertheless, fifty-six *eok* seven *cheonman* became even more popular.

[Scriptural Passage]

佛滅度後, 我諸弟子, 若有精勤修諸功德, 威儀不缺, 掃塔塗地, 以衆名香妙花供養, 行衆三昧深入正受, 讀誦經典. 如是等人, 應當至心, 雖不斷結, 如得六通. 應當繫念, 念佛形像, 稱彌勒名, 如是等輩, 若一念頃受八戒齋, 修諸淨業, 發弘誓願, 命終之後, 譬如壯士屈申臂頃, 卽得往生兜率陀天.

After the Buddha's nirvāṇa, if all my disciples practice all the meritorious virtues with seminal diligence, do not omit acting in a solemn manner, sweep stūpas and apply earth to them, make offerings of several renowned kinds of incense and wondrous flowers, practice several kinds of samādhi and abide in deep *samāpatti* (meditative absorption), and recite and chant sūtras, these kind of people will surely attain the utmost mind; and although they have not severed their bonds,[113] it is as though they have obtained the six penetrations.[114] If they without fail engage in a binding recollection,[115]

113 Bonds (*gyeol*, C. jie 結; Skt. *bandhana*) is another name for *kleśa*, defilements or attachments.

114 The six penetrations (*yuktong*, C. *liutong* 六通) or six spiritual penetrations (C. *liu shentong* 六神通; Skt. *ṣaḍabhijñāḥ*) are (1) psychic power (C. *shenzu tong* 神足通; Skt. *ṛddhividhijñāna*), magical power; (2) heavenly ear (C. *tianer tong* 天耳通; Skt. *divyaśrotrajñāna*), supernormal hearing; (3) cognition of others' thoughts (C. *taxin tong* 他心通; Skt. *paracittajñāna*), the ability to read minds; (4) recollection of past lives (C. *suming tong* 宿命通; Skt. *pūrvanirvāsānusmṛtijñāna*), (5) heavenly eye (C. *tianyan tong* 天眼通, Skt. *divyaca-kṣusjñāna*), the ability to discern the previous lives of others; and (6) cognition of the extinction of outflows (C. *loujin tong* 漏盡通; Skt. *āsravakṣayajñāna*), a state in which one is no longer plagued by any form of defilement. See *Apidamo da piposha lun* ([*Abhidharma-*] *Mahāvibhāṣā*) 102, T 1545, 27.530a18–b10; and *Dazhidu lun* 28, T 1509, 25.264a–266b; see also Étienne Lamotte, trans., *Le traité de la grande vertu de sagesse de Nāgārjuna* (*Mahāprajñāpāramitāśāstra*), 5 vols. (Louvain: Institut orientaliste, Université de Louvain, 1944–1981), 4:1809–1838. By means of the spiritual penetrations a bodhisattva purifies his *buddhakṣetra*; see *Mohe zhiguan* 摩訶止觀 2a, T 1911, 46.14a–b.

115 A "binding recollection" (*gyenyeom*, C. *xinian* 繫念) refers to tying and placing one's thoughts in one place continually. It is one of several expressions used to refer to focusing the mind in continuous meditation to achieve a desired end, such as rebirth in a Pure Land. The idea of a binding recollection is often combined with another compound meaning "pensive thought" (*xinian siwei* 繫念思惟). See, for instance, *Renxian jing* 人仙經, T 9.1.215c21–26; *Dabaoji jing* 大寶積經 (*Mahāratnakūṭa*) 80, T 310.11.463b11–12.

recollecting the form and image of the Buddha, and recite the name Maitreya, the class of those who do this in this manner for one thought-moment will receive the eight preceptural prohibitions, will practice all manner of pure works, and produce extensive vows; then after they pass away, in the moment it would take a strong man to flex his arms, they will immediately be reborn in Tuṣita Heaven.[116]

[Commentary]

經曰 "佛滅度後" 以下, 第三勸生彼天.

欲辨脩行生兜率天, 略作五門. 一辨脩因人, 二辨所脩因, 三見聖不同, 四彰生得益, 五還解本文. 言第一脩因人者, 有三類, 一菩薩, 二二乘, 三凡人. 初菩薩者, 一云 從初發心乃至法雲, 此義不然. 以八地已上, 永離分段, 定不生兜率天故. 故今解, 從勝解行地至遠行地, 爲供一生菩薩故, 爲聞法種善根, 故生彼天. 次二乘者, 發心求二乘道, 而資糧未備, 現身中聞兜率天極妙樂事, 及聞彌勒號仰喜, 故廻向心發願, 得往生. 後凡夫者, 有衆生雖受禁戒, 不能護持, 造衆惡業, 聞彌勒名, 悔過發願, 得往生也.

From where the sūtra says "after the Buddha's nirvāṇa" is the third explanation where it urges rebirth in Tuṣita. Living beings desire to distinguish practices leading to rebirth in Tuṣita Heaven. In summary there are five approaches: first, distinguishing practices according to humans; second, distinguishing that which practice causes; third, seeing the dissimilarity of the saints; fourth, making known the benefits obtained through rebirth in Tuṣita; and fifth, returning to interpreting passages from the text.

With respect to the first approach of practices according to humans, there are three kinds: first, bodhisattvas; second, adherents of the Two Vehicles;[117]

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116 *Guan Mile pusa shangsheng Doushuaitian jing*, T 452.14.420a10–17.

117 The Two Vehicles (*iseung*, C. *ersheng* 二乘) are (1) the Śrāvakayāna (*seongmunseung*, C. *shengwensheng* 聲聞乘), the vehicle of the disciples, and (2) the Pratyekabuddhayāna (*byeokjibulseung*, C. *bizhifosheng* 辟支佛乘; and *yeon-gakseung*, C. *yuanjuesheng* 緣覺乘), the vehicle of the solitary buddha. A third vehicle, the Bodhisattvayāna (C. *pusasheng* 菩薩乘), is the vehicle of the bodhisattvas. The first two vehicles were conceptualized as inferior; hence, they were labeled with the pejorative

and third, ordinary people.

First, bodhisattvas are sometimes referred to as those who have initially aroused the *bodhicitta*[118] to those of the Cloud of Dharma Stage.[119] But this interpretation is not correct. Those above the eighth or Immovable Stage eternally depart from the division of saṃsāra because they will certainly not be reborn in Tuṣita Heaven. Hence, if we interpret it now, from the Stage of Victorious Practice[120] to the Stage of Far-Reaching Practice[121] because they

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title Hīnayāna, the Lesser Vehicle (C. *xiaosheng*小乘). The vehicle of the bodhisattvas was conceived of as superior; hence it enjoyed the designation Mahāyāna, the Greater Vehicle (C. *dasheng* 大乘).See, for instance, *Miaofa lianhua jing* (*Saddharmapuṇḍarīkasūtra*) 妙法蓮華經 1, T 262, 9.8a, roll 2, T 262, 9.18b; cf. Leon Hurvitz, trans., *Scripture on the Lotus Blossom of the Fine Dharma (The Lotus Sūtra)* (New York: Columbia University Press, 1976), 34, 95

118 The initial arousal of the *bodhicitta* (*chobalshim*, C. *chufaxin* 初發心) refers to a person's first arousal of the aspiration to enlightenment. When a person arouses the *bodhicitta*, he becomes a bodhisattva, acquires a vast amount of merit, and sets himself on a path of practice that ultimately leads toward enlightenment. Buddhist scholiasts in East Asia have typically described this as referring to the state between the three worthies (*samhyeon*, C. *sanxian* 三賢), who are bodhisattvas prior to the *bhūmis*, and the ten stages (*shipji*, C. *shidi* 十地). For more on the aspiration to enlightenment see Har Dayal, *The Bodhisattva Doctrine in Buddhist Sanskrit Literature* (London: Kegan Paul, 1932; rpt., Delhi: Motilal Banarsidass, 1999), 50–79.

119 The Cloud of Dharma Stage or Cloud of Doctrine Stage (*beobun ji*, C. *fayun di* 法雲地, Skt. *dharmameghā-bhūmi*) is the tenth of the ten bodhisattva stages. The stage is described with this name because it is pervaded by all the modes of meditative absorption and magic spells, just as space is occupied by clouds. Dharmameghā is also the name of a samādhi in the Yoga-sūtras. When he enters this stage, a bodhisattva experiences a multitude of samādhis and receives consecration (abhiṣeka). Such a bodhisattva acquires a glorious body, and is able to destroy the suffering of living beings, perform magic and miracles, and create numerous manifestation bodies.

120 The Stage of Victorious Practice (*seunghaehaeng ji*, C. *shengjiexing di* 勝解行地, Skt. *adhimukti-caryā-bhūmi*) is the sixth of the ten bodhisattva stages. The stage is described with this name because the bodhisattva, practicing the Perfection of Wisdom, stands face-to-face with both saṃsāra and nirvāṇa. He understands the ten aspects of the equality and sameness of all things and phenomena—that all things and phenomena are signless and empty of self-nature; that they are not produced; that they are indescribable; and that they are like a dream, an illusion, the moon reflected on water. He completely rids himself of notions of self and other and becomes completely free from desire.

121 The Stage of Far-Reaching Practice (*wonhaeng ji*, C. *yuanxing di* 遠行地; Skt. *dūrangamā-bhūmi*)

make offerings to Ekajāti Bodhisattva,[122] they hear the Dharma and plant wholesome roots. For this reason they are reborn in that heaven. Next, those of the Two Vehicles arouse an aspiration to seek after the Way of the Two Vehicles, and yet since they did not prepare themselves in their bodies, they hear of the extremely sublime and blissful affairs in Tuṣita Heaven and they hear the name of Maitreya and look up for joy; for this reason, they arouse an aspiration to turn back;[123] and if they make a vow they will obtain rebirth in Tuṣita Heaven. Lastly, as for ordinary people, although living beings receive probationary precepts they are unable to protect and observe them; they make loads of unwholesome *karma*. If they hear the name of Maitreya, repent of their excesses, and make a vow, they will obtain rebirth in Tuṣita Heaven.

第二辨所修因者, 諸經論因雖多, 今且依此經, 辨彼無因, 略有五種. 一捨施因, 謂聞是菩薩名, 造立形像, 掃塔塗地, 香華幡等種種供養, 發願欲生, 則得往生. 二防非因, 謂一念須受八戒齋, 及脩諸善業, 一日乃至七日, 發願得往生. 三離散因, 謂當繫念行衆等持, 念佛形像, 發願得往生. 四簡擇非因, 謂讀誦經典, 稱彌勒名, 發願得往生也. 五淨重因, 謂佛滅度後, 四部弟子聞彌勒名, 發願禮拜, 此

is the seventh of the ten bodhisattva stages. The stage is described with this name because it leads to the end of the only Way, the consummation of the bodhisattva path. The bodhisattva now acquires great wisdom in choosing expedient means (*upāya*) for helping others. He understands that all the buddhas are identical with respect to the body of the Dharma (Dharmakāya), their spiritual cosmic body. He shares in the infinite attributes of the buddhas and sees their multiple physical bodies. He can discern the thoughts and feelings of others. He practices all of the ten perfections at each moment. This stage manifests the completion all of the practical aspects of the bodhisattva's practice. The bodhisattva has conquered all the passions and sins and is free from them. He works without effort or ulterior motive and transcends the lower wisdom of the Hīnayāna. The bodhisattva attains liberation but does not achieve personal nirvāṇa.

122 Ekajāti Bodhisattva (*ilsaeng bosal*, C. *yisheng pusa* 一生菩薩) is another name for Maitreya. This term is related to *ekajāti-pratibaddha* (*ilsaeng bucheo*, C. *yisheng buchu* 一生補處), literally "the last to transmigrate."

123 An aspiration to turn back (*hoehyang shim*, C. *huixiang xin* 迴向心) is associated with the practice of *pariṇāmanā*, the transference of merit. This refers to the aspiration of a bodhisattva to transfer merit to other beings because he has vowed to save all beings and ferry them to nirvāṇa.

人命終, 彈指頃則往生也.

若准論有五門. 一禮拜門, 依名禮拜一生菩薩求生天. 二讚歎門, 謂至心稱歎一生菩薩, 智慧光求生天. 三作願門, 謂發願願生彼天故, 彼修菩薩所行所成也. 四觀察門, 謂觀彼天上功德莊嚴, 及彼菩薩功德莊嚴, 并天衆功德莊嚴. 五廻向門, 謂不捨衆生, 所作功德, 廻向群生, 共生天上故. 若以此五門, 資前五因, 必生彼天.

Second, distinguishing that which practice causes, although the causes set forth in sūtras and treatises are many, if now we rely on this sūtra, the *Sūtra on Maitreya's Rebirth Above*, and distinguish those without causes; in summary there are five kinds. First is the cause of forsaking and bestowing alms. This means that if one hears this bodhisattva's name, commissions and installs forms and images of the bodhisattva, sweeps stūpas and applies earth to them, makes all manner of offerings, such as incense, flowers, and flags, and makes a vow desiring to be reborn there, he will obtain rebirth in Tuṣita Heaven.[124] Second is the cause of protecting against evil. This means that you should observe the fast of the eight prohibitions[125] with singular

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124 Cf. Kuiji, *Guan Mile pusa shangsheng Doushuaitian jing zan* 2, T 1772.38.295b8–10.

125 The fast of the eight prohibitions (*palgwan jae*, C. *baguan zhai* 八關齋; Skt. *aṣṭāṅga-poṣadhe*, *Pali aṭṭhaṅguposatha*) refers to a fast kept by laymen (*upāsaka*) and laywomen (*upāsikā*) in which they observe eight precepts for a full day and night: (1) not to kill living beings; (2) not to steal; (3) not to misuse sex; (4) not to lie; (5) not to drink intoxicants; (6) not to ornament the body with flowers or perfumes, or sing, dance, or attend shows; (7) not to sleep on high or comfortable beds; and (8) not to eat at inappropriate times (viz., after noon). Āgama literature suggests that the eight prohibitions refer to a special dharma assembly for laymen, particularly kings, in which they empower themselves by fasting and following eight precepts that a monk would follow for a specified period of time. Full-fledged monks usually reviewed and rededicated (i.e., empowered) themselves to the monastic precepts (Skt. *vinaya, śīla*) twice a month on the seventh and fifteenth days in a special dharma assembly (Skt. *poṣadha*) in which the monastic code was recited. Although scholars are not sure what was contained in the Assembly of the Eight Prohibitions held by the Shilla royalty, it was probably used to empower the Shilla kings and prosper the country and that it included worship of the native gods and spirits of Shilla. We think that the assembly may have been held in conjunction with royal veneration of the future buddha Maitreya because three principal Mahāyāna sūtras treating the past and future ministry of this popular bodhisattva encourage aspirants to hold "fasts of the eight precepts" (*bajiezhai*), which is another name for the same type of assembly. *Guan Mile pusa shangsheng*

thought[126] and practice all wholesome karmic deeds; and if you vow from one to seven days you will obtain rebirth in Tuṣita. Third are dispersed causes. This means that if you should bind your thoughts, perform various meditative exercises,[127] recollect forms and images of the Buddha, and make a vow, you will obtain rebirth in Tuṣita. Fourth is the cause of choosing to rid yourself of evils. This means that by reading aloud and chanting sūtras, reciting the name of Maitreya, and making a vow, you will obtain rebirth in Tuṣita. Fifth is the cause of purifying the heavy sins. This means that after the Buddha's nirvāṇa the four groups of disciples[128] heard the name of Maitreya, made vows, and offered worship. When these people come to the end of their lives they will be reborn in Tuṣita in the moment it takes to snap the fingers.

If we compare[129] with the treatises, there are five approaches. First the approach of worship, which means relying on his name, worshipping Ekajāti Bodhisattva, and seeking rebirth in Tuṣita Heaven. Second, the approach of praise, which means invoking praises to the light of the wisdom[130] of Ekajāti

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Doushuaitian jing, T 452.14.420a15; *Mile xiasheng jing*, T 453.14.422c27; *Mile dachengfo jing*, T 456.14.432a8–9. The Sanskrit construction aṣṭāṅga-poṣadhe (Pali: *aṭṭhaṅguposatha*), "observance of the Sabbath maintaining the eight [first of the ten] precepts" is attested in extant Sanskrit edition of the *Gaṇḍavyūha-sūtra*, ed. Daisetz Teitaro Suzuki and Hokei Idzumi (Kyoto, 1934–36; 2nd ed. photographically reproduced with corrections, 1949). See Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary* (Rpt., Delhi: Motilal Banarsidass, 1970; rpt., 1998), 2:81–82.

126 Singular thought (*illyeom*, C. *yinian* 一念) refers to focusing the mind in meditative thought on one point. Because engaging in singular thought presumes wholehearted devotion, recollecting a buddha's wholesome and sublime qualities, his name, and other characteristics, in time the practice was simplified to recitation and chanting of a buddha or bodhisattva's name.

127 Various meditative exercises (*deungji*, C. *dengchi* 等持); literally, "maintenance of mental equanimity," it is one of several translations of samādhi, "meditative absorption."

128 The four groups of disciples (*sabu jeja*, C. *sibu dizi* 四部弟子) are *bhikṣus* (monks), *bhikṣuṇīs* (nuns), *upāsakas* (male laity), *upāsikās* (female laity).

129 Reading *zhun* 准 for *wei* 唯 following *Guan Mile pusa shangsheng Doushuaitian jing shu zan* 觀彌勒菩薩上生兜率天經述贊, X 21.822b11.

130 The light of wisdom (*jihye gwang*, C. *zhihui guang* 智慧光, also *jigwang*, C. *zhiguang* 智光;

Bodhisattva with an utmost mind and seeking rebirth in Tuṣita Heaven. Third, the approach of making the vow,[131] which means that because one makes a vow, vowing to be reborn in that heaven, he will practice what bodhisattvas perform and achieve. Fourth, the approach of visualization, which means that they visualize the meritorious virtues and ornamentations of that heaven above, as well as the meritorious virtues and ornamentations of the bodhisattvas there, as well as the meritorious virtues and ornamentations of the heavenly throngs. Fifth, the approach of turning back, which means that they do not forsake living beings, but transfer to the flocks of beings the meritorious virtues they have made because they would be reborn above together with them. If one takes these five approaches and subsidizes them with the previous five causes he will certainly be reborn in that heaven.[132]

第三見聖不同者, 聖有三身. 一眞身則法報. 二應身則八相成道. 三化身隨時忽有. 此中眞身, 常寂無往來相, 故生天者非所見, 唯見菩薩應化二身.

Third, with respect to seeing the dissimilarity of the saints, the saint has three bodies.[133] First, the true body is precisely the Dharma body and the

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naegwang, C. *neiguang* 内光) refers to the inner illumination of a bodhisattva or buddha as a result of his wisdom. It stands in contradistinction to the exterior physical light that is emitted from buddhas and bodhisattvas, bodily glory (*shin-guang*, C. *shenguang* 身光, or *oegwang*, C. *waiguang* 外光).

131 The approach of making the vow (*jagwonmun*, C. *zuoyuanmen* 作願門) refers to making the standard bodhisattva vow to save all living beings and to achieve buddhahood following the teachings of the Pure Land scriptures. The aspirant first seeks rebirth in the Pure Land where he can perfect himself and then return as a more advanced bodhisattva to liberate living beings.

132 Cf. Vasubandu, *Wuliangshou jing yubotishe yuansheng jie* 無量壽經優波提舍願生偈 (*Sukhāvatīvyūhopadeśa*), also called *Jingtu lun* 淨土論 and *Wangsheng lun* 往生論, T 1524.231b10–24; Tanluan 曇鸞, *Wuliangshou jing yubotishe yuansheng jie zhu* 無量壽經優波提舍願生偈註, also called *Wangsheng lun zhu* 往生論註, 2, T 1819.835a19–20.

133 The three bodies (*samshin*, C. *sanshen* 三身, also *sambul,* C. *sanfo* 三佛; Skt. *trikāya*), in the developed Mahāyāna intellectual tradition, refer to the (1) Dharmakāya (*beopshin*, C. *fashen* 法身), the body of the teaching or body of principle, the buddha as a representation of the universe as it really it or reality as it really is; (2) the *sambhogakāya*, the reward body (*boshin*, C. *baoshen* 報身) or

reward body. Second, the response body is precisely the form that acted out the eight aspects of the Buddha's life[134] and achieved enlightenment. Third, the transformation body is the one that suddenly appears in accordance with the times. Among these, because the true body displays the marks of being constantly quiescent and neither coming nor going, the Dharma body not seen by those reborn in that heaven; they only see the bodhisattva's two bodies: the response body and the transformation body.

Commentary on the Sūtra on Maitreya's Rebirth Below (*Mireuk hasaenggyeong so*) 彌勒下生經疏

將釋此經, 略有三門, 一來意, 二釋名, 三講文. 言來意, 有二. 一爲化下品衆生故, 謂彌勒生天雖得上品中品人利, 而下品人未得聖益故. 二爲顯人間教導故, 謂天上教導雖先廣顯, 而人間以七相教化衆生, 猶未唱故, 故上生後辨下生. 第二釋名者, 有三對. 一能說所說對, 謂佛說者爲能說, 彌勒下生經者爲所說. 二能受所受對, 謂彌勒爲能受, 下生爲所受. 三所詮能詮對, 謂彌勒下生爲所詮, 經爲能詮也. 都言雖有八相, 而復後七相, 皆在人間, 對天故皆言下生. 廣談下生聖化之事故, 名下生經, 則依主釋也.

I will analyze this sūtra briefly in three approaches: first, describing the received meaning; second, analyzing the name of the sūtra; and third, explicating passages.

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the body formed as a result of the merit and vows made by a buddha and the way he appears in his buddhaland; and (3) nirmāṇakāya, the transformation body (*hwashin*, C. *huashen* 化身) or response body (*eungshin*, C. *yingshen* 應身), the way a buddha appears when he manifests in the mundane world with the thirty-two major marks and eighty minor marks of a buddha. The cosmic buddha Vairocana is an example of the Dharmakāya, Amitābha is an example of a buddha in *sambhogakāya* form, and Śākyamuni is an example of a buddha in nirmāṇakāya form.

134 On the eight aspects of a buddha's life see n. 35.

There are two received meanings. The first is in order to transform living beings of the inferior grade. This means that when Maitreya is reborn in heaven, although people who obtain the superior grade and middle grade are benefited, people of the inferior grade are not yet able to obtain the benefits of sainthood. The second is in order to manifest in the human world and teach and lead living beings in heaven above; although he initially manifests himself extensively, and uses seven aspects of his life in the human world to teach and convert living beings, he has still not yet lead them. Hence, after his rebirth above the sūtra deals with his rebirth below.

Second, in analyzing the name of the sūtra there are three pairs of opposites. The first are the opposites of what can be preached and what was preached. This means being able to preach what the Buddha preached. What was preached was the *Sūtra on Maitreya's Rebirth Below*. The second are the opposites of the giver and the receiver. This means that the giver is Maitreya and the receiver is rebirth below. The third are the opposites of what was explained and what can be explained. This means that what was explained was Maitreya's rebirth below. What can be explained is the sūtra.

For the most part, even though there are eight aspects of Maitreya's life, the later seven aspects of his life all take place in the human world. Because they are opposite of what takes place in heaven, all are said to be matters of rebirth below. Because he extensively talks about the matter of being reborn below and converting beings in a saintly manner, since it is called the *Sūtra on Maitreya's Rebirth Below*, it is a *tatpuruṣa* compound.[135]

The Ornamentation, Opulance, and Peace and Bliss of the Maitreya's Pure Land

[135] *Sam Mireukgyeong so*, HBJ 2.103a2–103b3. A *tatpuruṣa* (lit., "his servant"; *uijuseok*, C. *yizhushi* 依主釋) is one of the six classes of compounds (*yukhapseok*, C. *luheshi* 六合釋, Skt. *ṣatsamāsāḥ*). It is a class of compounds (formed like the word *tatpuruṣa*, "his servant") in which the last member is qualified by the first without losing its grammatical independence (whether as a noun, adjective, or pronoun). See Sir Monier Monier-Williams, *Sanskṛit-English Dictionary* (New Dehli: Manohar, 2006), 433b, s.v. tat.

[Scriptural Passage]

爾時世尊 告阿難曰, 將來久遠, 於此國界, 當有城郭, 名曰鷄頭. 東西十二由旬, 南北七由旬, 土地豊熟, 人民熾盛, 街巷成行. 爾時城中 有龍王, 名曰水光, 夜雨香澤, 晝則淸和. 是時鷄頭城中, 有羅刹鬼, 名曰葉華, 所行順法, 不違正教, 每伺人民寢寐之後, 除去穢惡諸不淨者, 又以香汁, 而灑其地, 極爲香淨.

At that time the World Honored One spoke to Ānanda: "Far in the future there will be a city with the borders of this state called Ketumati. It will be twelve *yojanas*[136] from east to west and seven *yojanas* from north to south. The soil will be fecund and fruitful, the people will thrive and flourish, and the streets and lanes will be filled with walking people. At that time in the city there will be a dragon king called Water Light. At night it will rain fragrant perfume and the days will be clear and peaceful. At this time in the city of Ketumati there will be a *rākṣasa*-demon named Leaf Flower, who acts in accordance with the Dharma and does not act contrary to the Right Teaching, who will always watch over people after they sleep, remove filthy evils and all impurities, and furthermore, sprinkle the ground with perfumed juice so that it will be extremely fragrant and pure.[137]

[Commentary]

經曰 "爾時世尊告" 以下, 第四如來正答. 此中二, 初正問答, 後勸修因. 初中四, 一答境豊樂, 二答佛, 三答徒衆, 四答滅時. 神變者, 答徒衆, 弟子中兼故, 不別答也. 初中亦四, 一國邑莊嚴, 二地土廣美, 三人民相和, 四王臣勝善. 是初也, 久遠者, 說此經時, 望彌勒出世時, 逕五十六億萬歲故. 雞頭者, 奘法師云, 西方說王舍城, 是香芳城, 未來有王名飼佉, 所都大城名雞頭末, 此云慧幢. 然卽知雞頭末卽是王舍城國界, 一云閻浮提國界, 義亦無失. 成佛經云 "翅頭末," 卽是

[136] A *yojana* (*yusun*, C. *youxun* 由旬; also *yuseonna*, C. *yushanna* 踰繕那, *yujana*, C. *yuzhena* 踰闍那, and *yuyeon*, C. *youyan* 由延) is a length of measurement commonly used in traditional Indian religious literature. One definition is that one *yojana* is the distance that yoked oxen can plow in one day. The Chinese Yogācāra monk Xuanzang, however, defined a *yojana* as the distance a cakravartin king can march his armies in a day, 40 *li* 里, or about 19.5 km. See *Ta Tang xiyuji* 大唐西域記 2, T 2087.51. 875c4–6.

[137] *Mile xiasheng jing*, T 453.14.421a17–25.

也. 言城者, 王居義, 人民所居, 名爲郭也. 城似雞頭, 故因爲名雞頭末也. 十二由旬者, 雖受勝報而不出十二因緣故, 七由旬者, 不離七隨眠故也. 街巷(音上桂下弘實上離下加尸於彌也), 成佛經云"有大力龍王, 名爲羅尸棄," 卽是互顯也. 羅刹鬼者, 此云可畏也. 成佛經云"大夜叉神"者, 互顯. 以彼城有夜叉羅刹二神故. 寐後除穢者, 其鬼者, 人眠後乃現, 詣惡穢爭令淨故.

From where the sūtra says "At that time the World Honored One spoke" is the fourth, a description of the Tathāgata's giving the right answer. Here there are two significant issues. First are right questions and answers and after that is a recommendation for practicing causes. In the first there are four: first, the answer regarding the realm's fecundity and bliss; second, the answer regarding the Buddha; third, the answer regarding the throngs of aspirants; and fourth, the answer regarding the time of extinction. Supernormal power was the answer among the throngs of aspirants because they are combined among the disciples he did not answer separately. Within that initial one there are also four points: first, the ornamentation of the country; second, the width and beauty of the land; third, the peacefulness of the people with each other; and fourth, the superior wholesomeness of the king and ministers. As for this first, "far in the future" explains the time of this sūtra. It looks forward to when Maitreya will appear in the world about fifty-six *eok man* 億萬 years in the future. As for Ketumati, Dharma Master Xuanzang 玄奘[138]says, "In the western regions this refers to the city of Rājagṛha, the city of Fragrant Aromatics. In the future there will be a king named Saṅkha,[139] and he will make his capital a great city called Ketumati,

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138 Dharma Master Xuanzang (r. 602–664) was the most famous Chinese Buddhist monk of the seventh century. A student of Yogācāra literature, he left China secretly in about 629 and spent sixteen years as a pilgrim and student, visiting many Buddhist sacred sites and studying with the Indian masters of the day in order to bring back a more complete version of the *Yogācārabhūmi*. Upon his return to China he enjoyed royal favor and translated several of the Sanskrit texts he brought back from India. See *Xu gaoseng zhuan* 續高僧傳 4, T 2060.50.446c8–453a21; also Ch'en, *Buddhism in China*, 218–219, 235–238.

139 Saṅkha (usually Sanggeo, C. Shangqu 蠰佉, but here Sagu 飼佉) is the name of the cakravartin king who will rule in the world at the time the Buddha Maitreya descends and is reborn in the

which means 'banner of wisdom.' "[140] Nevertheless, you should know that Ketumati will certainly be in the borders of Rājagṛha. Or it is said to be in the borders of Jambudvīpa. There is no mistake in the meaning. The *Sūtra on Maitreya's Attainment of Buddhahood* calls it "Shidumal" 翅頭末, but it is the same place. Using the logograph seong 城 (outer city walls) means it is the king's residence. Since people reside there its name bears the logograph gwak 郭 (inner city walls). Because the city (seong) resembles a chicken's head, this is the reason it is Gyedumal 鷄頭末 (Ketumati). As for the twelve *yojanas*, although the city received a superior reward, it is because it does not escape the twelve causal connections.[141] As for the seven *yojanas*, it is because it did not renounce[142] the seven defilements.[143] As for streets and lanes, the *Sūtra on Maitreya's Attainment of Buddhahood* says, "There is a mighty dragon

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world. He will possess the seven treasures of a cakravartin king, and the earth with be fruitful and peaceful and the people will flourish and be prosperous. Among the king's ministers will be a man named Subeomma (C. Xiufanma 修梵摩), whose wife is named Brahmavatī (Beommabalje, C. Fannaboti 梵摩拔提; Beommawol, C. Fanmayue 梵摩越). Maitreya will be born out of the right side, and he will eventually leave home, become a monk, and attain buddhahood. For the names of Maitreya's parents see *Mile dachengfo jing* 彌勒大成佛經, T 456.14.430a25–27. Thereafter, Saṅkha will hear Maitreya preach the Buddhadharma; then he will turn the throne over to his heir apparent, renounce the householder way of life, become a monk, and attain enlightenment.

140 I have not been able to document the original source of this quotation. Such a statement is not found in any of the extant writings of Xuanzang. Furthermore, so far as I can tell, Gyeongheung is the only exegete to provide the logographs Sagu 飼佉 for the name of the cakravartin king Saṅkha.

141 The twelve causal connections or twelve *nidānas* (*shibi inyeon*, C. *shier yinyuan* 十二因緣; Skt. *dvādaśānga pratītyasamutpāda*) are the twelve links in the chain of existence: (1) ignorance, (2) conceptions, (3) consciousness, (4) name and form, (5) the six sense organs, (6) contact, (7) sensation, (8) craving, (9) grasping, (10) being or becoming, (11) birth, and (12) old age and death.

142 Reading *su* 雖 as *ri* 離 following *Guan Mile pusa shangsheng Doushuaitian jing* shu zan, X 21. 831c14–15.

143 The seven defilements (*sumyeon*, C. *suimian* 随眠; Skt. *anuśaya*; also *subak*, C. *suifu* 隨縛) are things that bind us in the difficulties and dilemmas of life in the mundane world, such that we are as if caught in sleep; hence, the expression "following or in accordance to sleep." The primary defilements usually come in a list of six: greed, hatred, delusion, sloth, doubt, and wrong views; but there are many more defilements—some lists numbering 108 or more.

named Duoluoshiqi (Darashigi 多羅尸棄)."[144] These names are reciprocally manifesting. As for *rākṣasa*-demon, this is said to be worthy of awe. The Sūtra on Maitreya's Attainment of Buddhahood says it is "a great yakṣa-deity,"[145] which is reciprocally manifesting because in that city there are two great deities, a yakṣa and a *rākṣasa*. As for removing filthiness after sleeping, it is because those demons appear after people sleep, visiting upon and striving with evil and filthiness, causing them to be purified.[146]

[Scriptural Passage]

阿難當知, 爾時閻浮提地, 東西南北十萬由旬. 諸山河石壁, 皆自消滅, 四大海水, 各據一方. 時閻浮地, 極爲平整, 如鏡清明. 擧閻浮地內, 穀食豊賤, 人民熾盛, 多諸珍寶, 諸村聚落, 鷄鳴相接. 是時幣華果樹, 枯渴穢惡, 亦自消滅, 其餘甘美果樹, 香氣殊好者, 皆生於地.

Ānanda, you should know that at that time the land of Jambudvīpa will be tens of ten thousands of *yojanas* in circumference to the north, south, east, and west. All the mountains and rivers and precipices, of themselves, will have worn away. The waters of the four great oceans will occupy one quarter. At that time the land of Jambudvīpa will be extremely level and as clear and bright as a mirror. In the interior of Jambudvīpa not only will grains and cereals be abundant but the people will flourish and there will be all manner of precious treasures. All the villages and settlements will be close together insomuch that they will hear the crows of each other's roosters. At this time, filthy flowers, fruit, and trees that are withered, thirsty, dirty, or unwholesome will also, of themselves, be eliminated. Aside from that, sweet and beautiful fruit and trees and those things whose fragrances exude goodness will all grow in that land.[147]

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144 Cf. *Mile xiasheng chengfo jing*, T 454.423c25–29. Although Gyeongheung wrote Rashigi 羅尸棄, the original sūtra has Darashigi 多羅尸棄.

145 Cf. *Mile xiasheng chengfo jing*, T 454.424a4–10.

146 *Mireuk hasaenggyeong so*, HBJ 2.104a13–105c19.

147 *Mile xiasheng jing*, T 453.14.421a25–b2.

[Commentary]
經曰 "阿難當知" 以下, 第二地土廣美. 十萬由旬者, 成佛經云 "是時閻浮提地, 長十千由旬, 廣八千由旬," 金光明經第六云 "閻浮提地, 縱廣七千由旬" 者. 今云 彌勒初出時, 四海水多減而地多增, 故云十萬由旬, 後漸久遠時, 海水還增, 地狹短故, 十千及七千不違. 若有違文, 准此可解也. 各據一方者, 海水各退縮, 一方故. 諸山消滅及平正如鏡者, 約理實言, 其時亦有山石等, 而對今故無耳. 若不爾, 違下文云 "大迦葉住此山" 故.

From where the sūtra says "Ānanda, you should know" is the second, a description of the vastness and beauty of the land. With respect to the land's being tens of ten thousands of *yojanas*, the *Sūtra on Maitreya's Attainment of Buddhahood* says, "At this time the land of Jambudvīpa will be ten thousand *yojanas* in length and eight thousand *yojanas* in width."[148] The sixth roll of the *Sūtra of Golden Light* says, "The length and breadth of Jambudvīpa are seven thousand *yojanas*."[149] Now it says that when Maitreya first appears the waters of the four seas will have greatly decreased and the land will have greatly increased. Hence it says tens of ten thousands of *yojanas*. Subsequently, once a long time has passed the sea water will gradually return and increase; and because the land will be narrow and shorten they are no different from ten thousand or seven thousand. If there is a contradictory passage it can be comprehended by comparing it to this. As for "occupy one quarter," it is because the water of each ocean will shrink and occupy one quarter. With respect to all the mountains wearing away and become flat and level as a mirror, if we say it is reasonable, although at that time there will also be mountains, stones, and so forth, compared to the present,[150] it will be just as if there were nothing. If this were not so, it would contradict the subsequent passage that says "Mahākāśyapa dwelt on this mountain."[151]

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148 Cf. *Mile xiasheng chengfo jing*, T 454.14.423c14–17.

149 The version of the *Jinguangming jing* 金光明經 (*Suvarṇaprabhāsa*) used here is the *Hebu jinguangming jing* 合部金光明經 6, T 16.389a12–18.

150 Reading *geum* 今 for *ryeong* 令.

151 Cf. *Mile xiasheng jing*, T 453.14.422b18–22.

[Scriptural Passage]

爾時時氣和適, 四時順節. 人身之中, 然有百八之患, 貪慾瞋恚愚痴, 不大慇懃. 人心平均, 皆同一意, 相見歡悅, 善言相向, 言辭一類, 無有差別, 如彼鬱單越人, 而無有異. 是時閻浮地內, 人民大小, 皆同一響, 無有若干差別異也. 彼時男女之類, 意欲大小便時, 地自然開, 事訖之後, 地復還合. 爾時閻浮地內, 自然生粳米, 亦無皮裹, 極爲香美, 食無患苦. 所謂金銀珍寶硨馬瑙眞珠琥珀, 各散在地, 無人省錄. 是時人民, 手執此寶, 自相謂言, "昔者之人, 由此寶故, 更相傷害, 繫閉在獄, 受無數苦惱. 如今此寶, 與瓦石同流, 無人守護."

At this time the seasonal climate will be temperate and appropriate and the four seasons will follow their given times. Of course, within the bodies of people will dwell the 108 causes of adversity, greed, hatred, and delusion, but these will not be too distressing and agonizing. The minds of people will be peaceful and balanced. All will be of the same intent: they will be pleased when they see each other, greet each other with pleasant speech, and their language will be of one kind; there will be no distinctions. It will be like that of the people of Uttarakuru;[152] there will be no difference. At this time in the land of Jambudvīpa, although the people will be big and small, they will all make the same sounds; there will not be the slightest hint of difference. At this time, when men and women desire to defecate or urinate, they land will open up by itself, and after they have finished their business, the land will close back together again. At this time the land of Jambudvīpa will produce non-glutinous rice spontaneously. It will not have hulls and it will be extremely fragrant and tasty. If you eat it you will not have any illness or suffering. So-called gold, silver, precious gems, jadeite, agates, and ambers will be scattered on the ground, and no one will seek after them. At this time people will take these gems in their hands, look at each other and say,

[152] Uttarakuru (Uldanwol, C. Yudanyue 鬱單越) is one of the four continents that surround the world mountain, the centrally located Mt. Sumeru. Jambudvīpa is the southern continent and Uttarakuru (also Guruju, C. Juluzhou 俱盧洲) is the northern continent. The land is said to be ten thousand *yojanas* crosswise and lengthwise. The land is said to be square, and the people's faces are said to be shaped like the land. See *Qishi jing* 起世經 1, T 1.311b7–8.

"People in ancient times, because of these gems, would hurt and injure each other, would be bound and shut away in prison, and would endure numerous afflictions. These gems that are like gold are of the same sort as tiles and stones; nobody safeguards them."[153]

[Commentary]

經曰 "爾時時氣和適" 以下, 第三人民相和. 四時者, 春秋等四時, 順節者八節, 謂四時有二日故, 卽立春春分, 立夏夏分, 立秋秋分, 立冬冬分, 廣如淨度三昧經也. 若人民行違天地, 卽四時氣不順時節, 今其時人民相和故. 百八患者, 一云百八煩惱, 今云不然, 諸大乘經論, 曾無說百八煩惱故. 故今云 患卽身病. 謂百八者, 苦樂捨, 通六境中卽十八, 十八通緣染淨, 卽三十六, 三十六遻三世故. 又云 瑜伽論云 百十種苦. 卽此經百八患, 開合異耳. 可引論也. 貪欲以下, 意顯心內患也. 不大慇懃者, 慇者卽數數, 懃者卽重, 謂彼時煩惱薄輕也. 人心平均者, 無三毒故. 皆同一鄕者, 雖非一鄕, 而無王都外異故, 故上云 '村落相近, 雞鳴相接,' 是卽無嫉妬故. 事訖還合者, 成佛經云, "爾時有三病, 一便利, 二飮食, 三衰老" 故. 有疑人, 若爾應同釋迦時, 是故今須此說也. 粳米者, 增一阿含經第四十九云, "爾時雞頭城, 生自然粳米, 長三寸, 極爲香美, 尋取尋生, 皆不見所取處." 問. 彼時生喰熟喰? 答. 長阿含經第二十一云, "自然粳米無有粳檜, 不加調和." 其衆生便取食, 故知生卽喰也. 所謂金銀等, 文意云, 說此經時, 衆聞自然粳米, 而疑七寶自然不故, 故佛說意七寶亦自然也.

From where the sūtra says "At this time the seasonal climate will be temperate and appropriate" is the third, a description of the people's harmony one with another. The "four seasons" are the four seasons of spring, autumn, and so forth. "Following their given times" refers to the eight festivals because there are two festival days each in the four seasons, namely, the onset of spring and the spring equinox, the onset of summer and the summer solstice, the onset of autumn and the autumn equinox, and the onset of winter and the winter solstice. It is like what is described extensively in the

153 *Mile xiasheng jing*, T 453.14.421b2–14.

Sūtra on the Samādhi of the Bodhisattva Jingdu.[154] If people act contrary to the will of heaven and earth, then the climate of the four seasons will not follow its given times. The present seasons are because people are in harmony one with another. Some have said "the 108 causes of adversity" are another name for the 108 defilements,[155] but now it is said not to be so. It is because in all the scriptures and treatises of the Mahāyāna, the 108 defilements have never been explained previously. Hence, we now say "adversities" are illnesses of the body. As for what is meant by 108, if suffering, bliss, and neither suffering nor bliss pass through the six sense faculties[156] there are eighteen. These

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[154] The *Jingdu sanmei jing* 淨度三昧經, one roll extant, is a scripture of doubtful authenticity and is probably an apocryphal text. At present only part of the sūtra is extant, see X 15.1.367a–371c; Z 87.294 a–298d. It is an early Chinese portrayal of Buddhist hell including an underworld bureaucracy of eight great kings and thirty kings under the jurisdiction of Yāmā. The story line of the sūtra is about King Yāmā, the judge of the dead, who dispatches King Fuyong 扶容 and other underworld officials to make a survey of the people's meritorious actions and sins. As a result of their evaluation, it is decided that some people should be awarded longer lives and others should have their life spans decreased. It also describes how people who observe the six observance days (*yukjaeil* 六齋日, viz., *poṣadha* days) each month and the eight seasonal observance days (*parwangil* 八王日, also *parjeoril* 八節日) will enjoy the protection of heavenly beings. *Jingdu sanmei jing*, X 15.1.370b7–23; Z 87.297b10–c8. Passages from the sūtra have been preserved in the *Jinglü yixiang* 經律異相 49, T 2121.53.258c–259c; *Fayuan zhulin* 法苑珠林 7, T 2122.53.327a14–21, b7–11; roll 23, T 2122.53. 455a21–27; roll 62, T 2122.53.754c23–755a4; and roll 97, T 2122.53.998a24–b1. See also Stephen F. Teiser, *The Scripture on the Ten Kings and the Making of Purgatory in Medieval Chinese Buddhism* (Honolulu: University of Hawai'i Press, 1994), 82–83, 168.

[155] The 108 defilements (*baekpal beonnoe*, C. *baiba fannao* 百八煩惱) are a composite list of defilements (*kleśa*) arrived at by adding the list of the ten bonds (*paryavasthāna*) to the ninety-eight proclivities. The ten bonds, also called secondary defilements (*upakleśa*) are absence of shame, absence of embarrassment, jealousy, parsimony, remorse, drowsiness, distraction, torpor, anger, and concealment of wrongdoing. Of the ninety-eight proclivities, eleven are said to be particularly strong: five wrong views, doubt, ignorance, disbelief in causation, clinging to wrong views, doubt, and ignorance. See *Apidamo jushe lun* (*Abhidharmakośabhāṣya*) 21, T 1558.29.108b–113b. See also, Hirakawa Akira, *A History of Indian Buddhism: From Śākyamuni to Early Mahāyāna* (Honolulu: University of Hawai'i Press, 1990), 153–156, 197–203.

[156] The six sense faculties (*yukgyeong*, C. *liujing* 六境) are the products of contact between basic sensory organs (*yukgeun*, C. *liugen* 六根)—eyes, ears, nose, mouth, body, and mind—and sensory objects: sight, sound, smell, taste, touch, and idea. Because they come into contact with defilements

pass through the impurities and purities of karmic connections and become thirty-six. Because these thirty-six pass through the three ages[157] there are 108. Furthermore, it is said that the *Yogācārabhūmiśāstra* says that there are 110 kinds of suffering.[158] In fact, since this sūtra's 108 causes of adversity are different from what is explained there, we can cite this treatise. From where it says "greed" it means the manifesting of mental adversities. "Not being too distressing and agonizing," the logograph *geun* 懃 (agonizing), precisely refers to being frequently agonized. The logograph *eun* 慇[159] (distressing) preceisely means "heavy." It means that at that time the defilements will be light. With respect to "the minds of people being peaceful and balanced" it is because the three poisons[160] will be inoperative. As for "all being in the same locality,"[161] although all are not the same locality it is no different from being on the outside of the royal city. Hence, the above sūtra says, "The villages and settlements will be close together insomuch that they will hear the crows of each other's roosters continually." This is precisely because there is no jealousy. With respect to the idea that "after they have finished their business, the land will close back together again," the *Sūtra on Maitreya's Attainment*

they have a tendency to pollute people's consciousness. For this reason they are called the six sense-impurities (*yukjin*, C. *liuchen* 六塵), the six marauders (*yukjeok*, C. *liuze* 六賊), and so forth. See *Dafangguang yuanjue xiuduoluoliao yi jing* 大方廣圓覺修多羅了義經 1, T 842.17.914b28–c2.

157 The three ages (*samse*, C. *sanshi* 三世) are past, present, and future.

158 Although the *Yogācārabhūmi-śāstra* speaks of 110 types of suffering (*go*, C. *ku* 苦), it does not speak of 110 kinds of defilements. See *Yuga shidi lun* 瑜伽師地論 44, T 1579.30.536c21. Instead, it speaks of 128 kinds of defilements (*beonnoe*, C. *fannao* 煩惱). See *Yuga shidi lun* 8, T 1579.30.313b15.

159 Reading *min* 慜 as *eun* 慇.

160 The three poisons (*samdok*, C. *sandu* 三毒) or three roots of evil are greed, hatred, and delusion. They are countered and conquered through the practice of the three trainings (*samhak*, C. *sanxue* 三學) of morality, meditation, and wisdom.

161 The text of Gyeongheung's commentary reads "all being in the same locality" (*gyedong irhyang* 皆同一鄕), although the original text of the scriptural passage reads "all make the same sounds" (C. *jietong yixiang* 皆同一響). Because the discussion that follows deals with location, we follow Gyeongheung.

of Buddhahood says, "At this time there will be three illnesses: first, the ease of relieving oneself; second, the food and drink; and third, debilitating old age."[162] Although some people doubt this, the circumstances were similar in the time of Śākyamuni. For this reason, I now should give this explanation. As for "non-glutinous rice," roll 49 of the *Ekottarāgama* says, "At that time non-glutinous rice will grow spontaneously in the city of Ketumati. The rice will be three inches long, and it will be extremely fragrant and tasty. If you pick it, the rice will all grow back so that you will not see the place where you picked it."[163]

Question: At that time will they eat it raw or cooked?

Answer: Roll 21 of the *Dīrghāgama* says, "Since the spontaneously grown non-glutinous rice does not have husks, they do not prepare it."[164]

Because the living beings just pick the food, we know that they eat it raw. With respect to "so-called gold, silver," and so forth, the intent of the passage is that when this scripture was explained and the throng heard about the spontaneously growing rice, the Buddha explained the meaning that the seven treasures[165] would also grow spontaneously because the people doubted whether the seven treasures would grow.

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162 Cf. *Mile xiasheng chengfo jing*, T 454.14.423c19–20.

163 Cf. *Zengyi ahan jing* 增壹阿含經 (*Ekottarāgama*) 49, T 125.2.819a3–5.

164 In the received recension of the *Dīrghāgama* this passage appears in roll 22 rather than roll 21; see *Chang ahan jing* (*Dīrghāgama*) 22, T 1.1.148a16–18.

165 The seven treasures (*chilbo*, C. *qibao* 七寶; Skt. *saptaratna*) are described variously in the sūtras. A common list is gold, silver, lapis lazuli, crystal, agate, rubies or red pearls, and cornelian. The seven treasures of the cakravartin king are the golden wheel (*jinlunbao* 金輪寶), elephants (*xiangbao* 象寶), dark swift horses (*mabao* 馬寶), the pearl (*zhubao* 珠寶), jade woman (*yünübao* 玉女寶), military managers (*dianbingbao* 典兵寶), and protectors of the storehouse (*shouzangbao* 守藏寶); see *Mile xiasheng jing*, T 453.14.421b16–17. Military managers and protectors of the storehouse are also called "military administrators" (*zhubing* 主兵) and "storehouse administrators" (*zhuzang* 主藏); see *Mile chengfo jing*, T 454.14.424a23–24.

[Scriptural Passage]

爾時法王出現, 名曰儴佉, 正法治化, 七寶成就. 所謂七寶者, 金輪寶·象寶·馬寶·珠寶·玉女寶·典兵寶·守藏寶, 是謂七寶. 鎮此閻浮地內, 不以刀仗, 自然靡·伏. 如今阿難, 四珍之藏, 第一乾陀越國 伊羅鉢寶藏, 多諸珍寶異物, 不可稱計. 第二彌提羅國 般綢大藏, 亦多珍寶. 第三須賴咤大國 有大寶藏, 亦多珍寶. 第四波羅㮈國 儴佉大寶藏, 亦多珍寶, 不可稱計. 此四大寶藏, 自然應現, 諸守藏人, 各來白王, "唯願大王, 以此寶藏之物, 惠施貧窮." 爾時儴佉大王, 得此寶已, 亦復不省錄之, 竟無財物之想. 時閻浮地內, 自然樹上生衣, 極細柔軟, 人取着之. 如今鬱單越人, 自然樹上生衣, 而無有異.

At that time a Dharma king will make his appearance, and his name will be called Saṅkha. He will rule and transform his people by means of the True Dharma, and he will succeed in possessing the seven treasures. The so-called seven treasures are the golden wheel treasure, elephant treasure, horse treasure, pearl treasure, jade woman treasure, military forces treasure, and storehouse treasure. These are the seven treasures. When he subjugates the interior of the land of Jambudvīpa, although he will not take up swords and spears, the people will submit spontaneously. Just as in the present, Ānanda, with respect to his four treasure houses, the first is the treasury of Erapatha in the kingdom of Gandhāra, where there are so many precious treasures and curiousities that it is impossible to number them; the second is the great storehouse of Pāṇḍuka in the kingdom of Mithilā, where there are also many precious treasures; the third is the great treasure house in the great kingdom of Sorata, where there are also many precious treasures; and fourth is the great treasure house of Saṅkha in the kingdom of Vārāṇasī, where there are also so many precious treasures that it is impossible to number them. These four great treasure houses will appear spontaneously, and all those responsible for protecting the storehouses will come and address the king: "Our only desire, O great king, is that thou wouldst take the objects in these treasure houses and distribute them to the poor and needy." At this time, the Great King Saṅkha, having obtained these treasures, will moreover not save or accept them, and to the end he will not think about material possessions. At that time on the land of Jambudvīpa clothing will be produced spontaneously

on the trees. Because it will be extremely delicate and soft, the people will pick it and wear it. Just as the people of present-day Uttarakuru have trees that produce clothing spontaneously; it is no different.[166]

[Commentary]

經曰“爾時法王出現”以下, 第四王臣勝善. 此中二, 先王勝善, 後臣勝善. 初中亦二, 初辨正報勝, 後依報勝, 可准也. 七寶者, 輪王但以散善所化導, 故令所得果報, 人六欲天, 是故成七寶而非六八也. 言輪寶者, 金輪, 謂成佛經曰“金輪寶”故. 增一經云“具足千輪, 東方來應.”象寶者, 增一經云“是時象寶, 從南方來, 有六牙, 金銀校餝, 能飛虛空.”馬寶者, 增一經云“是時馬寶, 從西方來, 毛青尾朱, 行不移動, 能飛虛空.”珠寶者, 如意珠也. 增一經云“東方來, 有八角, 四面有火光, 長一尺六寸, 夜半照彼國界十二由旬.”大成佛經云“長三肘.”解云 此亦有大小故, 故無失也. 女寶者, 增一經云“玉女顔貌端正, 面如桃華, 不長不短, 不白不黑, 口優鉢華香, 身栴檀香, 謂王左右, 不失時節也.”主藏寶者, 卽守藏寶, 增一經云“輪王出世時, 便有居士寶, 身體紅色, 得天眼通, 此居士白王言, ‘唯願聖王, 壽延無窮.’”兵寶者, 卽主兵寶, 增一經云“輪王出時, 四兵自然來應.”問. 輪王及其七寶, 一時滅死? 答. 長阿含經云“善見王忽然命終, 如壯士一食飯. 其王死七日, 輪寶珠寶不現, 所餘五寶日日命終, 城樓觀等皆變爲土木也.”輪王命終, 寶有瑞相. 謂長阿含經云“金輪寶於虛空, 忽離本處, 輪廻速往白王, 王聞已言, 王壽未滅.”增一經云“輪王命終後, 生三十三天”

From where the sūtra says “At that time a Dharma king will make his appearance” is the fourth, a description of the surpassing wholesomeness of the king and ministers. Among these there are two kinds: initially, the surpassing wholesomeness of the king; and subsequently, the surpassing wholesomeness of the ministers. In the first of these there are also two distinctions that can be compared: initially, distinguishing the surpassing nature of the direct reward; and subsequently, distinguishing the surpassing nature of the indirect reward.

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166 *Mile xiasheng jing*, T 453.14.421b14–28.

With respect to the seven treasures, a cakravartin king[167] obtains them as a fruition reward and as scattered wholesomeness[168] to convert and lead his people. Because there are the human[169] way and the six desire heavens,[170] there are seven treasures and not six or eight. The wheel treasure is the golden wheel. This is because it is called the "golden wheel treasure" in the *Sūtra on Maitreya's Attainment of Buddhahood*. The *Ekottarāgama* says, "He will be prepared with a thousand wheels when they come from the eastern region."[171] With respect to the elephant treasure, the *Ekottarāgama* says, "At this time the elephant treasure will come from the southern region; he will have six tusks, he will be adorned in gold and silver, and he will be able to fly through empty space."[172] With respect to the horse treasure,

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167 The cakravartin (*jeollyun seongwang*, C. *zhuanlun shengwang* 轉輪聖王, Skt. *cakravartirājan*) is an ideal Buddhist monarch. A ruler who deserved this epithet was one who ruled over the whole world composed of the Four Continents. The Indian prototype is King Aśoka (r. 268–232 B.C.E.). The term "cakravartin" means "wheel-turner" and suggests that the whole world submits to him because he turns "the wheel of the dharma." Buddhist literature lists four wheels turned by such a king: golden (*jinlun* 金輪), silver (*yinlun* 銀輪), copper *(tonglun* 銅輪), and iron (*tielun* 鐵輪). See *Apidamo jushe lun* (*Abhidharmakośabhāṣa*) 12, T 1558.29.64b28–c9.

168 Scattered wholesomeness (*sanseon*, C. *sanshan* 散善) is one of two types of Pure Land practice; the other is direct wholesomeness (*jeongseon*, C. *dingshan* 定善). Direct wholesomeness refers calming the mind, concentrating, and visualizing the reward of rebirth in the Pure Land. In distinction to this, scattered or diffused wholesomeness refers to ridding oneself of evils produced via body, speech, and mind, and practicing wholesome activities. The Tang Pure Land master Shandao 善導 (613–681) appears to have coined these two terms as a means of analyzing the sixteen visualizations of the *Guan Wuliangshou jing*. See Guan *Wuliangshou jing shu* 觀無量壽佛經疏 1, T 1753.37.247a28–c15.

169 Reading tae 大 as in 人.

170 The six desire heavens (*yugyok cheon*, C. *liuyu tian* 六欲天) are, in ascending order, (1) the heaven of the four great kings and their entourages (*si dawangzhong tian* 四大王衆天), (2) the heaven of the thirty-three gods (*sanshisantian* 三十三天), (3) Yāmā's Heaven (*yematian* 夜摩天), (4) Tuṣita Heaven (*tushiduotian* 覩史多天), (5) Nirmāṇa-rati Heaven (*lebianhuatian* 樂變化天), (6) Paranirmitavaśavartin heaven (*tuohua zizaitian* 他化自在天). They are located in space above the top of Mt. Sumeru. See *Apidamo jushe lun* (*Abhidharmakośabhāṣya*) 8, T 1558.29.41a2–5. See also Sadakata, *Buddhist Cosmology*, 56–62.

171 Cf. *Zengyi ahan jing* (*Ekottarāgama*) 33, T 125.2.731c26–27.

172 Cf. *Zengyi ahan jing* (*Ekottarāgama*) 33, T 125.2.732a20–22.

the *Ekottarāgama* says, "At this time the horse treasure will come from the western region; his hair will be blue and his tail will be red; and when he walks he will not move, but he will be able to fly through empty space." The pearl treasure is a *cintāmaṇi*.[173] The *Ekottarāgama* says, "At this time the pearl treasure will come from the eastern region. It will have eight facets and on four sides it will have the luster of fire. It will be one foot six inches in length and at night it will radiate light for twelve *yojanas* in the boundaries of the country."[174] The *Larger Sūtra on Maitreya's Attainment of Buddhahood* says, "It will be three cubits in length."[175] An explanation is that because this also is both big and small there is no mistake. With respect to the jade woman treasure, the *Ekottarāgama* says, "The countenances of jade women are upright and proper, and their faces are like peach blossoms. They are neither tall nor short nor white or black. Their mouths emit the fragrance of the *uḍumbara* flower[176] and their bodies the scent of sandalwood (*candana*). Being on the king's right and left they will not miss the times."[177] Chief storehouse treasures are storehouse treasures. The *Ekottarāgama* says, "When

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173 A *cintāmaṇi* (*yeouiju*, C. *rulaizhu* 如意珠, also *yeoui boju*, C. *rulai baozhu* 如意寶珠) is a wish-fulfilling jewel. The Bodhisattvas Avalokiteśvara and Kṣitigarbha are often depicted holding a *cintāmaṇi*. Wish-fulfulling jewels cure illness, pain, and suffering, and they provide merit. They can be likened to and are symbolic of the Buddhadharma and the merit of a buddha. Cintāmaṇis are often said to be produced from the brains of dragon kings or created by transformation from the śarīra (relics) of a buddha for the benefit of living beings.

174 Cf. *Zengyi ahan jing* (*Ekottarāgama*) 33, T 125.2.732b7–12.

175 *Mile dachengfo jing*, T 456.14.430a2–3. The word that I have translated as cubit (*ju*, C. *zhou* 肘) means "elbow" and as a unit of measurement refers to the length from the elbow to the tip of the middle finger. Thus, the word cubit is an appropriate translation.

176 The *uḍumbara* flower (*udambarhwa*, C. *yutanbohua* 優曇鉢華; scientific name *Ficus glomerata*), also called "spiritually auspicious flower" (*yeongseohwa*, C. *lingruihua* 靈瑞花), is said to blossom when a cakravartin king appears in the world once every three thousand years. For this reason it is used to refer to something rare. It belongs to the same family as the fig tree and mulberry tree. It grows to a height of three meters on the summit of the Himalayas and on the Deccan plateau. In Buddhism it is particularly used to refer to the extremely rare event of a buddha appearing in the world.

177 Cf. *Zengyi ahan jing* (*Ekottarāgama*) 33, T 125.2.732b19–23.

the cakravartin king appears in the world there will then be householder treasures. Their bodies will be red, and they will obtain the supernatural power of the heavenly eye.[178] These householders will address the king, 'Our only desire, O sage king, is that thy life might be endless.' "[179] The military forces treasure is the chief military treasure. The *Ekottarāgama* says, "When the cakravartin king appears in the world, the fourfold army will come and respond spontaneously."[180]

Question: Will the cakravartin king and his seven treasures be extinguished and die at one time?

Answer: The *Dīrghāgama* says, "When a king with wholesome views (Skt. *mahāsudarśana*, Pali *mahāsudarsana*) suddenly passes away it is like a mighty warrior's consuming a meal. Seven days after the king's death the golden

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178 The heavenly eye (*cheonan* 天眼), the power to penetrate and comprehend all things in the world, see all things in heaven and earth, and the ability illuminate all things far and near big and small, is one of the supernormal powers (*shintong*, C. *shentong* 神通), which come in lists of five or six. The five psychic powers (C. *wu shentong* 五神通, *wutong* 五通, Skt. *pañca-abhijñāḥ*) are the (1) divine eye (*tianyan tong*天眼通; Skt. *divyacakṣus*), (2) divine ear (*tianer tong* 天耳通; Skt. *divya-śrotra*), (3) knowledge of the thoughts of others (*taxin tong* 他心通; Skt. *para-citta-jñāna*), (4) recollection of former incarnations (*suzhu tong* 宿住通; Skt. *pūrvanirvāsānusmṛti*), (5) "deeds leading to magical power and release" (Skt. *ṛddhivimokṣakriyā*) or "direct experience of magical power (*shenjing tong* 神境通; Skt. *ṛddhisākṣakriyā*). See *Apidamo da piposha lun* 阿毘達磨大毘婆沙論 (*Mahāvibhāṣā*) 411, T 1545, 27.728b12–24; 727b22–24. The six spiritual penetrations (C. *liu shentong* 六神通; Skt. *ṣaḍabhijñāḥ*) are (1) psychic power (*shenzu tong* 神足通; Skt. *ṛddhividhijñāna*), magical power; (2) heavenly ear (*tianer tong* 天耳通; Skt. *divyaśrotrajñāna*), supernormal hearing; (3) cognition of others' thoughts (*taxin tong* 他心通; Skt. *paracittajñāna*), the ability to read minds; (4) recollection of past lives (*suming tong* 宿命通; Skt. *pūrvanirvāsānusmṛtijñāna*), (5) heavenly eye (*tianyan tong* 天眼通; Skt. *divyacakṣusjñāna*), the ability to discern the previous lives of others; and (6) cognition of the extinction of outflows (*loujin tong* 漏盡通; Skt. *āsravakṣayajñāna*), a state in which one is no longer plagued by any form of defilement. See *Apidamo da piposha lun* 102, T 1545.27.530a18–b10; and *Dazhidu lun* 28, T 1509.25.264a–266b; see also Lamotte, *Le traité de la grande vertu de sagesse de Nāgārjuna*, 4:1809–1838. By means of the spiritual penetrations a bodhisattva purifies his *buddhakṣetra*; see *Mohe zhiguan* 摩訶止觀2a, T 1911.46.14a-b.

179 Cf. *Zengyi ahan jing* (*Ekottarāgama*) 33, T 125.2.732b28–c1.

180 Cf. *Zengyi ahan jing* (*Ekottarāgama*) 33, T 125.2.732c13–14.

wheel treasure and the pearl treasure will disappear, and the remaining five treasures will then pass away day by day, and the city walls, towers, lodges, and so forth, will all turn to earth[181] and wood."[182] When a cakravartin king passes away the treasures will display auspicious marks. The *Dīrghāgama* says, "The golden wheel treasure, in empty space, will suddenly leave its original place. When the wheel treasure returns someone will go quickly and address the king. When the king hears what it says the king's life will not yet have come to an end."[183] The *Ekottarāgama* says, "When the cakravartin king passes away he will be reborn in Trāyastriṃśa Heaven."[184]

如今者, 一云如者夫也, 今者現也. 一云今釋迦有四大藏, 彌勒亦爾, 故云如今也. 乾陀越者, 此云他持, 在北天竺也. 伊羅鉢者, 是樹名, 謂比丘析樹枝, 以受龍身, 是故以業自樹也. 諸珍物者, 此四大藏, 各有四億小藏圍遶故. 彌梯羅者, 此云等共, 在南天竺也. 係綢者, 此云黃頭, 是龍名也. 須賴託者, 此云黑色, 在東天竺也. 寶藏者, 卽賓伽羅大藏, 此云黃眼, 是亦龍名. 係綢波羅捺者, 此云紅澆, 因水目名, 在西天竺也. 蠰佉者, 增一經云, "蠰佉大藏在波羅捺國." 此四寶藏者, 增一經云, "昔有長者有四兒, 勸令歸三寶矣, 不從命, 卽時父雇黃金, 爾時父將兒詣佛問云, '此兒雇受歸依, 得福不?' 佛答亦得." 謂未來彌勒出世時, 當守護寶爲

181 Reading chil 七 as to 土.

182 Cf. *Chang ahan jing* (*Dīrghāgama*) 4, T 1.1.24b14–18.

183 Cf. *Chang ahan jing* (*Dīrghāgama*) 6, T 1.1.39b10–14.

184 Cf. *Zengyi ahan jing* (*Ekottarāgama*) 33, T 125.2.733a8–9. Trāyastriṃśa Heaven, or the heaven of the thrirty-three gods (*samshipsam cheon*, C. *sanshisan tian* 三十三天; also *doricheon*, C. *daolitian* 忉利天) is on the summit of Mt. Sumeru. The roles of the gods who reside there is somewhat mysterious, except for Śakra (Indra). The summit of the cosmic mountain is an area eighty thousand *yojanas* square, with a peak in each corner 500 *yojanas* high, where *vajrapanī* and *yakṣas* live. In the middle of the heaven is a city called Lovely View (Sudarśana), 2,500 *yojanas* square and 1.5 *yojanas* in height. The buildings of the city are made of gold, and its ground is a cotton-like substance called *tūlapicu*. A palace called Palace of Victory (Vaijayanta) sits in the center of the city. It a spectacular edifice adorned with various kinds of jewels, and is where the god Indra (Śakrodevānindrāḥ) reigns. There are four parks in the four directions of the city, and on the four sides of each of these gardens are pleasure areas, each twenty *yojanas* distant from its garden. See, for instance, *Chang ahan jing* (*Dīrghāgama*) 20, T 1.1.131a4–18; in English see Sadakata, *Buddhist Cosmology*, 56–57.

四龍王也. 諸守藏人者, 增一經云, "爾時典藏人, 名善寶, 爾時伊羅鉢等四龍王, 往至善寶所, 語曰 '欲所須者, 我等相給.' 則四龍王, 以四藏寶奉上, 善寶取四藏也, 寶卽奉上蠰佉王也. 問何故彌勒時其七寶處處有, 何今云惠施貧窮? 答約寶豊足, 而對輪王, 故云貧窮也. 樹上生衣者, 長阿含經云, "單越土, 復有衣樹, 謂果熟時, 自然出種種衣." 今引彼爲例也.

With respect to "just like the present-day," "just like" may also be read as "on the whole" and "present-day" is "the present." It is said that in the present time Śākyamuni has four great storehouses; it will also be so in Maitreya's time; hence it is said to be like the present time. "Gandhāra"[185] is said to mean "holding others" (*taji* 他持) and is in northern India. "Erāpatha" is the name of a tree. It is said that because a bhikṣu cut a branch of the tree he received the body of a dragon. For this reason he became a [dragon-flower] tree by himself because of his *karma*. "All manner of precious objects" refers to each of these four great storehouses' being encompassed by four million (*eok*) small storehouses. "Mithilā"[186] is said to mean "equal and common" (*deunggong* 等共) and is in southern India. "Pāṇḍuka" is said to mean "yellow head" and is the name of a dragon. "Sorata" is said to mean "black color" and is in eastern India. "Treasure store" is verily the great storehouse of Piṅgala and and is said to mean "yellow ears" and is also a dragon's name. Pāṇḍuka Vārāṇasī is said to mean "red irrigation" (*hong-yo* 紅澆); it was so named because of the water and is in western India. With respect to "Saṅkha," the

[185] Gandhāra was one of the sixteen major states of ancient India. The city of Puruṣapura was within its boundaries. Presently the region of Gandhāra is in the northwest frontier province of Peshwar and occupies the plain bounded by the Kabul River, a tributary of the Indus River. In ancient times Gandhāra was the meeting place of various cultures of Central Asia and Western Asia. When Alexander the Great of Macedon (356–323 B.C.E.) invaded India, Greek artistic influences began to emerge in Buddhist art. Eventually, the Gandhāra region was taken over by the Kuṣāṇa people, the most famous Buddhist ruler of which was Kaṇiṣka (ca. first cen. C.E.). During his reign Gandhāra-style Buddhist images and stūpas spread widely throughout Asia.

[186] Mithilā was the ancient capital of Videha in central India. The Buddha described the original nature of the great heavenly kings in Makhādevambavana (Datiannailin). It is thought to be in the present region of Janakpur.

Ekottarāgama says, "The great storehouse of Saṅkha will be in Vārāṇasī."[187] With respect to "these four treasure houses," the *Ekottarāgama* says,

> Long ago there was a householder who had four children. Although he encouraged them to take refuge in the Three Jewels, they did not obey his command, but their father at that time immediately paid them (bribed them with) yellow gold. At this time the father took his children to meet the Buddha and asked, "If these children are paid to take refuge in the Three Jewels will I obtain any merit or not?" The Buddha replied that he would obtain merit. When Maitreya appears in the world in the future they will certainly be four dragon kings who protect treasures.[188]

With respect to "all those protecting the storehouses," the *Ekottarāgama* says,

> At that time the storehouse manager will be called Wholesome Treasure. At that time Erāpatha and the others of the four dragon kings will go to where Wholesome Treasure is and say, "We desire to supply you with what you need." Then the four dragon kings offered up their four storehouses of treasure. Wholesome Treasure took the four storehouses and offered up the treasure to King Saṅkha.[189]

Question: In the time of Maitreya, why will those seven treasures be found everywhere? And why will they only be distributed to the poor and needy?

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187 *Zengyi ahan jing* (*Ekottarāgama*) 49, T 125.2.818c9–10. Vārāṇasī (Baranalguk, C. Boluonaguo 波羅捺國) lies at the junction where the Varuna River and the Assi River flow into the Ganges River. The name of the city is a combination of the names of the two rivers. The Sultan Aurangzeb (1658–1707) changed the name to Benares, which name has continued to the present. It is not more than ten kilometers away from Sarnath, where the Buddha preached his first sermon in northern India. Although Buddhism flourished in the city in the past, presently it is reckoned as among the most holy places to Hindus and Jains.

188 *Zengyi ahan jing* (*Ekottarāgama*) 49, T 125.2.818b6–15.

189 Cf. *Zengyi ahan jing* (*Ekottarāgama*) 49, T 125.2.819a6–14.

Answer: On the whole, the treasures are abundant and yet, because they are in comparison to those of the cakravartin king, the people are said to be poor and needy. With respect to "clothing being procured on trees" the *Dīrghāgama* says, "The land of Uttarakuru also has clothing trees, and when the fruits are ripe various kinds of clothes appear spontaneously."[190] I have cited this as an example.

The Preaching of the Buddhadharma in Three Assemblies

又彌勒如來將無數千人衆, 前後圍遶往至此山中, 遂蒙佛恩, 諸鬼神當與開門, 使得見迦葉禪窟. 是時彌勒, 申右手指示迦葉告諸人民. "過去久遠釋迦文佛弟子, 名曰迦葉. 今日現在頭陀苦行最為第一." 是時諸人民見已歎未曾有, 無數百千衆生, 諸塵垢盡得法眼淨, 或復有衆生見迦葉身已. 此名為最初之會, 九十六億人皆得阿羅漢. 斯等之人皆是我弟子, 所以然者, 悉由受我教訓之所致也. 亦由四事因緣恵施仁愛利人等利.

Furthermore, the Tathāgata Maitreya will lead throngs of numberless thousands of people, encircled front and back, arrive in the midst of these mountains, and eventually take upon himself the grace of the Buddha. All the ghosts will open the door for him, and he will be enabled to see the cave in which Kāśyapa resides in dhyāna. At this time Maitreya will extend his right hand, point to Kāśyapa, and address the people: "In the far distant past he was a disciple of Śākyamuni called Kāśyapa. Today, in the present, he is the foremost of those who perform *dhūta*, ascetic practices." At this time all the people will see this and praise it as something they never had before, and numberless hundreds of thousands of living beings will be rid of their defilements and obtain the purity of the Dharma eye; furthermore, some living beings will see the body of Kāśyapa. This will be called the very first assembly. Ninety-six million (*eok*) people will all attain arhatship. All of these people are my disciples, and the reason that they [attain arhatship] is because they have all received my teachings and instructions. Furthermore, this is a

[190] Cf. *Chang ahan jing* (*Dīrghāgama*) 18, T 1.1.121a5–7.

result of the causal connections of the four virtuous activities of dispensing benevolence, loving humanely, benefiting others, and equally sharing benefits.[191]

[Commentary]

經曰 又彌勒如來以下, 第三迦葉衣上彌勒. 此中二, 初彌勒示彰, 後彌勒受衣. 是初也. 鬼神開門者, 智度論云, "彌勒佛以足指扣開耆闍崛山. 時迦葉骨身著僧伽梨而出, 禮彌勒足. 上昇虛空, 現變如前, 卽於空滅身." 然此經中鬼開者, 鬼神從佛行故, 故不違也. 釋迦禪窟者, 阿含經云 迦葉靜窟. 解云 年擧者古時釋迦禪室故. 又可此經誤也. 得法眼淨者, 善根已熟者也. 或有衆生者, 未熟善根, 故不得聖果, 唯見迦葉骨身也. 亦由四事因緣者, 由釋迦四攝事所成熟. 謂一惠施, 卽此施也. 二愛語, 卽此仁愛也. 三利行, 則此利人. 四等利, 卽此亦同. 善生經如是說.

From where the sūtra says "Furthermore, the Tathāgata Maitreya" is the third point,[192] Kāśyapa's presenting his robe to Maitreya. In this there are two issues: first, Maitreya's displaying [Kāśyapa]; and second, Maitreya's receiving the robes. This is the first. With respect to ghosts and spirits opening the door, the *Treatise on the Great Perfection of Wisdom* says, "The Buddha Maitreya opened Gṛdhrakūta by tapping his toes. At that time the bone body[193] of Kāśyapa will come out wearing the *saṁghāṭi* robe, offer obeisance to Maitreya's feet, ascend into the sky, transform into just as it had been before, and then his body will vanish into empty space."[194] Nevertheless, in this sūtra the ghosts do the opening because the ghosts follow the Buddha's actions. Hence, it is not contradictory. With respect to the dhyāna cave of Śākyamuni, the Āgama sūtras say Kāśyapa's cave of

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191 *Zengyi ahan jing* (*Ekottarāgama*) 44, T 125.2.789a10–20; *Mile xiasheng jing*, T 453.14.422b22–c3.

192 The third point cited here follows two earlier points explained using other passages from the sūtra that have not been selected for inclusion in this translation.

193 "Bone body" (*golshin*, C. *gushen* 骨身) is a standard translation for śarīra, but śarīra refers to both the physical body and relics remaining after cremation. Kāśyapa is believed to be in a type of meditative cryostasis awaiting Maitreya's descent into the world.

194 *Dazhidu lun* 3, T 1509.25.79a14–17.

quiescence.[195] I interpret that, with respect to years, it is called such because it was a dhyāna chamber of Śākyamuni long ago. Furthermore, it might also be a mistake in the sūtra. With respect to obtaining the purity of the Dharma eye, it is those whose wholesome roots have already matured. Or, with respect to some living beings, because their wholesome roots have not yet matured they are unable to obtain the fruit of sainthood and only see the bone body of Kāśyapa. Furthermore, with respect to the result of the causal connections of the four virtuous activites, it is the result of the maturity of Śākyamuni's four all-embracing virtues:[196] first, the dispensing of benevolence is precisely Maitreya's giving [what other's like in order to lead them to the truth]; second, affectionate speech is precisely Maitreya's loving humanely; third, beneficial conduct is precisely Maitreya's benefiting others; and fourth, equally sharing benefits is precisely also like Maitreya. The *Sūtra on Wholesome Rebirth* also explains it like this.[197]

[Scriptural Passage]
阿難當知. 彌勒佛第二會時, 有九十四億人, 皆是阿羅漢. 亦復是我遺教弟子, 行四事供養之所致也.

Ānanda, you should know that when the Buddha Maitreya holds his second assembly all ninety-four million people will become arhats. All these people are also disciples who have been bequeathed my teaching, and

195 Although the term "cave of quiescence" (*jeonggul*, C. *jingku* 静窟) is found in the *Dīrghāgama*, there is no relation to Kāśyapa. See *Chang ahan jing* (*Dīrghāgama*)18, T 1.1.114b14–15.

196 The four all-embracing virtues (*sa seopbeop*, C. *si shefa* 四攝法, also *sa seopsa*, C. *sisheshi* 四攝事; Skt. *catvāri saṃgraha-vastūni*) are giving what others like in order to lead them to appreciate and receive the truth (*hyesi*, C. *huishi* 惠施, Skt. *dāna*), affectionate speech (*ae-eon*, C. *aiyu* 愛語, Skt. *priyavacana*), benefiting other people or conduct profitable to others (*iin*, C. *liren* 利人; also *haengni*, C. *xingli* 行利; Skt. *arthakṛtya*), and cooperation with and adaptation of oneself to others to lead them to the truth (*dungni*, C. *dengli* 等利, Skt. *samānārthatā*). *Chang ahan jing* (*Dīrghāgama*) 8, T 1.1.51.a8–9.

197 The *Sūtra on Wholesome Rebirth* (*Shansheng jing* 善生經, Pali *Siṅgālovādasutta*) is contained in the *Madhyamāgama*. In this passage, the four all-embracing virtues (*sa seopsa*, C. *sisheshi* 四攝事) are found in *Zhong ahan jing* 中阿含經 (*Madhyamāgama*) 33, T 1.26.641c13–15.

it has been brought about by practicing the offerings of the four virtuous activities.[198]

[Commentary]

經曰 阿難當知以下, 第二會也. 行事供養者, 大成佛經云, 行四事供養, 謂前施仁等也.

From where the sūtra says "Ānanda, you should know" is about the second assembly. With respect to the offerings of the four virtuous activities, the Larger Sūtra on Maitreya's Attaining Buddhahood says, "They practice the offerings of the four virtuous activities,"[199] which are the same as the foregoing giving, humaneness, and so forth.[200]

[Scriptural Passage]

又彌勒第三會之時, 九十二億人, 得阿羅漢, 亦復是我遺敎弟子.

Furthermore, at the time of Maitreya's third assembly ninety-two million (*eok*) people will attain arhatship and will also be disciples on whom I will bequeath my teaching.[201]

[Commentary]

經曰 "又彌勒" 以下, 第三會也. 智度論云 "初會九十九億, 第二會九十六億, 第三會九十三億." 賢愚經云 "初九十三億, 次九十六億, 後九十九億." 解云, 聞機不同故. 又是先所度聲聞弟子, 其大根性, 雖前佛所化, 皆三會後得無生忍故, 無爾許也.

From where the sūtra says "Furthermore, … Maitreya" is a description of

198 *Zengyi ahan jing* (*Ekottarāgama*) 44, T 125.2.789a25–27; *Mile xiasheng jing*, T 453.14.422c8–10.

199 *Mile dachengfo jing*, T 456.14.432a8.

200 *Sam Mireukgyeong so*, HBJ 2.109a12–14.

201 *Mile xiasheng jing*, T 453.14.422c10–12.

the third assembly. The Great Treatise on the Perfection of Wisdom says, "In the first assembly ninety-nine million (*eok*) [will attain arhatship], the second assembly ninety-six million, and the third assembly ninety-three million."[202] The *Damamūka* says, "In the initial assembly ninety-three million (*eok*) [will attain arhatship], the next assembly ninety-six million, and the last assembly ninety-nine million."[203] An interpretation is that it is because the capacities of the members of the audiences will not the same. Furthermore, first the *śrāvaka* disciples who have been delivered have root-natures that are great, and although they were converted by buddhas in the past, it is not the case that all in the three assemblies subsequently acquire acquiescence to the non-production of dharmas.[204]

Commentary on the Sūtra on Maitreya's Attainment of Buddhahood (*Mireuk seongbul gyeong so*) 佛說彌勒成佛經疏

In analyzing this sūtra, on the whole I will do it in three approaches. The first is distinguishing the received meaning, the second is analyzing the title, and the third is giving an orthodox interpretation of the original text.

I. Distinguishing the Received Meaning

202 *Dazhidu lun* 大智度論 3, T 1509.25.79a10–13.

203 Cf. *Xianyu jing* (*Damamūka*) 12, T 202.4.435c18–24.

204 From *Sam Mireukgyeong so*, HBJ 2.109a15–22. Obtaining the "acquiescence to the non-production of dharmas" (*musaengbeop in*, C. *wushengfa ren* 無生法忍; Skt. *anutpattika-dharma-kṣānti*) is the phrase commonly used in the Mahāyāna teachings to reflect an adherent's awakening to the ultimate truth of reality, the way things really are. See *Weimoji suoshuo jing* 維摩詰所說經 (*Vimalakīrtinirdeśa-sūtra*) 1, T 475, 14.539a, 540c; roll 2, 14.546a.

此經將釋, 略作三門. 一辨來意, 二釋題目, 三正解本文. 言來意有二, 一爲廣顯彌勒人間弘化故, 二爲化下下遲晩流令得度脫故. 何以故, 前略雖示慈氏如來, 下人敎化, 令上中人殖善本, 而未廣辨慈氏威力, 令最下根智祈聖心故, 以此二義, 下生經次說此經也.

There are two received meanings. First is the extensive manifestation of Maitreya's magnanimous conversion of people. Second is the conversion below of the ranks of the spiritually tardy and causing them to obtain nirvāṇa. What is the reason? Previously, on the whole, although it seems that the Tathāgata Merciful One (Maitreya) descended for instruction and conversion of people and caused people of superior and middling capacity to plant wholesome roots, it is because it has not yet been widely shown that the Merciful One's majestic power causes those with the most inferior roots to knowingly pray for a saintly mind (mind of the saint).[205] Because of these two meanings the Buddha preached this scripture after the *Sūtra on Maitreya's Rebirth Below*.[206]

II. Analyzing the Title

第二釋題目. 若依別本, 其七名. 一名一切衆生斷五逆業障報障煩惱障修習慈心與彌勒共行經, 二名一切衆生聞彌勒佛名必免五濁世不隨惡道經, 三名破惡惡業心如蓮華定見彌勒佛經, 四名慈心不食肉經, 五名釋迦牟尼以衣爲信經, 六名有聞佛名者決定得免八難經, 七名彌勒成佛經. 雖有七名, 而第七爲本, 故今此經用第七名. 此中彌勒菩薩坐龍華下, 見其寶臺毁壞, 卽修無常想, 示得正覺, 故名成佛. 成佛之經, 故依主釋, 恐濫天等所說故, 故名佛說也.

Second is analyzing the title. If one relies on a separate recension of the sūtra it has seven titles: The first name is "The sūtra in which all living beings

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205 The saintly mind or mind of the saint (*seongshim*, C. *shengxin* 聖心) probably refers to the mind or aspiration of a bodhisattva.

206 *Sam Mireukgyeong so*, HBJ 2.110b2–c1.

cut off the five heinous crimes,[207] the hindrance of *karma*, the hindrance of karmic rewards, and the hindrance of defilements,[208] develop a loving mind (jashim 慈心) and practice together with Maitreya." The second name is "The sūtra in which all living beings hear the name of the Buddha Maitreya, certainly avoid[209] the world of the five impurities,[210] and do not follow the unwholesome paths." The third name is "The sūtra that breaks all manner of evil and unwholesome *karma* and thoughts and, like a lotus flower, causes one to fix his sight on the Buddha Maitreya." The fourth name is "The sūtra on not eating flesh with a loving mind." The fifth name is "The sūtra on believing in Śākyamuni's robes." The sixth name is "The sūtra on those who hear the Buddha's name being completely able to avoid[211] the eight difficulties."[212] The seventh name is "The *Sūtra on Maitreya's Attainment of*

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207 The five heinous crimes (*oyeok*, C. *wuni* 五逆) are (1) patricide, (2) matricide, (3) killing an arhat, 4) shedding the blood of a buddha, and (5) destroying the harmony of the saṃgha. See *Apidamo jushe lun* (*Abhidharmakośabhāṣya*) 17, T 1558.29.926b27–29.

208 The hindrances of *karma* (*eopjang*, C. *yezhang* 業障), karmic rewards (*bojang*, C. *baozhang* 報障), and defilements (*beonnoejang*, C. *fannaozhang* 煩惱障) are known collectively as the three hindrances (*sanjang*, C. *sanzhang* 三障; Skt. āvaraṇa-traya). The hindrance of karmic rewards is also known as the hindrance of different maturation of karmic seeds (*isukjang*, C. *yishuzhang* 異熟障). See *Apidamo jushelun* 阿毘達磨俱舍論 (*Abhidharmakośabhāṣya*) 17, T 1558.29.92b-c.

209 Reading *myeon* 勉 as *myeon* 免.

210 The world of five impurities (*otakse*, C. *wuzhuoshi*五濁世; abbreviated form of *otak akse*, C. *wuzhuo eshi* 五濁惡世), or evil world of the five impurities, refers to the evils that fill the mundane world. The five impurities are the impurities of life span (*shouzhuo* 壽濁), kalpas (*jiezhuo* 劫濁), defilements (*fannaozhuo* 煩惱濁), views (*jianzhuo* 見濁), and those with feelings (*youqingzhuo* 有情濁). *Apidamo jushelun* (*Abhidharmakośabhāṣya*) 12, T 1558.29.64a21–22.

211 Reading *myeon* 勉 as *myeon* 免.

212 The eight difficulties (*pallan*, C. *banan* 八難) refer to those born under conditions where they will not be able to see a buddha and hear his teaching. There are two common lists. The first is from "Chapter 42, the Eight Difficulties" (*banan pin* 八難品) in the *Ekottarāgama*: (1) as a denizen of hell; (2) as a hungry ghost; (3) as an animal or beast; these first three comprise the so-called three evildestinies; (4) as in the long-life heavens (*jangsucheon*, C. *changshoutian* 長壽天), where life is constantly joyful and the gods do not aspire to seek liberation; (5) as those born in a border region (*byeonji*, C. *biandi* 邊地) because they slander the worthy and produce all manner of unwholesome

Buddhahood." Although there are seven titles, because the seventh one is the basis, we now use the seventh name as the title of the sūtra. In this sūtra, the Bodhisattva Maitreya sits under the dragon-flower tree (*nāgapuṣpa*), sees his jeweled throne fall into ruins,[213] and then practices the absence of constant thought[214] and displays the acquisition of complete enlightenment; hence, it is called "attainment of buddhahood." Because it is a sūtra on the attainment of buddhahood, a *tatpuruṣa* compound, and because I fear being impudent enough to say that it was preached by devas and so forth, we will say it was preached by the Buddha.

III. Interpreting the Original Text

第三解本文者. 大成佛經云"佛住摩伽他國波沙山中夏安居, 因舍利弗請而說." 今此經中略而不說, 然猶有三分, 一鶖子發請分, 二來酬答分, 三大衆奉行分. 初中二, 初讚請德, 後述請辭. 是初也.

karma; (6) as people whose six senses are incomplete insomuch that they are unable to distinguish between what is wholesome and what is unwholesome; (7) as people who are mentally capable of achieving enlightenment but who do not sever their outflows, continue in wrong views, and so forth; and (8) as people born in a time when a buddha is not manifest in the world. *Zengyi ahan jing* (*Ekottarāgama*) 36, T 125.2.747a8–b7. The second comes from Tiantai Zhiyi's 天台智顗 (538–592) tradition: (1) in the hells; (2) as hungry ghosts; (3) as animals; (4) in Uttarakuru, the northern continent, where all is pleasant; (5) in the long-life heavens, where life is long and easy; (6) as one who is deaf, blind, and dumb; (7) as a worldly philosopher; and (8) in the intermediate period between a buddha and his successor. See *Weimo jing lueshu* 維摩經略疏 2, T 1778.38.593b20–22.

213 Reading *goe* 壞 for *hoe* 懷.

214 The absence of constant thought (*musangsang*, C. *wuchangxiang* 無常想), according to the *Mahāprajñāpāramitāsūtra*, is the first of ten kinds of insightful mental states (*shipsang*, C. *shixiang* 十想). The absence of constant thought is contemplation on the condition that all things are created and destroyed by means of or because of karmic connections and conditions that change unceasingly from moment to moment and that nothing is at rest or is still for even a moment. See *Da bore poluomiduo jing* 大般若波羅蜜多經 (*Mahāprajñāpāramitāsūtra*) 3, T 220.5.12a21–22; and roll 37, T 220.5.204a20–27.

Third, with respect to interpreting the original text, the *Larger Sūtra on Maitreya's Attainment of Buddhahood* says, "While the Buddha resided on Mt. Bosha 波沙山 in Magadha,[215] during the summer retreat he preached the sūtra at the request of Śāriputra."[216] Now because this sūtra has been abridged it does not describe this scene. Nevertheless, there are still three parts: first, the part on Śāriputra's[217] issuing his request; second, the part on the Buddha's complying with an answer; and third, the part on the great assembly's receiving and practicing the teaching. In the first part there are two sections: initially, praise for requesting virtue, and subsequently, a description of the language of the request. This is the initial section.

Maitreya's Attainment of Buddhahood and Preaching

[Scriptural Passage]
坐於龍華菩提樹下, 樹莖枝葉高五十里. 卽以出家日, 得阿縟多羅三藐三菩提.

Maitreya sat beneath the dragon-flower (*nāgapuṣpa*) bodhi tree and the tree's stalk, branches, and leaves reached a height of fifty miles.[218] And precisely on the day he left home and became a monk he obtained *anuttarā-*

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215 Magadha (Magadaguk, C. Magatuoguo 摩伽他國) is in the southern region of Bihar in eastern India. In the time of the Buddha Śākyamuni, Magadha was regarded as the strongest and most influential of the sixteen large states that occupied central India. Most of the events in the religious life of Śākyamuni took place in this state. In Buddhist literature, it is the location of Mt. Grdhrakūta (Vulture Peak) and Karaṇḍaveṇuvana, the bamboo grove near Rājagṛha that became the first saṃghārāma (monastic complex). In the sixth century B.C.E., King Bimbisāra made Rājagṛha the state's first capital city; later, Pataliputra (modern Patna) served as the capital. Magadha was also the home of Chandragupta Maurya (r. 321–296 B.C.E.), the founder of the Mauryan empire (322 – 185 B.C.E.). It was also the place of origination of the Gupta empire (ca. 280–550 C.E.).

216 *Mile dachengfo jing*, T 456.14.428b27–29.

217 The text gives Śāriputra's name as Qiuzi 鶖子 (K. Chuja), which is a translation of his name into Chinese rather than the usual transliteration Shelifu 舍利弗 (K. Saribul).

218 The distance word I have translated as "miles" (*i*, C. *li* 里) refers to roughly one-third of a standard mile.

samyak-saṃbodhi (complete and total enlightenment)."[219]

[Commentary]
經曰 "坐於龍華" 以下, 第二成菩提. 此中,五 一成道, 二天龍雨華, 三動世界怖魔, 四放光引可度, 五演梵音衆得益. 是初也, 謂樹枝如寶龍坐百寶華 故名龍華樹, 依此樹下成菩提, 故名菩提樹也. 大成佛經云 "早趣出家, 卽是日初夜, 降魔成菩提也." 彌勒作佛經云 "到樹下坐, 用四月八日明星時得佛." 解云, 淸且出家, 初夜成佛也.

From where the sūtra says "sat beneath the dragon-flower (*nāgapuṣpa*) tree" is the second, an account of Maitreya's attainment of bodhi. There are five points here: first, attainment of the Way; second, the gods and dragons' raining flowers; third, his moving the world system and frightening Māra; fourth, emitting light and leading beings to deliverance; and fifth, preaching in Brahmā sounds so that the throng may obtain benefits. This refers to the first point. Because the tree's branches are like jewels and because it is said the dragon sat on a hundred-jeweled flower, it is called the dragon-flower tree. It is called a bodhi tree because he attained bodhi as a result of being beneath this tree. The *Larger Sūtra on Maitreya's Attainment of Buddhahood* says, "Early on he sought to leave home and become a monk, and verily on the first night of that day he subdued Māra and attained bodhi."[220] The Sūtra on Maitreya's Being Made a Buddha says, "Coming to his sitting under the tree, when the bright star shone on the eighth day of the fourth lunar month he attained buddhahood."[221] I interpret this, moreover, as clearly on the first evening after he leaves home to become a monk he will attain buddhahood.[222]

219 *Mile xiasheng chengfo jing*, T 454.14.424b25–27.

220 Cf. *Mile dachengfo jing*, T 456.14.430c2–4.

221 Although Gyeongheung gives the title of the sūtra as *Mile zuofo jing* 彌勒作佛經, the passage is actually found in the *Mile laishi jing* 彌勒來時經 T 457.14.434c21–22.

222 *Sam Mireukgyeong so*, HBJ 2.112b15–16.

[Scriptural Passage]
爾時諸天龍神王, 不現其身, 而雨華香, 供養於佛.

At this time all the gods and dragons and divine kings will not appear in their bodies but instead rain down flowers and perfumes as an offering to the buddha.[223]

[Commentary]
經曰 "爾時諸天" 以下 第二雨華也. 不現身者, 龍身可怖故.

From where the sūtra says "At this time all the gods" is the second point: a description of raining flowers. They will not appear in their bodies because they were fearful of dragon bodies.

[Scriptural Passage]
三千大千世界, 皆大震動.

The whole great trichilocosm[224] will shake in a great earthquake.[225]

[Commentary]
經曰 "三千大千" 以下, 第三動地怖魔. 謂衆生長眠生死故, 不動者不悟長, 故須動也.

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223 *Mile xiasheng chengfo jing*, T 454.14.424b27–28.

224 A great trichilocosm or a "thousand-cubed great-thousand world system" (samcheon daecheon segye, C. santian datian shijie 三千大千世界; Skt. trisāhasramahāsāhasrolocadhātuḥ) denotes one billion worlds. A thousand individual worlds are called a "small-thousand world system." In modern parlance this refers to what we would call a galaxy. One thousand small-thousand world systems comprise a "medium-thousand world system." "Mediumthousand" (*dvisāhasra*; literally "two thousand") is used to mean $1{,}000^2$, or a million worlds. "Great thousand" (*trisāhasra*; literally "three thousand"), is used to mean $1{,}000^3$, or a billion worlds. Because all of these worlds have Mt. Sumerus, heavens, gods, and so forth, and follow the Buddhist cycle of coming into existence and disappearing together, they can be conceptualized as a single unit. See *Chang ahan jing* (*Dīrghāgama*) 18, T 1.1.114b25–c8.

225 *Mile xiasheng chengfo jing*, T 454.14.424b28–29.

From where the sūtra says "great trichilocosm" is the third point: a description of his moving the earth and frightening Māra. Because living beings are eternally sleeping in the cycle of rebirth and death, its not being moved means that beings will long be not awakened. For this reason it must move.

[Scriptural Passage]
佛身出光, 照無量國, 應可度者, 皆得見佛.

The buddha's body will produce light that will be reflected through limitless countries. Those who will be delivered will all be able to see the buddha.[226]

[Commentary]
經曰 "佛身出光" 以下, 第四放光攝生.

From where the sūtra says "The Buddha's body produced light" is the fourth point: a description of emitting light to embrace beings.

[Scriptural Passage]
爾時人民各作是念. "雖復千萬億歲, 受五欲樂, 不能得免三惡道苦, 妻子財産所不能救, 世間無常命難久保. 我等今者, 宜於佛法, 修行梵行." 作是念已, 出家學道. 時蠰王亦共八萬四千大臣, 恭敬圍繞, 出家學道. 復有八萬四千諸婆羅門聰明大智, 於佛法中, 亦共出家. 復有長者名須達那, 今須達長者是, 是人亦與八萬四千人俱, 共出家. 復有梨師達多富蘭那兄弟, 亦與八萬四千人出家. 復有二大臣一名旃檀二名須曼, 王所愛重, 亦與八萬四千人俱, 於佛法中出家. 蠰佉王寶女名舍彌婆帝, 今之毘舍佉是也, 亦與八萬四千婇女俱, 共出家. 蠰佉王太子名曰天色, 今提婆娑那是, 亦與八萬四千人俱, 共出家. 彌勒佛親族婆羅門子名須摩提, 利根智慧, 今鬱多羅是, 亦與八萬四千人俱, 於佛法中出家. 如是等無量千萬億衆, 見世苦惱, 皆於彌勒佛法中出家.

226 *Mile xiasheng chengfo jing*, T 454.14.424b29–c1.

At this time each person will have this thought: "Although I may receive the five sense desires and pleasures[227] repeatedly for thousands of tens of thousands of *koṭis* (*eok*) of years, I will not be able to avoid suffering in the three unwholesome paths of rebirth,[228] and I will be unable to save my wives, children, and possessions. The mundane world is inconsistent, and it is difficult to preserve one's life for a long time. We must now cultivate and practice immaculately in the Buddhadharma." After having made this kind of thought they should leave home, become monks, and learn the Way. At that time King Saṅkha, together with eighty-four thousand great ministers will circumambulate the buddha as a display of reverence and leave home to become monks and learn the Way. Furthermore, there will be eighty-four thousand brahmans of clever intelligence and great wisdom in the Buddhadharma who also will leave home and become monks together. Also, there will be a wealthy householder Anāthapiṇḍika; the wealthy householder Anāthapiṇḍika of today is that person. This person as well will leave home and become a monk along with eighty-four thousand other people. In addition, there are the brothers Isidatta and Purāna who will also leave home and become monks along with eighty-four thousand other people. Also, there will be two great ministers, the first named Channa and the second named Sumana, who are beloved of the king and who also will leave home and become monks in the Buddhadharma along with eighty-four thousand other people. The treasured daughter of King Saṅkha named Syāmāvatī, who is the Visākhā of today, will also leave home and become a nun along with eighty-four thousand other palace women. The crown prince of King Saṅkha named *Devarūpa (Tianse 天色) is the *Devasāṇa (Tiposuona 提婆娑那) of

[227] The five sense desires and pleasures (*oyongnak*, C. *wuyule* 五欲樂), usually called either the five sense desires (*oyok*, C. *wuyu* 五欲) or the five pleasures (*orak*, C. *wule* 五樂), refer to the sense desires of sights, sounds, smells, tastes, and touches, which are experienced through the five sense organs of the eyes, ears, nose, tongue, and body. See *Chang ahan jing* (*Dīrghāgama*) 13, T 1.1.74c11–23; *Liuduji jing* 六度集經 4, T 152.321a11–17. Another list of sensory pleasures is material possessions, sights, food and drink, fame, and sleep.

[228] The three unwholesome paths of rebirth (*samakdo*, C. *sanedao* 三惡道) are rebirth as a beast, hungry ghost, or denizen of hell. *Zengyi ahan jing* (*Ekottarāgama*) 31, T 125.2.717, c12–13.

today, and he will leave home and become a monk along with eighty-four thousand other men. The Buddha Maitreya's relative, the son of a brahman named Sumedha, who possesses beneficial roots and wisdom, the Uttara of today, will also leave home and become a monk along with eighty-four thousand other men. Like this, limitless thousands of tens of thousands of *koṭis* (*eok*) of throngs of people will see the suffering and defilements in the world and will all leave home and become mendicants following the Dharma of the Buddha Maitreya.[229]

[Commentary]

經曰 "爾時人民" 以下, 第五演梵音衆得益. 此中三, 初在華林, 次城邑益, 後靈山益. 初中九, 一攝衆, 二觀欲, 三尋因, 四彰師, 五義學, 六歸力, 七合奉, 八授道, 九得益. 初有十類衆, 一人民衆, 二王宰衆, 三淨智衆, 四長者衆, 五外道衆, 六大臣衆, 七天宮衆, 八太子衆, 九彌勒親族衆, 十無名衆. 准可知也.

From where the sūtra says "At this time each person" is the fifth point: a description of preaching in Brahmā sounds[230] so that the throng may obtain benefits. In this there are three separate issues: first, being in the Flower Forest Garden; second, the benefit of the city; and third, the benefit of Mt. Grdhrakūta.[231] In the first there are nine points: first, embracing the throng; second, insight into desires; third, searching for causes; fourth, displaying the master; fifth, righteous learning; sixth, returning to power; seventh, receiving together; eighth, receiving the Way; and ninth, obtaining benefits. There are ten kinds of throngs in the first point: first, the throng of humans; second, the throng of kings and grand councilors; third, the throng

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229 *Mile xiasheng chengfo jing*, T 454.14.424c2–20.

230 Brahmā sounds (*beomeum*, C. *fanyin* 梵音) are pure and clear sounds of perfect meaning and significance; hence, they are the language of buddhas and bodhisattvas, the words they use in preaching the Buddhadharma. They are words of power employed in dhāraṇī and mantra.

231 Mt. Gṛdhrakūṭa (Yeongsan, C. Lingshan 靈山, which is an abbreviated form of Yeongchwisan, C. Lingjiushan 靈鷲山) is the famous Vulture Peak (literally, "numinous vulture mountain") in the vicinity of Magadha where important Mahāyāna scriptures, such as the *Lotus Sūtra*, were preached.

of pure knowledge; fourth, the throng of householders; fifth, the throng of those in heterodox paths; sixth, the throng of great ministers; seventh, the throng of the celestial palace;[232] eighth, the throng of the crown prince; ninth, the throng of Maitreya's close relatives; and tenth, the throng of other undesignated beings. We can know this by comparision.

[Scriptural Passage]

爾時彌勒佛於華林園, 其園縱廣一百由旬, 大滿中. 初會說法, 九十六億人得阿羅漢, 第二大會說法, 九十四億人得阿羅漢, 第三大會說法, 九十二億人得阿羅漢.

At this time the Buddha Maitreya will be in Flower Forest Garden. The length and breadth of that garden will be one hundred *yojanas*, and it will be full of people. In the first assembly in which he preaches the Dharma, ninety-six million (*eok*) people will attain arhatship. In the second great assembly in which he preaches the Dharma, ninety-four million people will attain arhatship. In the third great assembly in which he preaches the Dharma, ninety-two million people will attain arhatship.

[Commentary]

經曰 "爾時彌勒佛" 以下, 第九得益. 約實爲論, 諸佛化物不定, 或一會或二會乃至十會無量會. 然而三會者, 約一化, 終前佛殘弟子. 然長阿含經云, "毘婆尸佛三會說法, 初會十六萬八千人, 次會十萬人, 後會八萬人. 尸棄佛三會, 初會十萬人, 次會八萬人, 後會七萬人. 毘舍婆佛二會說法, 初會七萬, 後會六萬. 樓孫佛一會說法, 卽四萬, 含牟尼佛一會說法, 卽三萬. 迦葉佛一會說法, 卽二萬, 我今一會說法, 卽弟子千二百五十." 若依無延請佛經云, "惟衛佛初會十萬, 次會九萬, 後會八萬. 式佛初會九萬, 次會八萬, 後會七萬. 隨葉佛初會七萬, 後會六萬. 樓孫佛一會四萬, 含牟尼佛一會三萬. 迦葉佛一會二萬, 我釋迦佛一會千二百五十." 是其機宜不同, 故如是別說.

232 The celestial palace (*cheon-gung*, C. *tiangong* 天宮) refers to the royal palace.

From where the sūtra says "At this time the Buddha Maitreya" is the ninth point: a description of obtaining benefits. If we discuss it according to the general facts, all the buddhas converting things is not decided—a first assembly or a second assembly or a tenth assembly, limitless assemblies. Nevertheless, with respect to these three assembles, in general, all are converted at once and it ends with the remaining disciples of the previous buddhas. However, the *Dīrghāgama* says,

The Buddha Vipaśyin held three assemblies in which he preached the Dharma. In the first assembly 168,000 people, in the second assembly 100,000 people, and in the third assembly 80,000 people were converted. The Buddha Śikhi held three assemblies, and in the first assembly 100,000 people, in the second assembly 80,000 people, and in the third assembly 70,000 people were converted. The Buddha Viśvabhū held two assemblies in which he preached the Dharma. In the first assembly 70,000 and in the second assembly 60,000 people were converted. The Buddha Krakucchandra held one assembly in which he preached the Dharma and verily 40,000 were converted. The Buddha Kanakamuni held one assembly in which he preached the Dharma and verily 30,000 were converted. The Buddha Kāśyapa held one assembly in which he preached the Dharma, and verily 20,000 were converted. I, Śākyamuni, now hold one assembly to preach the Dharma and my disciples are numbered at 1,250 people.[233]

If we rely on the *Sūtra on Wuyan's [*Nirgandu?] Questioning the Buddha*,[234] it says,

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233 Cf. *Chang ahan jing* (*Dīrghāgama*) 1, T 1.1.2b22–c1. The names of the past buddhas in Pali are Vipassī, Sikhī, Vessabhū, Kakusandha, Konāgamana, Kassapa, and Gotama. For an English translation of the relevant portion of the Dīghanikāya see *Thus Have I Heard: The Long Discourses of the Buddha*, trans. Maurice Walshe (London: Wisdom, 1987), 199–221, esp. 200–201.

234 Reading the name of the sūtra as *Wuyan qingfo jing* 無延請佛經 instead of Wujin qingfo jing 無近請佛經. According to Fajing 法經 (active in 594), *Wuyan qingfo jing* 無延請佛經 is short for *Furen Wuyan qingfo jing* 婦人無延請佛經 and is another name for the *Qifo fumu xingzi jing* 七佛父母姓字經 (Sūtra on the Name of the Parents of the Seven Buddhas, T 4); see *Zhongjing mulu* 衆經目錄 3, T 2147.55.130b9.

In the Buddha Viparśya's first assembly 100,000, in his second assembly 90,000, and in his third assembly 80,000 were converted. In the Buddha Śikhi's first assembly 90,000, in his second assembly 80,000, and in his third assembly 70,000 were converted. In the Buddha Viśvabhū's first assembly 70,000, in his last assembly 60,000 were converted. In the Buddha Krakucchandra's one assembly 40,000 were converted. In the Buddha Kanakamuni's one assembly 30,000 were converted. In the Buddha Kāśyapa's one assembly 20,000 were converted. And I, the Buddha Śākyamuni, in my one assembly converted 1,250 people.[235]

Their preaching is distinct like this because their capacities are not the same.[236]

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235 Cf. *Qifo fumu xingzi jing*, T 4.1.159b11–17, 160a10–13.

236 *Sam Mireukgyeong so*, HBJ 2.113a16–b10.

V

OUTLINE OF THE TIANTAI FOURFOLD TEACHINGS (*CHEONTAE SAGYO UI* 天台四教儀)

Compiled by the Goryeo Śramaṇa Chegwan • 諦觀
Translated by A. Charles Muller

Introduction

The *Outline of the Tiantai Fourfold Teachings* takes a special position in our selections from Korean Buddhism in that it is known not so much for its influence on Korean thought or for being an example of a distinctive "Korean" way of thinking, but it known, more than anything for its broad influence on the East Asian Buddhist tradition as a whole.

Cheontae Buddhism, well-known by its Chinese and Japanese names of Tiantai and Tendai, is one of the most influential forms of Buddhism in East Asian Buddhist history. Formed in China during the sixth and seventh centuries, Tiantai received its greatest single influence from the Chinese scholar-monk Zhiyi 智顗.[1] Zhiyi was the most thorough among the early Chinese doctrinal masters who sought to create a way of sorting out the confusing morass of Buddhist teachings that had been imported from India and Central Asia. He did this by creating a complex system for categorizing the various types of content, the methods of instruction, and the sequential development of these methods, culminating in what was regarded as the most perfected form of Buddhist teachings.

Zhiyi was not alone in the attempt at creating an all-embracing doctrinal classification system; most of the leading thinkers of the major doctrinal traditions of the fifth century and after, including the Sanlun school, Faxiang school, Huayan school, and various derivatives of traditions that were involved in the formation of these school created their own taxonomies. One uniform characteristic of these classification systems was that while they attempted to embrace and account for the full gamut of Buddhist teachings that had been received in China, they also invariably took a certain text, family of text, or doctrine as the culmination of the Buddhist project,

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1 During the course of this translation virtually all Sino-Korean terms, person names, and text names have been added to the *Digital Dictionary of Buddhism* and can thus be further investigated online at http://www.buddhism-dict.net/ddb.

and used this text or doctrine as the basis for the creation of the organizing principles for their doctrinal system. In the case of Tiantai and Zhiyi, that text was the *Lotus Sūtra*, and thus the Tiantai school and its various descendants and later branch schools in Korea and Japan centered their studies and practice on the *Lotus Sūtra*.

Chegwan 諦觀 (?–970) was a monk of the early Goryeo period who received Buddhist instruction in China and was central to the revival of the Chinese Tiantai sect. Little is known of his early life. It is said that he first went to China at the invitation of the king of Wuyue 吳越王 (a devout student of Buddhism) who was concerned about replacing texts that had been lost from the Chinese Buddhist corpus because of war and other disasters. In 960 Wuyue sent an envoy to Goryeo with various treasures along with a request for copies of various missing canonical texts. Chegwan was sent to China in response with copies of a commentary on the *Zhilun*, a commentary on the *Sūtra for Humane Kings*, and many other texts. In China he met Uijeok, the fifteenth successor of Tiantai, and helped him with the restoration of Tiantai for ten years. Chegwan wrote the two-fascicle *Cheontae sagyo ui* (currently only the first volume exists), which become a popular guidebook for Tiantai studies throughout East Asia.

The *Cheontae sagyo ui*[2] is a comprehensive yet concise outline of Tiantai teachings that discusses the five periods and eight teachings 五時八教, the twenty-five expedient preparations 二十五方便 for the meditative method of cessation and clear observation 止觀法門, and the ten methods of contemplation 十乘觀法, thus providing full coverage of the main aspects of Tiantai doctrine and practice. According to the accounts given in the biographies of Zhongyi Wang 忠懿王 (929–988) and Chegwan in the *Complete Chronicle of the Buddha and Patriarchs* 佛祖統紀 (T 2035), the composition of the *Sagyo ui* originated when the king of Wuyue, puzzled over a line in the *Yongjia ji* 永嘉集 (T 2013) that said "one simultaneously removes the four entrenchments" 同除四住, sought an explanation from the

2 Also known as the "Record of Chegwan"; 諦觀錄; 1 fasc.; HBJ 4.517–527; T 1931.46.773–780.

Chan master Deshao 德韶 (891–972). Since this was a doctrinal matter that was beyond his own range of expertise, Deshao recommended that he consult a Tiantai doctrinal master such as Luoxi Yiji 螺溪義寂 (919–987). The king consulted with Yiji, who identified the phrase as being the work of the great Tiantai master Zhiyi 智顗 (538–597)—part of his explanation of the stages of subtlety 位妙 in his *Fahua xuanyi* 法華玄義 (T 1716). However, because of the unstable conditions of China at the end of the Tang (such as the An-Shi 安史 rebellion and the Huichang 會昌 suppression of Buddhism), major segments of the Buddhist—especially, important Tiantai texts—had been lost and destroyed, including the *Fahua xuanyi*.

Significant portions of the canon were, however, largely extant in both Korea and Japan, and thus King Wuyue sent emissaries to both countries in an attempt to procure this and other texts. On the order of the Goryeo king, Chegwan headed for Mt. Tiantai in the Song with a number of treatises and commentaries, leaving out the three major commentaries 天台三大部 of the Tiantai school. Also, by the king's order, he was not to take the *Commentary on the Dazhidu lun* 智度論疏, the *Bones and Eyes of the Flower Ornament* 華嚴骨目 (T 1742), the *Five Hundred Questions* 五百問論 (Z 939), and so forth. Furthermore, he was given orders to the effect that if the masters on Mt. Tiantai did not properly respond to his questions, he was to pack up all of his texts and return home. Chegwan and Luoxi Yiji, however, quickly gained each other's respect. Nevertheless, it is said that Chegwan kept the *Sagyo ui* (which he had already written) hidden secretly in the bottom of his bag; but subsequent to his passing away after a ten-year stay in Louxi, a light suddenly shone forth from his satchel, revealing the existence of this text.

The *Sagyo ui* starts off by outlining the five periods and eight teachings 五時八教. The five periods represent the Tiantai school's understanding of the sequence of the Buddha's sermons, starting from the Flower Ornament period 華嚴時, going up to the Deep Park period 鹿苑時, Vaipulya period 方等時, Prajñā period 般若時, and Lotus-Nirvāṇa period 法華涅槃時. The four methods 化儀 of teaching—i.e., the pedagogical approaches—are those of sudden 頓教, gradual 漸教, secret 祕密教, and variable 不定教. The four kinds of content, which are provided in response to the capacities of the sentient

beings in the audience, are those of the *Tripiṭaka* Teaching 藏教, Shared Teaching 通教, Distinct Teaching 別教, and Perfect Teaching 圓教. Next, the four pedagogical formats are juxtaposed with the first four teaching periods 前四時 (Huayan through Prajñā periods). The sudden teaching is explained as having been delivered first in the form of the *Huayan jing*, as the direct content of the Buddha's enlightenment experience. The Buddha takes up the gradual approach after realizing that too many sentient beings could not grasp the prior sudden teaching, and thus he endeavors to adjust by starting off with relatively simple teachings, and only gradually advancing to more advanced concepts and practices. This is accomplished by articulating, in sequence, the teachings of the Dear Park period 鹿苑時 (represented by the Āgama sūtras 阿含經), the Vaipulya period 方等時 (represented by the *Vimalakīrti Sūtra* 淨名經 and so forth); the Prajñā period 般若時 (represented by the Prajñāpāramitā sūtras 般若經). The secret teaching occurs when the Buddha guides one person in the audience with the sudden teaching and another person with the gradual, with each gaining his or her own benefit without their being aware of this difference in what they are learning. In the variable teaching, while the Buddha delivers a single message, each understands according to his or her own level in an indeterminate manner. Next, in the Lotus phase, he delivers a teaching that is neither sudden nor gradual.

Chegwan next explains the five flavors 五味 (milk 乳, cream 酪, buttermilk 生酥, butter 熟酥, and ghee醍醐), as metaphors for the five time periods. This is followed by a detailed examination of the four kinds of content, wherein the content of the *Tripiṭaka* Teaching is identified as (1) the sūtra collection 修多羅藏 (Āgamas and so forth); (2) the Abhidharma collection 阿毘曇藏 (including the *Abhidharmakośa-bhāṣya*, *Mahāvibhāṣā-śāstra* 大毘婆沙論 and so forth); (3) the Vinaya collection 毘尼藏 (including the five main Vinaya compilations 五部律), all three of which are studied in both Hīnayāna and Mahāyāna, but he limits his discussion to the Hīnayāna aspect. Next he explains the meaning of the Shared Teaching 通教, which is the sort of content wherein the *Tripiṭaka* teachings are also contained within the subsequent Distinct and Perfect teachings. Next is the explanation of the

Distinct Teaching 別教, which is distinct in the sense that it is clearly limited in its application to the teaching for bodhisattvas who have already succeeded in going beyond the limitations of cyclic existence 界外. It is distinct in that it differs from the prior two teachings as well as from the subsequent Perfect Teaching in terms of its doctrine 教理, wisdom and elimination 智斷, stages of practice 行位, and causes and results 因果. Next he elucidates the Perfect Teaching, which is perfect in terms of subtlety 圓妙, fulfillment 圓滿, completeness 圓足, and suddenness 圓頓. It perfectly rescues sentient beings through perfect quelling 圓伏, perfect faith 圓信, perfect elimination 圓斷, perfect practices 圓行, perfect stages 圓位, and perfect adornment 圓自在莊嚴. All of the sūtras and treatises, all buddha-realms that are explained, and all the levels of practice of the three vehicles are subsumed under this teaching.

He next moves to the discussion of the twenty-five expedient preparations 二十五方便, as well as the ten methods of contemplation 十乘觀法, which are outlined briefly. He finishes up by pointing out that his rough summary of the five periods and eight teachings can be studied in full detail in the *Fahua xuanyi* 法華玄義 (T 1716) as well as the *Jingming xuanyi* 淨名玄義 (T 1777). Zhipan 志磐, the author of the *Fozu tongji* 佛祖統紀 (T 2035), proposed that this text is a revision of the *Tiantai bajiao dayi* 天台八教大意 (T 1930).

The major classical commentarial works on the *Sagyo ui* are the *Sijiaoyi jijie* 四教儀集解 by Congyi 從義 (1042–1091), the *Sijiaoyi beishi* 四教儀備釋 by Yuancui 元粹 (1042–1091), and the *Sijiaoyi jizhu* 四教儀集註 by Mengrun 蒙潤 (1275–1342). An English translation was previously done by David Chappell et al. as *T'ien-T'ai Buddhism: An Outline of the Fourfold Teachings* (Honolulu: University of Hawai`i Press, 1984). Prof. Chappell was a Tiantai specialist, and his translation was done together with a team of good scholars, so not surprisingly, it is in general a solid and reliable work, well annotated. Chappell also relied extensively on the previous work done on the text by Sekiguchi Shindai.[3] Thus, I was able to benefit much from

3 Sekiguchi Shindai 関口真大, *Shōwa Kōsei Tendai shikyōgi* 昭和校訂天台四教儀 (Tokyo: Sankibō busshorin, 1935).

Chappell's work. However, having the benefit of modern scholarship, as well as the chance to use his work as a point of departure, I was able to improve on the translation in a number of places. My major scholarly contribution lies, I think, in the rendering of terms of Abhidharmic and Yogâcāra origin more accurately, and a general rendering of pan-Buddhist terminology according to customs that have evolved since Chappell completed his work. I also had the advantage of the availability of the digital canon (the SAT Taishō database), which allowed me to locate a number of citations more precisely. In addition, my draft was carefully read and commented on by Prof. Jung Byung-Sam, Ven. Misan, and Ven. Chongdok, all excellent scholars, who provided many valuable suggestions and corrections. One of the main shortcomings of Chappell's work is the omission of the verse and historical introduction attached to the text in its HBJ and Taishō recensions. The latter point is somewhat compensated, however, by his own thorough introduction, which places the text in its larger Tiantai framework. While matching my work against Chappell's, I decided to adopt much of his terminology, as well as his structure for the text, a decision that I hope will be helpful to future students of this text.

Outline of the Tiantai Fourfold Teachings

1. Original Preface

1.1. Verse of the Four Teachings

四教頌

七賢七位藏初機
通教位中一二齊
別信并圓五品位
通教位中一二齊

見思初伏在凡居
果位須陀預聖流
與通三四地齊儔
并連別住圓初信
八十八使正方休
圓別信住二之七
藏通極果皆同級
同除四住證偏眞
內外塵沙分斷伏
八之十信二惑空
假成俗備理方通
齊前別住後三位
并連行向位相同
別地全齊圓住平
無明分斷證眞因
等妙一覺初二行
進聞三位不知名

The seven stages of goodness are for the beginners in the Tripiṭakat Teaching,

Who are equal to those in the first and second stages of the Shared Teaching.
The ten stages of faith of the distinct teaching connect to the five classes of the Perfect Teaching.
They are the same as the first two stages of the Shared Teaching.
The mental disturbances of views and perception are first quelled in the stage of worldling.
In the stage of fruition, the *srotâpanna* enters the holy stream,
Being in the same group as those in the third and fourth stages of the Shared Teaching,
Who are in turn linked to those in the ten abodes of the Distinct Teaching and Ten Levels of Faith of the Perfect Teaching.
The eighty-eight declivities are properly put to rest.

From the second to the seventh level in the faiths and abodes of the Perfect and Distinct,
Are of the same rank as the final fruition of the *Tripiṭaka* and Shared.
This is again the same rank as that of the realization of the one-sided truth, wherein one removes the four entrenchments.
The internal and external mental disturbances of numberless details are eliminated and quelled.
From the eighth to the ten stages of faith, the two kinds of mental disturbances are emptied.
Provisionally established and mundanely complete, the principle then functions freely.
This is equivalent to the latter three stages of the abodes of the prior Distinct Teaching, and
This is linked to the same marks in the practices and dedications of merit.
The ten grounds of the Distinct Teaching are completely equal to the ten abodes of the Perfect.
With nescience eliminated, you realize the true cause.
The stages of Virtual Enlightenment and Marvelous Enlightenment are equivalent to the first two of the practices.
Advancing *śrāvakas* in the three level of worthies don't even know its name.

1.2. Circumstances of the Composition of the Outline of the Four Teachings

四教儀緣起
宋修僧史僧統贊寧通惠錄云。
唐末吳越錢忠懿王、治國之暇、究心內典。因閱永嘉集、有「同除四住、此處爲齊、若伏無明、三藏則劣」之句、不曉、問于雲居韶國師。乃云天台國清寺、有寂法師、善弘教法、必解此語。」王召法師、至詰焉。法師曰。此天台智者大師妙玄中文、時遭安史兵殘、近則會昌焚毀、中國教藏、殘闕殆盡。今惟海東高麗、闡教方盛、全書在彼。」

In the *Tonghui lu* 通惠錄 by monk superintendent Zanning 贊寧, the compiler of monastic histories, it says:

> The King Zhongyi 忠懿王 of the Wuyue reign at the end of the Tang spent his leisure time in governing the country immersed in the study of the study of Buddhist canonical works. While reading through the *Compilation of Yongjia* 永嘉集,[4] he came across a line that said: "It is the [rank as that of] the removal of the four entrenchments—on this point they are equal. In the case quelling nescience, then the *Tripiṭaka* [teaching] is inferior." he could not understand it, and thus raised a question on the point to the national preceptor Deshao 德韶 of Yunjushan 雲居山, who replied, "there is Dharma Master Ji (Yiji 義寂) of the Tiantai temple Guoqingsi 國清寺, who is fully conversant in this doctrine, and who will certainly be able to explain this phrase." The king summoned Yiji, who and asked his opinion on the matter. The master said: "This is from Master Zhiyi's *Profound Meaning of the Lotus Sūtra*.[5] As a result of being lost in the battles during the An-Shi rebellion (c. 755), and the more recent burning of texts during the Huichang suppression of Buddhism (841–846), the Chinese canon has many gaping holes, and is in peril of completely disappearing. Nowadays, the only complete set of canonical texts to be found is in Goryeo-East-of-the-Sea, where the explication of the teachings prospers."

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4 One fascicle, T 2013.48.387b–395c, by Xuanjue 玄覺 of Yongjia 永嘉, a disciple of Huineng 慧能. The text discusses practice and enlightenment in ten gradually deepening stages. Its preface is by the Qing governor Weijing 魏靜. It explains the positions of Southern Chan, mixed in with Tiantai and Huayan doctrine. This text was popular in Korean Seon, where it was commented on by Gihwa 己和 (*Seonjong Yeonggajip gwaju seorui* 禪宗永嘉集科註說誼, HBJ 7.170–216).

5 The *Miaofa lianhua jing xuanyi*; by Zhiyi 智顗, ed. Guanding 灌頂 in 593; 20 fasc. T 1716.33.618–815. Zhiyi's commentary on the *Lotus Sūtra*, traditionally considered to be the most important commentary on the sūtra in the Tiantai tradition. "Profound Meaning" 玄義 refers to the fact that this is an explication of the deeper meaning of the *Lotus Sūtra*. Together with the *Fahua wenju* 法華文句 (T 1718) and the *Mohe zhiguan* 摩訶止觀 (T 1911) it forms the set of three most influential commentaries in the Tiantai tradition 天台三大部. While the *Wenju* explicates the scriptural text itself, this text is primarily a commentarial essay on the title. [Source: DDB]

王聞之慨然、卽爲遣國書贄弊使、高麗求取一家章疏。高麗國君、乃勅僧曰諦觀者、報聘以天台教部、還歸于我。觀旣至、就稟學寂公、于螺溪終焉、大教至是重昌矣。

The king was greatly disturbed to hear this, and forthwith dispatched an envoy with royal letter and presents to Goryeo to obtain the texts of the [Tiantai] school. Chegwan made the requested visit, intending to provide the Tiantai canon as an acknowledgment and to return. When Chegwan arrived however, he took the opportunity to study with Yiji and stayed there, eventually passing away at Luoxi. The great teaching at this point was deeply flourishing!

觀能探索大本、錄出四教儀之文、成二卷。其上卷明一家判教立義、下卷明南北諸師宗途異計。後至孤山圓法師、校勘刊板、但行今上卷之文者、蓋由辭句簡要、義旨易明。學者誠資之、可了其一化大綱、豈曰小補之哉!

[While still in Korea,] Chegwan was able to search through [Zhiyi's] larger texts, extracting the passages that would comprise the *Outline of the Fourfold Teachings*, which he completed in two rolls. In the first roll he set forth the structure of the Tiantai doctrinal taxonomy, and in the second roll he clarified the various schemata of the masters of the northern and southern schools. He later went to Dharma Master [Zhi-]Yuan 智圓 (976–1022) of Gushan 孤山, who assisted with proofreading and publication. Even with only the present first volume, based on the words and phrases the gist is delivered, and the content of the teaching is readily clarified. Students will truly rely on this, and will understand it as a great outline for saving the world—how could anyone call it a small help!

下卷則破斥南北古師。文義浩漫故、得以緩之如此。文末指云自從此下、略明諸家判教儀式。」抑可見後卷之大略也。王爲寂師、建伽藍螺溪之上、曰定慧院。進號淨光大師、追謚九祖。并東還教藏、悉付於師、教門中興、實基於此。而韶公適與智者同姓、乃又毘贊宗乘。且居隣佛隴、人咸疑其爲智者後身云。

In the second fascicle, he critiqued the positions of the former masters of the northern and southern schools. Since the doctrines covered were so broad in scope, he covered them loosely. At the end of the text, it says: "From here forth, we will briefly clarify the taxonomies and teaching modes of the various masters." Accordingly, we can see that the second fascicle greatly summarizes the topic under discussion. The king built a temple for Yiji on the banks of Luo Stream, calling it Meditation-Wisdom Hall 定慧院. He granted him the honorific name Great Master Pure Illumination 淨光大師, later installing him as the ninth patriarch. Along with the texts that had been recovered from the east, he gave this text to Yiji, and the revival of Tiantai at this time is truly based on this. Now Deshao was of the same family lineage as Zhiyi, and he also adhered closely to the basic tenets of the tradition. He stayed nearby at Mt. Folong 佛隴, and everyone wondered whether he was the reincarnation of Zhiyi.

四明草菴法師道因教苑遺事云。「昔智者禪師、刱放生池於海涯。其放之也、必爲授歸戒、說大法。然後縱之海中。智者滅後、至唐末、中國天台之道浸息。而海東高麗新羅諸國、盛弘此教。」扶宗繼忠法師云「智者緣在此方、而教敷于海東者。此必放生池中、諸魚聞教稟戒報生者。」爾然、聞此說者、頗譏以爲誕、殊不知教理有憑也。流水十千天子、卽脫魚報、豈外此乎。

Dharma Master Caoan Daoyin of Siming, in his *Jiaoyuan yishi* 教苑遺事, said:

Formerly the meditation master Zhiyi established a pond for releasing fish into their natural habitat at the seashore. As part of their release, it was necessary to take refuge in the [three] treasures and receive the [five] precepts, and expound the great dharma. Only after this could one release [fish] into the sea. After Zhiyi passed away, up to the end of the Tang, the path of Tiantai has steadily disappeared from view. But in the various countries to the east of the sea, such as Goryeo and Silla, this teaching has flourished.

Dharma Master Fozhong Zhizhong said:

> Since Zhiyi had a karmic connection with this country, this teaching spread to the East of the Sea (Korea). Thus it is necessary when releasing fish, that they hear the teaching, receive the precepts, as well as the fruits of their retribution, in this fashion. This surely means that fish released in pond receive the precepts, and as a result they will reborn.

However, those who hear this teaching and criticize it as a deception really don't understand how the doctrine is to be relied on. Ten thousand princes, swimming in the water, are freed from the fish's *karma*. What else could it be besides this! [Source not identified]

明萬曆九年冬、沙門智覺、於淨業堂、校梓

Submitted with the seal of the Śramaṇa Jigak at Jeongeop Hall, winter of the ninth year of Wanli of the Ming Dynasty (1581, fourteenth year of Joseon King Seonjo 宣祖)

1.3. The Carving of the Outline of the Tiantai Four Teachings

刻天台四教儀引
客歲拙園成、名其堂曰淨業。屬臥痾餘日、因從三四淨侶、掩關結夏。其中三時禮課、求生西方、宴坐焚香、研精藏典。鐘磬間發、白雲乍留、鳥低飛而親人、草蔓生而沒徑。袂遺巍闕，機息漢陰、意欣欣甚適也已。

Last year our practice center was completed, and given the name Hall of Pure Karma. On the days when I was laid up sick, three or four monks came and bolted the gate for summer meditation retreat. During the retreat we carried out the penitential offerings at the three time periods, sought rebirth in the Western [Pure] Land, sat quietly while burning incense, deeply studying the canonical texts. Given a break by the bell and chimes, the white

clouds momentarily stopped; the birds flew low and became our intimates; the grass and vines overran the path. With the watchtower forgotten and resting from activity on the southern banks of the Han, I was perfectly relaxed and at ease.

僧眞覺者、自武林來、進余以天台之學、余首肯焉。爲留旬日、剖析教觀大旨、余若有悟入者、遂合掌佛前、願世世奉揚台宗淨佛國土。蓋淨侶同時發心、永爲主伴矣。

The monk Zhenjue came from Wulin, recommending that I study Tiantai, and I assented. Getting him to stay for ten days, I analyzed the gist of the doctrine and contemplation. If I were able to experience realization, I would join my hands in prayer before the Buddha, vowing to exalt the Tiantai school through all eternity in the Buddha's Pure Land. After all, the pure monks gave rise to this intention at the same time, to be host and guest through all eternity.

台教源流、具四明磐公所譔佛祖統紀。而四教儀者、則高麗沙門諦觀、禀法華玄文、而錄出者也。書凡二卷、上卷明一家判教之義、下卷明南北諸師宗途異計。今所傳者、上卷耳。

The fount of the Tiantai teaching is fully included in the *Orthodox Record of the Buddhas and Patriarchs* 佛祖統紀, composed by Sir Pan (Sir Zhipan 志磐) of Siming. And the *Outline of the Fourfold Teachings* was written by the Goryeo monk Chegwan, based on the text of the *Fahua Xuanwen*. This document is composed in two fascicles. The first clarifies the doctrine of the classification of the teachings of this school, and the second clarifies the variety of schemata for the systems of the masters of the northern and southern schools. Only the first fascicle is extant.

言約義該、實爲台教之關鑰。學者了此、則一化大綱、思過半矣。南天竺沙門蒙潤、有集註三卷、亦精核可喜。近吳中有刻本焉。

Though tersely written, it fully contains the doctrine—it is truly the key to the Tiantai teachings. If students comprehend it, they will already understand more than half of the great framework of the Buddhist teachings! The three-fascicle *Collected Notes*[6] of the monk Mengrun[7] of Nantianzhusi is also careful work that should be appreciated. Recently, in the state of Wu, a woodblock edition has been made.

掩關凡兩月、旣出則復濫世罔、遂不能保淨戒。啖酒肉近妻子如曩時。客有幻迷於他鄉者。一旦人告之曰「子之家在某所、父兄 宗族 墳墓 田宅、種種可念也。」其人卽留滯、不能遽返、豈作他鄉人哉?

Concealed entirely for two months, once one goes back out he returns to dissolution in the net of the world and is thus unable to maintain observance of the precepts. He consumes wine and meat and associates with his wife and children the way he used to. The traveler, having a hallucination, mistakenly ends up in another town. Someone says to him: "Where is your home, your father and elder brother, your clan, your family tomb, your fields and home—can you remember all of these?" This person thus remains stuck there, unable to go home. How did he become a member of the other village?

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6 The *Collected Notes on the Outline of the Tiantai Fourfold Teachings* 天台四教儀集 註, abbreviated as 四教儀集註. An annotated version of Chegwan's *Cheontae Sagyo ui* based on the Mountain school's 山家 orthodox interpretations. Listed as being contained in the Ming canon 明藏. [Source: DDB]

7 (1275–1342) Yuan-period monk, associated with the Tiantai tradition. Originally from Jiahe 嘉禾 (in present-day Zhejiang 浙江) with the secular surname Gu 顧, posthumously titled Yugang 玉岡. He entered the order at the age of fourteen at the Bai Lianhua si 白 蓮華寺 under the tutelage of Guyuan Yongqing 古源永清, from whom he learned *śamatha-vipaśyanā* meditation 止觀, along with proficiency in such fundamental Tiantai texts as the *Jingangpi lun* 金剛錍論, *Shibuermen lun* 十不二門論, and so forth. After the passing of Yongqing, he worked hard to serve Zhutang Chuan Gong 竹堂傳公. Later he stayed at Nantianzhu Yanfusi 南天竺演福寺, broadly propagating the teachings of Tiantai. He wrote the *Sijiao yiji zhu* 四教儀集註 (listed as being contained in the Ming canon 明藏in 3 fasc.) and *Sijiao yiji zhu kewen* 四教儀集註科文 (1 fasc.) [Source: DDB]

今歳春、余且以一命、棄青山行有日矣。因追前志捨貲、刻四教儀一巻并科文、行于世。同志者、其遂執鑰洞關。以窮海藏、令一家教觀、如日輪當午、川流赴壑。卽余留滯他鄉、可藉以懺悔矣。其勉之哉 壬午春、佛歡喜日、病居士、馮夢禎譔。

Now it is the spring of the year, and I will take up my whole life and abandon the days of wandering in the green hills. In order to accomplish my prior intention, I have cast off my possessions and engraved the first fascicle of the *Outline of the Fourfold Teachings*, along with its analytical sections, and will publish it to the world. Those of the same will should adhere closely to its key points and penetrate the barrier. By plumbing the ocean of the teachings, I will allow the doctrine and contemplation of this school to be visible like the sun at high noon, like the rivers flowing down into the valleys. Thus if I stay in that other village, I will certainly regret it! Let's study! Spring of 1582, Day of Buddhist Joy (fifteenth day of the seventh month) by the sick householder, Ping Mengzhen 馮夢禎.[8]

2. Prologue

天台智者大師。以五時八教。判釋東流一代聖教罄無不盡。言五時者。一華嚴時。二鹿苑時[說四阿含]三方等時[說維摩、思益、楞伽、楞嚴三昧、金光明、勝鬘等經]四般若時[說摩訶般若、光讚般若、金剛般若、大品般若、等諸般若經]五法華涅槃時。是爲五時。亦名五味。

8 (1548–1595) Ming-period Chinese monk, originally from Xiushui 秀水 (present-day Jiaxing 嘉興, Zhejiang 浙江), styled Kaizhi 開之. He was said to be of upright character, and a skillful essayist. He served in various governmental administrative posts, mostly concerned with higher education and the central examination system. Over time he became associated with Buddhist monks, most notably Yunqi Zhuhong 雲棲袾宏, from whom he received the bodhisattva precepts 菩薩戒. He also engaged in the practice of the Buddha-mindfulness *samādhi* 念佛三昧, as well as sūtra copying and carving with Zibo Zhenke 紫柏眞可. Among his writings were the *Lidaigong juzhi* 歷代貢舉誌, *Kuaixuetang ji* 快雪堂集, *Kuaixuetang manlu* 快雪堂漫錄, and this preface to the *Sagyo ui*. [Source: DDB]

The great Tiantai master Zhizhe (Zhiyi), using the [taxonomy of the] five time periods and eight teachings, categorized and explained fully—leaving nothing out—the holy teaching of the full lifetime [of Śākyamuni], which was transmitted to the East. The five periods 五時 of the teaching are

1. the Huayan period;
2. the Deer Park period [meaning the Four Āgamas]
3. the Expedient period [meaning the *Vimalakīrti*, *Viśeṣa-cinti-brahma*, *Laṅkâvatāra*, *Śūraṃgama-samādhi*, *Suvarṇa-prabhāsa-sūtra*, *Śrīmālā*, etc., sūtras]
4. the Prajñā period [meaning the *Mahāprajñāpāramitā*, the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā*, *Vajracchedikā-prajñāpāramitā*, and such sūtras], and
5. the Lotus-Nirvāṇa [Sūtra] period.

These are what are known as the five periods. They are also called the "five flavors."

言八教者。頓、漸、祕密、不定、藏、通、別、圓。是名八教。頓等四教是化儀、如世藥方。藏等四教名化法、如辨藥味。如是等儀散在廣文。今依大本略錄綱要。

The eight forms of teaching 八教 are

1. the Sudden 頓
2. the Gradual 漸
3. the Secret 祕密
4. the Variable 不定
5. the *Tripiṭaka* 藏
6. the Shared 通
7. the Distinct 別
8. the Perfect 圓

The [first] four teachings of Sudden and so forth represent the Buddha's modes of instruction 化儀, and are comparable to the methods of preparing medicinal herbs. The four teachings of *Tripiṭaka* and so forth are called the adaptive dharma 化法, and are comparable to discerning the taste of [various] medicinal herbs. Explanations of these modes of teaching are dispersed throughout a wide range of passages. Now relying on the larger text,[9] I will summarize the essentials.

3. The Four Modes of Teaching, Five Time Periods, and Five Flavors

3.1. The Four Modes and Five Periods

初辨五時、五味、及化儀四教、然後出藏通別圓。

I will first differentiate the five times, the five flavors, and the four modes of teaching. After this, I will treat the *Tripiṭaka*, Shared, Distinct, and Perfect teachings.

3.1.1. The Sudden Mode / Avataṃsaka Period

第一頓教者、卽華嚴經也。從部、時、味、等、得名爲頓。所謂如來初成正覺、在

[9] I.e., Zhiyi's 法華玄義, *Miaofa xuanyi*; ed. Guanding 灌頂 in 593; 20 fasc. T 1716.33.618–815. This is Zhiyi's main commentary on the *Lotus Sūtra*, traditionally considered to be the most important commentary on the sūtra in the Tiantai tradition. Together with the *Fahua wenju* 法華文句 (T 1718) and the *Mohe zhiguan* 摩訶止觀 (T 1911) it forms the set of three most influential commentaries in the Tiantai tradition, being primarily a commentarial essay on the title. This is done in a five-layered exposition of the profound meaning 五重玄義, consisting of the explication of the title 釋名, articulation of the essence 辯體, explanation of the central tenets 明宗, discussion of function 論用, and classification of teachings 判教. These five layers are each treated in terms of general 通 and distinctive 別 characteristics. [Source: DDB]

寂滅道場。四十一位法身大士、及宿世根熟天龍八部一時圍繞。如雲籠月。爾時如來現盧舍那身。說圓滿修多羅。故言頓教。

The Sudden Mode is that of the *Flower Ornament Sūtra*. Because of category, its time period, and its flavor, it is called "sudden." This is indicated by phrases where it says "The Tathāgata first achieved perfect enlightenment"[10] and "He abode in the site of extinction."[11] Dharma-body bodhisattvas at the forty-first stage and the eight groups of spiritual beings whose faculties were matured from previous lifetimes circumambulated him at one time, like the clouds encircling the moon. At that time the Tathāgata manifested the body of Vairocana and taught the Perfectly Complete Sūtra (i.e., the *Flower Ornament Sūtra*). Hence it is called the Sudden Teaching.

若約機約教。未免兼權。謂「初發心時便成正覺」等文。爲圓機說圓教。處處說行布次第、則爲權機說別教。故約部爲頓、約教名兼。

If [we consider the sudden approach of the *Flower Ornament Sūtra*] from the perspective of the capacities of the listeners and from the perspective of the profundity of the doctrine, we cannot but acknowledge some mixture with the provisional. Such phrases as "One achieves full enlightenment with the first arousal of its intention" (T 278.9.449c14) constitute the Perfect Teaching delivered to those who have the faculties for the Perfect. When in various situations the Buddha's teaching shows distinct gradations, this is the Distinct Teaching 別教 being explained to those with the ability to understand provisional teachings. Therefore, from the perspective of its position in temporal sequence, it is the sudden teaching. From the perspective of its doctrinal profundity, it is mixed.

10 E.g., T 278.9.760b11.

11 E.g., T 278.9.395a7.

此經中云、譬如日出先照高山[第一時]。涅槃云、譬如從牛出乳。此從佛出十二部經。[一乳味]法華信解品云。卽遣旁人急追將還。窮子驚愕稱怨大喚等。此領何義。答。諸聲聞在座如聾若啞等是也。

Here, the [*Sarva-buddha-viṣayâvatāra-jñānâlokâlaṃkāra-*]*sūtra* says: "It is like when the sun rises and first shines on the highest mountains" (T 358.12.251a29). [This represents the first teaching period.] The *Nirvāṇa Sūtra* says: "Just like the milk coming from a cow, the twelve divisions of the scriptures come from the Buddha" (T 374.12.449a6–9) . [The first flavor, that of milk.] In the *Lotus Sūtra's* chapter on Belief and Understanding, it says: "[The rich father] dispatched an attendant to follow the young man and bring him back … The poor son was alarmed, and cried out in resentment" (T 262.9.16c26–27; Hurvitz, *Scripture of the Lotus Blossom of the Fine Dharma* (New York: Columbia University Press, 1976) p. 86. Hereafter, indicated by "Hurvitz.") . How are we to understand this?

Answer: This is what is meant by such statements as "The *śrāvakas* sat in their seats as if they are deaf and dumb [while the Buddha preached the *Flower Ornament Sūtra*]" (T 1930.46.769a22).

3.1.2. The Gradual Mode

第二漸教者。[此下三時三味總名爲漸]。次爲三乘根性於頓無益故、不動寂場而游鹿苑。脫舍那珍御之服、著丈六弊垢之衣。示從兜率降下、託摩耶胎。住胎、出胎、納妃、生子。出家、苦行六年已後、木菩提樹下以草爲座成劣應身。初在鹿苑先爲五人說四諦十二因緣事、六度等教。

The second is the gradual teaching. [This includes the following three periods and three flavors, which are termed together as "gradual."]

3.1.2.1. The Tripiṭaka Period

Next, for those whose spiritual faculties were suitable for the three vehicles,

who could not benefit from the sudden teaching, he traveled out to the Deer Park without moving from the site of his nirvāṇa. Casting off his fine Vairocana garb, he donned the torn and dirty robe of his sixteen-foot form. He manifested his descent from Tuṣita Heaven, entrusting himself to the womb of Māyā. He abode in the womb, emerged from the womb, took a wife, and produced a child. Abandoning the secular life, he practiced austerities for six years, after which he planted himself beneath the bodhi tree, taking the grass as his seat, and attained the inferior response body.[12] At the beginning he stayed in the Deer Park, teaching his first five disciples the four truths, the twelve limbs of dependent arising, the six perfections, and so forth.

> 若約時則日照幽谷。[第二時]若約味則從乳出酪。此從十二部經出九部修多羅。[二酪味]信解品云。而以方便密遣二人[聲聞緣覺]形色憔悴無威德者。汝可詣彼徐語窮子。雇汝除糞。此領何義。

If this [teaching] is discussed from the perspective of the [five] time periods then it is like the sun illuminating a secluded valley [the second of the five time periods]. If we discuss [this teaching] from the perspective of the [five] flavors, then the metaphor of fresh milk producing cream is like the nine-part canon being produced from the twelve-part canon [the second flavor, that of cream]. The [*Lotus Sūtra's*] chapter on Belief and Understanding says:

> As an expedient he secretly dispatched two men[13] whose appearance was miserable and who had no dignity of bearing, saying to them "You may go to that place and say gently to that poor fellow 'You are being hired to clean away excrement'" (T 262.917a7–11).

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12 The Buddha's inferior body. In Tiantai, the delimited body of the historical Buddha as seen by unenlightened people, Hīnayānists, and bodhisattva who have not yet entered the *bhūmis*. One of the two kinds of response body 二應身 and one of the four buddhas of the four kinds of teaching. [Source: DDB]

13 Representing adherents of the two vehicles.

What does this mean?

答。次頓之後說三藏教。二十年中令除糞。卽破見思煩惱等義也。

Answer: Next, after the Sudden Teaching, is the *Tripiṭaka* Teaching. "For twenty years, they had him clean away excrement" (T 262.9.17a27). refers to the removal of the afflictions related to views and perception, and so forth.

3.1.2.2. The Vaipulya Period

次明方等部、淨名等經、彈偏折小、歎大褒圓。四教俱說。藏爲半字教。通別圓爲滿字教。對半說滿。故言對教。若約時則食時[第三時]若約味則從酪出生酥。此從九部出方等[三生酥味]信解品云。過是已後、心相體信、入出無難。然其所止猶在本處。此領何義。

Next are the sūtras of the Vaipulya period, such as the *Vimalakīrti*-nirdeśa and so forth, which criticize and refute the biased Hīnayāna teachings while praising and lauding the Perfect Teaching of the Mahāyāna. Fully explaining the four teachings, the *Tripiṭaka* Teaching is called the "half-word" teaching, while the Shared, Distinct, and Perfect Teachings are called the "full-word" teachings. It is in contrast to the half that the full is taught; therefore they are called "contrasting teachings" 對教. In terms of the time of day, this is the time of the breakfast [the third time period].[14] In terms of the five flavors, it is that of buttermilk coming from cream. The Vaipulya teachings coming out of the nine divisions of the canon are like this [the third flavor, that of buttermilk]. In the chapter on Belief and Understanding it says: "From this time forth, [the poor son] was naturally trusting, and he could come and go without difficulty, even though he still lived in his old place [outside the gate]" (T 262.9.17a27–8; Hurvitz, p. 88). What does this mean?

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14 Virtually all the reference works gloss this as the time of eating the principal meal, i.e. noon; nothing might be eaten by members of the order after noon. But since the next form of the teaching is associated with 10 a.m., it must be breakfast (Skt. *pūrvâhṇa*).

答。三藏之後次說方等。已得道果、心相體信。聞罵不瞋。內懷慚愧、心漸淳淑。

Answer: After the *Tripiṭaka* Teaching [the Buddha] next explained the Vaipulya. Having attained the fruit of the Path, total conviction is the natural state of one's mind. Hearing criticism, one is not angered. Keeping focused internally with an attitude of repentance, one's mind is gradually purified.

3.1.2.3. The Prajñā Period

次說般若。轉教付財。融通淘汰。此般若中不說藏教。帶通別二正說圓教。

Next I will explain the [period of the] Prajñā teachings. Śrāvakas such as Subhūti are authorized to preach in the stead of the Buddha, just as [the rich man] has granted his possessions to the son.[15] The vehicles are merged together, and defilements are cleansed. While delivering the Prajñā teachings, he does not teach the *Tripiṭaka* doctrine. But when [the Prajñā teaching] is included together with the two of Shared and Distinct modes, he elucidates the Perfect Teaching.

約時則禺中時。[第四時]約味則從生酥出熟酥。此從方等之後 出摩訶般若。[四熟酥味]信解品云。是時長者有疾自知將死不久。語窮子言。我今多有金銀珍寶倉庫盈溢。其中多少所應取與。汝悉知之。此領何義。

In terms of time period, this is like 10 a.m. [the fourth teaching period]. In terms of taste, it is like the butter made from freshly curdled cream. This means that the *Mahāprajñāpāramitā* was preached subsequent to the Vaipulyas [The fourth taste, that of butter 熟酥]. In the chapter on Belief and Understanding it says: "At that time, the great man was taken ill, and

15 The term 轉教 means for *śrāvakas* to preach the Dharma (e.g., to bodhisattvas), as Subhūti did in the Prajñāpāramitā sūtras, under direct orders or instruction from the Buddha; an attempt to explain why an "inferior" *śrāvaka* would preach the Dharma to bodhisattvas, his "superiors."

he knew for himself that he was to die before long. He addressed his poor son saying: 'I now have much gold and silver and many precious jewels, with which my treasure houses are filled to overflowing. You can take as much as you wish from them. You should know this completely' " (T 262.9.17a29–17b2; Hurvitz, p. 88.). What does this mean?

答。明方等之後、次說般若。般若觀慧卽是家業。空生身子受敕轉教。卽是領知等也。已上三味對華嚴頓教。總名爲漸。

Answer: This clarifies that after the Vaipulyas, he explained the Prajñāpāramitā. The meditative insight of the *prajñāpāramitā* is none other than the family business of the prodigal son; in the same way, Subhūti and Śāriputra [interlocutors for the teaching of emptiness], are entrusted to teach in the Buddha's stead. The point should be understood like this. The above three flavors are all called "gradual" 漸教 in contrast to the sudden teaching 頓教 of the *Flower Ornament Sūtra*.

3.1.3. The Secret Mode

第三祕密教者、如前四時中、如來三輪不思議故。或爲此人說頓、或爲彼人說漸。彼此互不相知、能令得益。故言祕密教。

In the case of the third mode of teaching, the secret teaching, in the prior four time periods the Tathāgata's three modes of activity [action, speech, and thought] are inconceivable. Thus, for some he explains the sudden approach, and for others he teaches the gradual. Without one person knowing what the other is hearing, each one is able to gain his own benefit. Therefore it is called the secret teaching 祕密教.

3.1.4. The Variable Mode

第四不定教者、亦由前四味中。「佛以一音演說法、衆生隨類各得解。」此則如來不思議力。能令衆生於漸說中得頓益。於頓說中得漸益。如是得益不同、故言不定教也。

The fourth, the variable mode of teaching, also occurs within the prior four flavors of the teaching. "[Although] the Buddha explained the dharma in a single voice, sentient beings each understood it according to their own proclivities."[16] This means that the Tathāgata's inconceivable power is able to cause sentient beings to gain the benefits of the sudden approach while listening to an exposition of the gradual teachings, and gain the benefits of the gradual approach while listening to the exposition of the sudden teachings. Since that which they attain is not the same, it is called the variable teaching.

然祕密不定二教、教下義理只是藏通別圓。化儀四教齊此。

Yet the two teachings modes of secret and variable are only found within the four types of content of *Tripiṭaka*, Shared, Distinct, and Perfect. Thus far, I have explained the four methods of conversion.

3.1.5. The Fifth Period: Lotus and Nirvāṇa Teachings

3.1.5.1. The Lotus Sūtra

次說法華開前頓漸會入非頓非漸。故言開權顯實。又言廢權立實、又言會三歸一。

Next I will expound the Lotus [sermon], disclosing the prior sudden and gradual, and merging it into the teaching that is neither sudden nor gradual.

[16] This line appears more than one hundred times in the Taishō canon. See, for example, *Vimalakīrti-sūtra*, "Chapter on Buddha-lands," T 475.14.538a2.

Therefore it is called “disclosing the provisional and revealing the true” 開權顯實. It is also called “discarding the expedient and establishing the real” 廢權立實, and it is also called *uniting the three and returning them to the one* 會三歸一.

言權實者、名通今昔、義意不同。謂法華已前權實不同、大小相隔。如華嚴時。一權一實[圓實別權]各不相卽。大不納小故、小、雖在座如聾若啞。是故所說法門 雖廣大圓滿、攝機不盡。不暢如來出世本懷。所以者何。

Although the terms provisional and true can be seen in both Lotus and pre-Lotus teachings, their implications are not the same in both cases. When we say that the pre-Lotus implications of provisional and true are not the same, it means that the Mahāyāna and Hīnayāna teachings are incommensurate with each other. This is like in the Flower Ornament period when the singular expedient and the singular real teachings [The Perfect is real, and the Distinct Teaching is provisional.] could not be matched with each other. Since the Mahāyāna teaching did not include the Hīnayāna teaching, even though the Hīnayāna practitioners were sitting in the audience, it is as if they were deaf and dumb. Even though the dharma that was preached at this time was vast and complete, since it did not fully embrace all types of people, it did not fulfill the Tathāgata’s original intention for appearing in the world. Why not?

初頓部有一麤[別教]一妙[圓教]。一妙、則與法華無二無別。若是一麤、須待法華、開會廢了。方始稱妙。

The initial sudden phase of the teachings includes a crude portion [the Distinct Teaching] and a refined portion [the Perfect Teaching]. The refined portion is neither other than nor distinguished from the *Lotus Sūtra*. If there were a crude portion [in the *Flower Ornament Sūtra*], it is necessary to await its disclosure, assimilation, and removal by the Lotus, after which it can for the first time be called “refined”妙.

次、鹿苑、但麤無妙[藏教]次方等三麤、[藏通別]一妙。[圓教]次般若二麤、[通別]一妙。[圓教]來至法華會上。總開會廢前四味麤、令成一乘妙。諸味圓教更不須開。本自圓融不待開也。但是部內兼但對帶、故不及法華淳一無雜。獨得妙名、良有以也。

In the next, the Deer Park period, there is only crudity and no refinement [the *Tripiṭaka* Teaching]. In the ensuing Vaipulya period, there are three cases of crudity [the *Tripiṭaka*, Shared, and Distinct Teachings] and one case of refinement [the Perfect Teaching]. In the ensuing Prajñā period there are two cases of crudity [the Shared and the Distinct teachings] and one case of refinement [the Perfect Teaching.]. Coming up to the outset of the Lotus sermon, [the Buddha] discloses them, merges them, and discards the prior four crude flavors, completing them in the refinement of the One Vehicle. The various flavors of the Perfect Teaching need not be disclosed again, since they are originally an amalgam, their disclosure is not necessary. These are merely the "combined," "single," "contrastive," and "inclusive" within the phases and therefore do not come up to the level of the Lotus' unadulterated coherence. The exclusive use of the word "refined" for the teachings of the Lotus is well-deserved here.

故文云、十方佛土中唯有一乘法。無二亦無三[教一]正直捨方便。但說無上道[行一]但爲菩薩。不爲小乘[人一]。世間相常住[理一]時人未得法華妙旨。但見部內有三車、窮子、化城等譬。乃謂不及餘經。蓋不知重擧前四時權、獨顯大車。但付家業唯至寶所、故致誹謗之咎也。

As the text [of the *Lotus Sūtra*] says: "In all the buddha-lands of the ten directions there is only the dharma of the One Vehicle—there are neither two, nor three" (T 262.9.8a17–18). [The teaching is one.]"He teaches the truth directly, eschewing expedients; he only teaches the peerless way" (T 262.9.10a19). [The practice is one.]"This teaching is only for bodhisattvas; it is not for adherents of the Hīnayāna" (T 262.9.18b20). [The person is one.]. "The marks of the world are eternally abiding" (T 262.9.9b10). [the principle is one.] People of this period have not grasped the subtle message

of the Lotus. They only see the metaphors for the various phases of this teaching, such as the three carts, the prodigal son, the conjured city, and so forth, and say that it does not come up to the level of other scriptures. Now, not knowing enough to hold in awe[17] the provisional teaching of the prior four periods, they exclusively exalt the great white [bullock] cart. After being entrusted with the family business, one merely proceeds to the treasure-land (nirvāṇa). Therefore one ends up committing the error of denigrating those provisional teachings.

約時、則日輪當午。罄無側影[第五時]。約味、則從熟酥出醍醐。此從摩訶般若出法華。[五醍醐味]信解品云。聚會親族卽自宣言。此實我子、我實其父。吾今所有皆是子有。付與家業。窮子歡喜得未曾有。此領何義。

In terms of time of the day, it is like twelve noon, when no shadow is cast. [This refers to the fifth time period.] In terms of flavor, it is like ghee 醍醐 being produced from butter. That is, the *Lotus Sūtra* is produced from the matrix of the *Mahāprajñāpāramitā* [the fifth flavor, that of ghee]. As is stated in the chapter on Belief and Understanding: "He gathered his relatives and proclaimed: "This is my true son, and I am his true father. I now bestow all that I have on my son, and entrust him with the family business" The poor son was happier than he had ever been." (T 262.9.17b9–15; Hurvitz, p. 88). What does this mean?

答。卽般若之後次說法華。先已領知庫藏、諸物。臨命終時、直付家業而已。譬前轉教皆知法門。說法華時、開示悟入佛之知見。授記作佛而已。

Answer: After the Prajñā teachings he preaches the Lotus. Since he has already entrusted his son with the handling of the treasury and all of his possessions, when he approaches the time of his death, he directly and completely entrusts his son with the family business. This exemplifies the prior entrustment of the transmission of the teaching, wherein Subhūti, et al.

17 Chappell, *T'ien-t'ai Buddhism*, renders *junggeo* 重擧 as "repeatedly illustrates" (p. 65)

all understood[18] the approach to the dharma. At the time of the preaching of the Lotus, he discloses, shows, enlightens, and lets all beings enter into the Buddha's wisdom, such that they receive the assurance of future attainment of Buddhahood.

3.1.5.2. Nirvāṇa Sūtra

次說大涅槃者。有二義。一爲未熟者、更說四教具談佛性。令具眞常、入大涅槃。故名捃拾教。

Next he preaches the *Mahāparinirvāṇa-sūtra*, regarding which there are two implications. The first is for those whose faculties are immature, wherein he again explains the Four Teachings [of the *Tripiṭaka*, Shared, Distinct, and Perfect] along with a discussion of the Buddha-nature. He allows them to embody the true eternal, entering great nirvāṇa. Therefore it is called the teaching that cleans up after the harvest 捃拾教.

二爲末代鈍根。於佛法中、起斷滅見。夭傷慧命、亡失法身。設三種權、扶一圓實。故名扶律談常教。然若論時味、與法華同。論其部內、純雜小異。故文云。從摩訶般若出大涅槃。前法華合此經。爲第五時也。

The second is for those in the latter age whose understanding is dull. They give rise to nihilistic views in the midst of their study of the Buddha's teachings, bringing their life and wisdom to an early death and losing all contact with the dharma-body. The Buddha establishes three kinds of provisional teachings, which give support to the One, the Perfect, and the True. Therefore these are called the teachings that support the precepts and expound the eternal 扶律談常教. In terms of their teaching period and flavor, however, they are the same as the Lotus. In terms of their phase there is only a small difference in terms of purity and admixture of doctrine. Therefore

18 Chappell, ibid., takes 皆知 to refer to the people in the audience, rather than to Subhūti, et.al.

the [*Nirvāṇa Sūtra*] says: "Great nirvāṇa is produced from [the matrix of the perfection of wisdom." (T 375.12.691a5) The prior *Lotus Sūtra*, together with this text, comprises the fifth period of the teachings.

問。此經具四教、與前方等部具說四教。爲同爲異。

Question: Are the Four Teachings [of *Tripiṭaka*, Shared, Distinct, and Perfect] that this [*Nirvāṇa*] *Sūtra* teaches the same as or different from the Four Teachings that are fully described in the previously-discussed Vaipulya scriptures?

答。名同義異。方等中四。圓、則初後俱知常。別、則初不知後方知。藏、通、則初後俱不知。涅槃中四。初後俱知。

Answer: They are the same in name, but have differing implications. In the case of the four contained in the Vaipulyas, for the Perfect Teaching, the first and subsequent both include the understanding of the eternal. In the case of the Distinct Teaching, at first one does not understand, but later understands. In the case of the *Tripiṭaka* and Shared Teachings, one understands neither at first, nor later on. When the four are placed in the context of the *Nirvāṇa Sūtra*, one fully knows both at the beginning and later on.

3.2. Five Flavors and Five Periods

問。將五味對五時教、其意如何。

Question: How should we understand the five flavors in terms of their relation to the five teaching periods?

答。有二。一者、但取相生次第。所謂牛譬於佛、五味譬教。乳從牛出。酪從乳生。二酥醍醐次第不亂。故譬五時相生次第。

Answer: There are two ways. The first is only from the perspective of their sequential production. In this case the cow represents the Buddha, and the five flavors represent the teaching. The milk comes from the cow; cream comes from milk, with the buttermilk and ghee, etc., being produced in order without confusion. Therefore it represents the five teachings producing one another in sequence.

二者、取其濃淡。此則取一番下劣根性、所謂二乘根性、在華嚴座不信不解。不變凡情、故譬其乳。次至鹿苑聞三藏教。二乘根性依教修行、轉凡成聖。故譬轉乳成酪。

The second is from the perspective of richness of taste (as a metaphor for relative profundity). In this case, those of the weakest religious faculties are those with the abilities of the two vehicles, who, at the time that they were sitting in the Flower Ornament assembly, neither believed nor understood. They made no change in their unenlightened mental state, which is represented by milk. Next, going to the Deer Park and hearing the *Tripiṭaka* Teaching, those with the capacity and inclination for the two vehicles based their practice on this teaching, transforming their mundane consciousnesses into those of a sage. Therefore it is symbolized by the transformation of milk into cream.

次至方等聞彈斥聲聞。慕大恥小得通教益。如轉酪成生酥。次至般若奉敕轉教。心漸通泰得別教益。如轉生酥成熟酥。

Next, in the Vaipulya period, they heard the criticism of the *śrāvakas*. Embracing the Mahāyāna and ashamed of the Hīnayāna, they reaped the benefits of the Shared Teaching. This is like the conversion of cream into buttermilk. Next, in the Prajñā period [Subhūti et al.] were instructed to preach the teaching [of emptiness]. Their minds gradually penetrated vastly, reaping the benefits of the Distinct Teaching. This is like the transformation of buttermilk into butter.

次至法華、聞三周說法、得記作佛。如轉熟酥成醍醐。此約最鈍根具經五味。其次者、或經一二三四、其上達根性。味味得入法界實相。何必須待法華開會。上來已錄五味、五時、化儀四教。大綱如此。自下明化法四教。

Next, during the Lotus assembly, they heard the three rounds in the explanation of the dharma[19] and obtained the guarantee of future attainment of Buddhahood. This is likened to the conversion of butter into ghee. This is carried out from the perspective of those of the dullest faculties and passes through all of the five flavors. After this, there are some who pass through the first, second, third, and fourth flavors, who have the most highly developed religious faculties, who realize the true aspect of the dharma-realm in each flavor. Why should it be necessary for them to wait for the revelation and merging of the vehicles that comes with the Lotus assembly?

Above, I have recounted the gist of the five flavors, five teaching periods, and four modes of the teaching. With the general outline being like this, below I will elucidate the four kinds of content.

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[19] The explanation given by the Tiantai tradition (derived from Fayun's commentary, *Fahuajing yiji* 法華經義記; T 1715.33.601a12–22) regarding the *Lotus Sūtra*, wherein it is said that the Buddha repeated his teaching three times while adjusting to the levels of the listeners. The three stages of preaching are the following: (1) Preaching by theory 法說周, where, for the purpose of those of superior faculties, he directly explained the essence of the dharma. At this time only the great arhat Śāriputra was able to comprehend and receive a guarantee of future. (2) Preaching by parable 譬說周. In this round, for those of middling faculties who could not benefit from his direct teaching, he provided the teaching of the three carts and one cart. During this round he taught Mahākāśyapa, Mahākātyāyana, Mahā-Maudgalyāyana, and Subhūti, who received his guarantee of future Buddhahood. This is as explained in the Chapter on Parables. (3) preaching by means of the stories of the lives of past buddhas 宿世因緣周, where, for those of inferior understanding who were not able to catch the difficult content of the first two rounds, he explained that in a past life he was the disciple of Mahâbhijñā-jñānâbhibhū-buddha and because he had the proclivity for the One Vehicle, was able to attain enlightenment after many lifetimes. At this time the arhats in his audience all received the guarantee of future Buddhahood, as can be seen in the chapter on the Conjured City. [Source: DDB]

4. Four Kinds of Content

4.1. *Tripiṭaka* Teaching

第一三藏教者。一修多羅藏、[四阿含等經]。二阿毘曇藏、[俱舍婆沙等論]。三毘尼藏、[五部律]。此之三藏名通大小。今取小乘三藏也。

The first is the *Tripiṭaka* (Three Collections) Teaching, [the three being: (1) the Sūtra Collection, [including the four Āgamas and such sūtras] (2) the Abhidharma Collection,[20] and (3) the Vinaya Collection [i.e., the five versions of the Vinaya][21] This term, "*Tripiṭaka*" applies to both Mahāyāna and Hīnayāna. Here I will treat the Hīnayāna version of the *Tripiṭaka* teachings.

大智度論云。迦旃延子自以聰明利根、於婆沙中明三藏義。不讀衍經、非大菩薩。又、法華云。貪著小乘三藏學者。依此等文故、大師稱小乘爲三藏教。此有三乘根性。初聲聞人依生滅四諦教。

The *Mahāprajñāpāramitā-śāstra* says: "It was based on his native intelligence and acuity that Kātyāyanīputra was able to elucidate the content of the three collections within the *Vibhāṣā-śāstra*.[22] He had not read the Mahāyāna sūtras and was not a great bodhisattva."[23] Also, the *Lotus Sūtra*

20 including the *Abhidharmakośa-bhāṣya* and such treatises

21 Tradition states that one hundred years after the death of the Buddha, there were five disciples under Upagupta, the fifth saint who inherited the teachings. It is thought that at that time, there were five separate versions of the Vinaya 戒律 (the part of the *Tripiṭaka* elaborating the rules of the Buddhist order): (1) the *Dharmagupta-vinaya* (*Sifen lü; Four-Part Vinaya*) 四分律 (T 1428), (2) the *Sarvâstivāda-vinaya* (*Shisong lü; Ten Recitations Vinaya*) 十誦律 (T 1435), (3) *Mahīśāsaka Vinaya* (*Wufen lü; Five Part Vinaya*) 五分律 (T 1421), (4) the *Prātimokṣa-sūtra* 解脫戒經 of the Kāśyapīyas, and (5) the *Vātsīputrīya-vinaya* (not extant). The *Mahāsāṃghika-vinaya* 摩訶僧祇律 (T 1425; K 889) has been substituted for the missing fifth work.

22 I.e, the *Abhidharma-jñānaprasthāna-śāstra*, translated in T 1543 and T 1544.

23 Based on T 1509.25.91c6.

says: "Those who are greedily attached to Hīnayāna study the *Tripiṭaka*" (T 262.9.37b23–24) . Based on such passages, the great master (Zhiyi) referred to the Hīnayāna teachings as the "*Tripiṭaka* Teachings." Within this we find teachings appropriate to the character of [all] three vehicles. The first are the *śrāvakas*, who depend on the Four Truths as arising-and-ceasing 生滅四諦.[24]

4.1.1. Four Truths

4.1.1.1. Truth of Suffering

言四諦者。一苦諦。二十五有依正二報是。言二十五有者。四洲四惡趣六欲。并梵天四禪四空處無想五那含[四洲四趣成八。六欲天并梵王天成十五。四禪四空處成二十三。無想天及那含天成二十五]別則二十五有。總則六道生死。

Speaking of the Four Truths, the first is the truth of suffering, which is none other than the twenty-five stages of existence 二十五有 with their two kinds of karmic retribution of direct and circumstantial.[25] The twenty-five stages of existence include the four continents, the four evil rebirths, the six heavens in the desire realm, the four meditations in the Brahma heavens (in the form realm), the four spheres of the formless realm, the no-thought heaven, and the heaven of the non-returners. [Four continents plus the four rebirths come to eight. The six desire heavens, combined with the heavens of the Brahman kings brings it to fifteen. The four meditation heavens and

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[24] The first of the four ways (to be discussed below) of understanding the four truths 四諦: that all phenomenal things truly arise and perish; to analyze, realize the cause-result, rise and fall of phenomenal existence through the four truths. This is one of the four dimensions of the Four Truths as discussed below. [Source: DDB]

[25] Direct retribution 正報 refers to our body and personality; circumstantial retribution 依 報 refers to the world, country, family, etc., into which we are born. Also referred to as 二果, 二報, and 依正. [Source: DDB]

the four spheres of the formless realm bring the total to twenty-three. The no-thought heaven and the heaven of the non-returners brings the total to twenty-five.] Separately they are counted as twenty-five; more generally they are referred to as the six rebirths in cyclic existence.

4.1.1.1.1. Hell

一地獄道。梵語捺洛迦。又語泥黎。此翻苦具。而言地獄者。此處在地之下。故言地獄。謂八寒八熱等大獄。各有眷屬其類無數。其中受苦者、隨其作業各有輕重。經劫數等。其最重處。一日之中八萬四千生死。經劫無量。作上品五逆十惡者。感此道身。

The first is the condition of rebirth in the hells. The Sanskrit term is naraka; or niraya, which is translated as "instrument of torture" 苦具 and also rendered in Chinese as "underground prison" 地獄. It is located under the ground, hence the rendering of underground prison. This refers to the great hells such as the eight cold and eight hot hells, each of which is attached to innumerable subhells. The torment that they are subjected to there is light or heavy according to the deeds they carried out [in their previous lives], passing through countless eons. In the most severe case, one goes through 84,000 births and deaths each day, passing through incalculable eons. All those who commit the most severe of the five heinous sins[26] and ten evil behaviors[27] end up being born here.

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26 (Skt. *pañcānantarya*). Also written 五無間業. The most commonly seen set is: (1) matricide 害母 or 殺母 (Skt. *mātṛ-ghāta*), (2) patricide 害父 or 殺父 (Skt. *pitṛ-ghāta*), (3) killing a saint 害阿羅漢 or 殺阿羅漢 (Skt. *arhad-ghāta*), (4) wounding the body of the Buddha 出佛身血 or 惡心出佛身血 (Skt. *tathāgatasyāntike duṣṭa-citta-rudhirotpādana*), (5) destroying the harmony of the saṃgha 破僧 or 破和合僧, 鬥亂衆僧 (Skt. *saṃgha-bheda*). [Source: DDB]

27 The ten evil deeds that are proscribed by the ten precepts 十戒: (1) killing 殺生, (2) stealing 偸盜, (3) debauchery 邪婬, (4) lying (deception) 妄語, (5) ornate speech (flattery) 綺語, (6) insult (abusiveness) 惡口, (7) treachery (slander) 兩舌, (8) covetousness 貪欲, (9) anger 瞋恚, and (10) false views 邪見 (Skt. *daśâśubhāḥ*, **daśâkuśala-karma-patha*). [Source: DDB]

4.1.1.1.2. Animal

二畜生道。亦云旁生。此道遍在諸處。披毛戴角。鱗甲羽毛。四足多足。有足無足。水陸空行。互相噉。受苦無窮。愚癡貪欲作中品五逆十惡者。感此道身。

Second is the rebirth as an animal, which is also rendered in Chinese as "side-born." Denizens of this path are to be found everywhere. They are with fur and with horns, with scales and with shells and with feathers; with four legs and many legs; legged and legless. Traversing the seas, land, and skies, they feed upon each other, suffering limitlessly. Those who in a state of folly and desire carry out middling-level sins among the five heinous crimes and the ten kinds of evil behavior are born here.

4.1.1.1.3. Hungry Ghost

三餓鬼道。梵語闍黎哆。此道亦遍諸趣。有福德者。作山林塚廟神。無福德者。居不淨處。不得飲食。常受鞭打填河塞海。受苦無量。諂誑心意、作下品五逆十惡。感此道身。

Third is the rebirth of hungry ghosts. The Sanskrit term is preta. This destiny is also accessible from all other rebirths. Those who have some merit serve as the spirits for the mountains and forests, tombs and mausoleums. Those who lack merit live in unclean places, unable to eat or drink. They always receive whippings and beatings; [carrying stones on their backs] they dam up the rivers and oceans,[28] undergoing immeasurable suffering. All of those who, while engaged in flattery and deception, commit relatively minor forms of the five heinous crimes and the ten evil forms of behavior end up here.

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28 This interpretation is derived from that given at T 441.14.232c6–7: 諛諂詐稱罪報。懺悔鬼神道中擔沙負石填河塞海罪報。

4.1.1.1.4. Asura

四阿修羅道。此翻無酒。又無端正又無天。或在海岸海底宮殿嚴飾。常好鬪戰怕怖無極。在因之時懷猜忌心。雖行五常欲勝他故。作下品十善。感此道身。

Fourth is the destiny of asura, translated into Chinese as "deprived of alcohol."[29] It is also translated as "ignoble" 無端正 and "non-divine" 無天. Some of them live on the seacoasts, and some on the sea beds in gloriously decorated palaces. They always like to fight, and they are as scary as can be. In previous lifetimes they harbored envy in their minds, and even though they practiced the five constant virtues,[30] they desired to surpass others, thus cultivated only the inferior aspects of the ten wholesome kinds of behavior, which led them to end up being reborn in this state.

4.1.1.1.5. Human

五人道。四洲不同。謂東弗婆提[壽二百五十歲]南閻浮提[壽一百歲]西瞿耶尼[壽五百歲]北鬱單越[壽一千歲命無中夭。聖人不出其中。卽八難之一]皆苦樂相間。在因之時行五常五戒。五常者。仁義禮智信。五戒者。不殺不盜不邪淫不妄語不飮酒。行中品十善。感此道身。

The fifth is rebirth as a human in the four continents, which are not the same. They are called

1. Pūrva-videha in the east [life span of 250 years][31]

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29 Apparently because the Sanskrit term for alcohol 酒 is *surā* with 無 as the a-privative.

30 The five virtues as taught in the Confucian classics: humaneness 仁, due-giving 義, propriety 禮, wisdom 智, and trust 信. East Asian Buddhist authors such as Zongmi 宗密 and Gihwa 己和 (See the *Hyeonjeong non*, also translated in this volume.), who worked in the area of Buddhist-Confucian dialogue, sought to associate these with the five basic precepts 五戒 of Buddhism. [Source: DDB]

31 The Sanskrit *pūrva* already renders "east," but for consistency with the rendering of the other continents, we supply it here.

2. Jambudvīpa in the south [life span of 100 years]
3. Aparagodānīya in the west [life span of 500 years]
4. Uttarakuru in the north [Life span is 1,000 years with no cases of dying young. Since enlightened beings are not born here, birth here is considered to be one of the eight circumstances in which it is difficult to see the Buddha or hear his teaching.]

In all of these lands, suffering and pleasure alternate with each other. [Those who are born here] practiced the five constant virtues and the five precepts in their previous lifetimes. The five virtues are humaneness, justice, propriety, wisdom, and faithfulness. The five precepts are no killing, no stealing, no adultery, no lying, and no drinking of alcoholic beverages.[32] By practicing these ten good deeds to a moderate degree one is reborn in this condition.

4.1.1.1.6. Heaven

六天道。二十八天不同[欲界六天。色界十八天。無色界四天]初欲界六天者。一、四天王天[居須彌山腹]。二、忉利天[居須彌山頂。自有三十三天。已上二天單修上品十善。得生其中]。三、夜摩天。四、兜率天。五、化樂天。六、他化自在天[已上四天空居。修上品十善、兼坐未到定。得生其中]

Sixth are the heavenly rebirths. The twenty-eight heavens are not all the same. [These are the six heavens of the desire realm, the eighteen heavens of the form realm, the four heavens of the formless realm.] Those of the first group include

32 The identification of the five constants 五常 of the Confucian tradition with the basic five (laypersons') precepts 五戒 of Buddhism began at a fairly early date in the assimilation of Buddhism into China, and the declaration of their equivalence becomes a standard part of the writings of later Buddhists such as Zongmi and Gihwa, who argued for the "unity of the three teachings." See, for example, the discussion by Gihwa in his *Hyeonjeong non*, the final text translated in this volume.

1. Heaven of the Four Kings [located in the belly of Mt. Sumeru]
2. Trāyastriṃśas Heaven [located on the peak of Mt. Sumeru. Named as such because it is home to thirty-three gods. One obtains birth in the two above heavens only by practicing a superior caliber of the ten kinds of wholesome behavior.]
3. Yama Heaven
4. Tuṣita Heaven
5. Creation of Enjoyment Heaven (*nirmāṇarati-deva*).
6. The heaven where one can partake of the pleasures created in other heavens (*paranirmita-vaśavartin*)

[The above four heavens (3–6) are located in space (above Mt. Sumeru). Those who cultivate superior aspects of the ten wholesome behaviors along with sitting in, but not consummating (the first level of) concentration (*anāgamya-samādhi*) obtain birth there.]

次色界十八天分爲四禪。初禪三天。[梵衆、梵輔、大梵]二禪三天。[少光、無量光、光音]三禪三天。[少淨、無量淨、遍淨]四禪九天。[無雲、福生、廣果。已上三天凡夫住處。修上品十善坐禪者得生其中。無想天外道所居。無煩、無熱、善見、善現、色究竟。已上五天第三果居處。上之九天離欲麤散。未出色籠故名色界。坐得禪定故得禪名]

Next, the eighteen heavens of the form realm are distributed among the four meditation [heavens].

1. In the first meditation there are three heavens. [These are the Heaven of the Followers of Brahma (*brahma-pāriṣadya-deva*), Heaven of the Attendants and Ministers of Brahmā (*brahma-purohita*), and the Great Brahman Heaven (*mahā-brahman*).]
2. In the second meditation there are three heavens. [(These are) the Heaven of Limited Light (*parīttâbha*), the Heaven of Limitless Light (*apramāṇābha*), and the Heaven of Piercing Light (*ābhāsvara*)]
3. In the third meditation there are three heavens. [(These are) the

Heaven of Limited Purity (*pārītta-śubha*), the Heaven of Limitless Purity (*apramāṇā-śubha*), and the Heaven of Pervasive Purity (*śubha-kṛtsna*).]

4. In the fourth meditation there are nine heavens. [The first three of these—the Cloudless Heaven (*anabhraka*); the Heaven of Blessed Birth (*puṇyaprasava*; also interpreted as Heaven of Production of Merit), and the Heaven of Extensive Fruition (*bṛhatphala*)—are attainable by unenlightened sentient beings. They attain this by the superior practice of the ten wholesome behaviors together with seated meditation. The Nonconceptual Heaven is (also) inhabited by practitioners of non-Buddhist systems. The five heavens of No Affliction (*avṛha*), No Heat (*atapa*), Skillful Manifestation (*sudṛśa*), Skillful Vision (*sudarśana*), and Most Rarefied Form (*akaniṣṭha*) are the abodes of those in the third level of realization in the *śrāvaka* path (i.e., non-returners). In the above nine heavens one is free from the disturbance of desires, but since one has not yet escaped from the cage of form, it is called the form-realm. When seated one attains meditative concentration, hence it is called "meditation."]

三、無色界四天。[空處、識處、無所有處、非非想。已上四天只有四陰而無色蘊。故得名也]

Third are the four heavens of the formless realm. [The awareness of the limitlessness of emptiness (*ākāśānantyāyatana*); the awareness of limitless consciousness (*vijñānānantyāyatana*); the awareness of the limitlessness of nothingness (*akiñcanyāyatana*); and the awareness of neither thoughtlessness nor non-thoughtlessness (*naivasaṃjñānāsaṃjñāyatana*).The above four heavens are only concomitant with the four aggregates aside from the aggregate of form, hence the name.]

上來所釋、從地獄至非非想天、雖然苦樂不同、未免生而復死、死已還生。故名生死。此是藏教實有苦諦。

Even though the above-explained states, ranging from the hells up to the heaven of neither-conceptualization-nor-nonconceptualization differ in terms of their respective degrees of suffering and pleasure, their inhabitants cannot avoid birth and repeated death, and once dying, being reborn. Hence it is called "birth-and-death" (*saṃsāra*). This is the substantial Truth of Suffering according to the *Tripiṭaka* Teaching.

4.1.1.2. Truth of Arising

二集諦者、卽見思惑。又云見修、又云四住、又云染汚無知、又云取相惑、又云枝末無明、又云通惑、又云界內惑。雖名不同、但見思耳。

Second is the Truth of Arising, which is equivalent to the mental disturbances derived from views and perceptions 見惑思惑. These are also called [the afflictions removed in the Paths of] Seeing and Cultivation 見道修道; they are also called the four entrenchments 四住;[33] they are also called defiled ignorance 染汚無知 (Skt. *kliṣṭâjñāna*);[34] they are also called mental disturbances of attachment to external characteristics; they are also called derivative nescience 枝末無明;[35] they are also called shared mental

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33 Four entrenchments of mental disturbances. Derived from an explication of the nature of affliction given in the *Śrīmālā-sūtra*, the system of the entrenchments can be seen as the Tathāgatagarbha text-family's systematic treatment of the structure of mental disturbances in their afflictive and cognitive aspects that would be a counterpart to the system defined in texts of Yogâcāra pedigree, such as the *Cheng weishi lun* and *Yogâcārabhūmi*. This system of entrenchments was applied extensively by Zhiyi in the development of his Tiantai system. [Source: DDB]

34 One of the two kinds of ignorance identified in Abhidharma, the other being undefiled ignorance 不染汚無知. The notion of defiled ignorance evolves into the Yogâcāra notion of afflictive hindrances 煩惱障 (Skt. *kleśâvaraṇa*). [Source: DDB]

35 Secondary ignorance, as distinguished from fundamental ignorance 根本無明 or beginningless ignorance 無始無明. According to the *Awakening of Faith* 起信論, original ignorance refers to the immediate, spontaneous ignorance of the true nature of the world as thusness, whereas derivative ignorance refers to the three subtle marks 三細 of activity, viewer, and objective realm that come forth from it. [Source: DDB]

disturbances 通惑;[36] they are also called the mental disturbances within the [three] realms. While the names are not the same, they are nothing but [errors in] views and perception.

初釋見惑。有八十八使。所謂一身見、二邊見、三見取、四戒取、五邪見[已上利使]六貪、七瞋、八癡、九慢、十疑[已上鈍使]此十使歷三界四諦下、增減不同、成八十八。

First I will explain the mental disturbances of views, in which are included the eighty-eight declivities. [These are derived from the basic] ten declivities, which include (1) the view of body as a real self (*satkāya-dṛṣṭi*); (2) extreme views (*antagrāha-dṛṣṭi*; reification and nihilism); (3) attachment to [the above] views (*dṛṣṭi-parāmarśa*); (4) attachment to moral discipline (*śīla-vrata-parāmarśa*);[37] (5) mistaken view (Skt. *mithyā-dṛṣṭi*; especially non-recognition of the law of causality); [These five are known as the potent declivities (i.e., that affect those of sharp faculties)] (6) craving (*rāga*); (7) ill-will (*dveṣa*); (8) delusion (*moha*); (9) pride (*māna*); (10) doubt (*vicikitsā*). [These five are known as the dull declivities.] These ten declivities operate with the Four Truths in the three realms, in varying distributions that total eighty-eight.

謂欲界苦十使具足。集滅各七使、除身見邊見戒取。道諦八使、除身見邊見。四諦下合爲三十二。上二界四諦下。餘皆如欲界。只於每諦下除瞋使。故一界各有二十八。二界合爲五十六。并前三十二。合爲八十八使也。

To wit: the full set of ten declivities operates in the [truth of] suffering in the desire realm. Seven declivities operate under the truths of arising and cessation—that is, without the view of body as true self, extreme views, and attachment to moral discipline. Eight declivities operate under the truth of the path—that is, without the view of body as true self, and extreme

36 They are shared amongst the practitioners of all three vehicles.

37 These include the two categories of being attached to Buddhist discipline in a mistaken way and being attached to non-Buddhist moralities, such as asceticism, etc.

views. Under the Four Truths [in the desire realm] there are thus thirty-two declivities. Within the Four Truths in the upper two realms the situation is almost the same as that of the desire realm, except that under each truth the declivity of ill-will is absent. Thus, each realm has twenty-eight declivities, and the two realms together have fifty-six. If we add to these the prior thirty-two, this results in a total of eighty-eight declivities.

二明思惑者。有八十一品。謂三界分爲九地。欲界合爲一地。四禪四定爲八。共爲九地。欲界一地中。有九品貪瞋癡慢。言九品者。上上上中上下。中上中中中下。下上下中下下。上八地各有九品。除瞋使。故成八十一也。上來見思不同。總是藏教實有集諦。

Second is the elucidation of the mental disturbances based on mistaken perception, within which there are eighty-one classes. This is a result of the three realms being divided into nine levels. The desire realm constitutes one level. The four meditations and four absorptions comprise eight, thus totaling nine levels. Within the single level of the desire realm, there are nine grades of craving, ill-will, delusion, and pride. "Nine grades" refers to extremely intense, moderately intense, mildly intense; more than moderate, moderate, less than moderate; more than mild, mild, very mild. Each of the above eight stages consists of these nine grades, except for the declivity of ill-will. Hence the total of eighty-one. Although the above-mentioned [disturbances of] views and perception are diverse, on the whole, this *Tripiṭaka* Teaching is that of a truly existent Truth of Arising.

4.1.1.3. Truth of Cessation

三、滅諦者。滅前苦集、顯偏眞理。因滅會眞、滅非眞諦。

Third is the truth of cessation. The truths of suffering and arising that are prior to cessation express the truth in an imbalanced way. It is based on cessation that one meets the truth, but cessation itself is not the truth.

4.1.1.4. Truth of the Path

四道諦者。略則戒、定、慧、廣則三十七道品。此三十七合爲七科。

Fourth is the truth of the path. This is summarized under the rubrics of moral discipline, meditative concentration, and wisdom, but expands out to the thirty-seven factors of enlightenment. These thirty-seven are organized into seven categories.

4.1.1.4.1. Four Bases of Mindfulness

一、四念處。一觀身不淨。[色蘊]二觀受是苦。[受蘊]三觀心無常。[識蘊]四觀法無我。[想行蘊]

First are the four bases of mindfulness: (1) mindfulness of the body as being impure [This refers to the aggregate of form.]; (2) mindfulness of sensation as inseparable from suffering; [This refers to the aggregate of sensation.]; (3) mindfulness of the mind as being transient; [This refers to the aggregate of consciousness.]; (4) mindfulness of dharmas as lacking self. [This refers to the aggregates of perception and volition.]

4.1.1.4.2. Four Kinds of Correct Endeavor

二、四正勤。一未生惡令不生。二已生惡令滅。三未生善令生。四已生善令增長。

Second are the four correct kinds of endeavor: (1) keeping yet unarisen evil from arising, (2) extinguishing evil that has already arisen, (3) giving rise to yet unarisen goodness, (4) furthering goodness that has already arisen.

4.1.1.4.3. Four Spiritual Powers

三、四如意足[欲、念、進、慧]。

Third are the four spiritual powers. [aspiration, mindfulness, zeal, and wisdom].

4.1.1.4.4. Five Wholesome Roots

四、五根[信、進、念、定、慧]。

Fourth are the five wholesome roots [faith, zeal, mindfulness, concentration, and wisdom].

4.1.1.4.5. Five Spiritual Powers

五、五力[同上根名]。

Fifth are the five powers. [They have the same name as the above five wholesome roots.]

4.1.1.4.6. Seven Limbs of Enlightenment

六、七覺支。[念、擇、進、喜、輕安、定、捨]。

Sixth are the seven limbs of enlightenment [mindfulness, discrimination, zeal, joy, pliancy, concentration, and indifference].

4.1.1.4.7. Eightfold Correct Path

七、八正道。[正見、正思惟、正語、正業、正精進、正定、正念、正命]。已上七科卽是藏教生滅道諦。

Seventh is the eightfold correct path [right view, right thought, right speech, right activity, right zeal, right concentration, right mindfulness, right livelihood]. The above seven categories represent the *Tripiṭaka* Teaching's truth of the path [from the perspective of] arising-and-ceasing.

然如前所列四諦名數、通下三教。但、是隨教廣狭勝劣。生滅、無生、無量、無作、不同耳。故、向下名數更不再列。然、四諦之中分世出世。前二諦爲世間因果[苦果集因]。後二諦爲出世間因果[滅果道因]。

Yet, as was the case with the previous numerical terms, the Four Truths also appear in the subsequent three categories of the doctrine. However, according to the relative breadth or narrowness, superiority or inferiority of the teachings, as well as [the approaches of] arising-and-ceasing, non-production, immeasurable, and unconstructed, the application [of the truths] is not the same. Therefore as we proceed downward [in the explanation of the other teachings], the numerical term will be repeated, but not its examples. On the other hand, the Four Truths are distinguished into mundane and transmundane. The prior two truths represent mundane cause and effect [Suffering is effect, and arising is cause.], and the latter two truths are supramundane cause and effect. [Cessation is the effect, and the path is the cause.]

問。何故世出世前果後因耶。

Question: Why is it that in both mundane and supramundane the effect comes first and the cause is second?

答。聲聞根鈍、知苦斷集、慕果修因。是故然也。

Answer: Śrāvakas of dull faculties, [only after] knowing suffering eliminate its arising; yearning for the effect [nirvāṇa], they cultivate its causes. Therefore it is stated this way.

4.1.2. Stages in the Three Vehicles

I will briefly clarify the practitioners in the *Tripiṭaka* Teaching and their ranks.

4.1.2.1. Śrāvaka Vehicle

略明藏教修行人之與位。初明聲聞位分二。初凡二聖。凡又二。外凡內凡。釋外凡中自分三。初五停心。一多貪衆生不淨觀。二多嗔衆生慈悲觀。三多散衆生數息觀。四愚癡衆生因緣觀。五多障衆生念佛觀。

First, in clarifying the rank of *śrāvakas*, they are distinguished into two, the first being unenlightened, the second being enlightened. The unenlightened are also distinguished into two: outer worldlings and inner worldlings.

4.1.2.1.1. Outer Worldlings

In explaining the state of the outer worldlings, there are three kinds: The first are the five kinds of mental stabilization: (1) contemplation of impurity for sentient beings with many cravings, (2) contemplation of compassion for sentient beings with much anger, (3) contemplation by counting breaths for sentient beings who are easily distracted, (4) contemplation on causes and conditions for foolish sentient beings, (5) contemplation of mindfulness of the Buddha for sentient beings with many [karmic] hindrances .

二別相念處[如前四念處是]。

The second are the separately practiced states of mindfulness. [These are like the previously-explained four bases of mindfulness.]

三總相念處。一觀身不淨。受心法皆不淨。乃至觀法無我。身受心亦無我。中間例知[已上三科名外凡。亦名資糧位]。

Third are the states of mindfulness practiced together. The first is contemplating the body as impure, and that sensation, mind, and dharmas are also all impure, up to observing that dharmas lack self, and that body, sensation, and mind also lack self. The items in between [sensation and mind] can be known by the examples. [The above three classes are called outer worldlings. This is also called the stage of accumulation.[38]]

4.1.2.1.2. Inner Worldlings

二明內凡者、有四。謂煖、頂、忍、世第一[此四位爲內凡。亦名加行位。又名四善根位]。上來內凡外凡總名凡位。亦名七方便位。

Second is the elucidation of the case of inner worldlings, for which there are four [ranks]. These are heat, the pinnacle, tolerance, and the highest mundane mental state. [These four levels are those of inner worldlings. They are also called the level of applied practice[39] and the stage of the four wholesome roots.] The above inner worldlings and outer worldlings are collectively named "level of worldlings." This is also called the seven levels of preparatory practices 七方便位.

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38 Skt. *saṃbhārâvasthā*. According to Abhidharma/Yogâcāra path theory, the stage where the "raw materials" of merit and wisdom are gathered for practice. This rank includes the first thirty stages of bodhisattva practice, and is said to require one incalculable eon of practice. It is a preparatory stage for later, more subtle practice. As one of the five stages 五位, it precedes the stage of applied practice 加行位. [Source: DDB]

39 Skt. *prayogāvasthā*. The second among the five stages of practice 五位 as outlined by Vasubandhu 世親 in his *Triṃśikā* 唯識三十論 . This is the stage where the unenlightened practitioner engages properly in various meditative and moral practices that should ultimately lead to an experience of direct insight into the real character of existence, attaining uncontaminated cognition 無漏智 to enter the path of insight 見道. It is a putting into practice of the basic teachings learned in the prior stage of preparation 資料位. This stage corresponds with the stage of skillful means, 方便道 which in other texts indicates the same level. [Source: DDB]

4.1.2.1.3. Sages

次明聖位、亦分三。一見道、[初果]。二修道、[二三果]。三無學道。[四果]

Next I will elucidate the levels of sages, of which there are also three: (1) the path of seeing[40] [This is equivalent to the first realization (in the Abhidharma system).], (2) the path of cultivation[41] [This is equivalent to the second and third realizations.], (3) the path of no further training. [This is the fourth realization.]

一須陀洹。此翻預流。此位斷三界八十八使見惑。見眞諦故名爲見道。又名聖位。二斯陀含。此云一來。此位斷欲界九品思中、斷前六品盡。後三品猶在、故更一來。三阿那含、此云不來。此位斷欲殘思盡。進斷上八地思。四阿羅漢、此云無學。又云無生。又云殺賊。又云應供。此位斷見思倶盡。子縛已斷果縛猶在。名有餘涅槃。若灰身滅智名無餘涅槃。又名孤調解脫。略明聲聞位竟。

[The four realizations of the Abhidharma path are]

1. *srota-āpanna* 須陀洹, translated as "stream-winner." In this stage one

40 Skt. *darśana-mārga*. The third of the five stages of attainment 五位 in the Yogâcāra path system. It is the stage of the observation of the Four Truths 四諦 (therefore also called 見諦), and also the stage at which one enters the level of uncontaminated cognition 無漏智. It is after entry into this stage that one is considered in the *Abhidharmakośa* and in Yogâcāra to be enlightened 聖者. In Abhidharma doctrine it is equivalent to the stage of stream-winner 預流向 and in Mahāyāna, equivalent to the stage of the first *bhūmi* 初地. In the *Abhidharmakośa-bhāsya* it is equivalent to the attainment of the fourth of the four roots of goodness 四善根. After the consummation of this stage, one moves on to the path of cultivation 修道, where the correct views attained in the path of seeing are thoroughly and repeatedly practiced. [Source: DDB]

41 Skt. *bhāvanā-mārga*. The fourth of the five stages 五位 in the Abhidharma/Yogâcāra path scheme, the second of the three supramundane paths 三道. After the experience of the path of insight 見道, the practitioner renews his/her efforts based on this new insight, seeking further accordance with reality. The afflictions that are eliminated in this path are those that are more deeply embedded, such as the innately arisen afflictions (倶生, 思惑, 思惟所斷), whereas the prior path of insight is able to eliminate the less deeply embedded afflictions (分別起, 見惑). [Source: DDB]

eliminates the eighty-eight declivities that are mental disturbances of views in the three realms. Since one sees the truth, it is called the path of seeing 見道; it is also called the holy stage.

2. *sakṛd-āgāmin* 斯陀含, which means "once-returner." In this stage, one eliminates the prior six classes of perceptive mental disturbances from among the nine classes in the desire realm. The other three classes still remain, and therefore one must be reborn one more time.
3. *anāgāmin* 阿那含, which means "non-returner." In this stage one completely extinguishes the remaining perceptive mental disturbances (of the prior nine classes), and proceeds to eliminate the perceptive mental disturbances of the above eight stages.
4. *arhat* 阿羅漢, which means "no [more] training" (*aśaikṣa*). It is also interpreted as "no rebirth" (*ajāta*) as well as "killer of thieves" (*kṣīṇāsrava*) and "worthy of offerings" (*pūjya*). In this stage one fully eradicates all mental disturbances of both views and perception. The seed bondages have been eliminated, but the retribution bondages remain. This is called nirvāṇa-with-remainder. If one turns the body into ashes and annihilates consciousness, then it is called nirvāṇa-without-remainder; it is also called "individual liberation."

This concludes the brief outline of the *śrāvaka* stages.

4.1.2.2. Pratyekabuddha Vehicle

次明緣覺。亦名獨覺。值佛出世。禀十二因緣教。所謂一、無明[煩惱障煩惱道]。二、行[業障業道。此二支屬過去]三、識[託胎一分氣息]。四、名色[名是心色是質]。五、六入[六根成此胎中]。六、觸[出胎]。七、受[領納前境好惡等事。從識至受名現在五果]。八、愛[愛色男女金銀錢物等事]。九、取[凡見一切境。皆生取著心。此二未來因。皆屬煩惱。如過去無明]。十、有[業已成就。是未來因屬業道。如過去行]十一、生[未來受生事]。十二、老死。此是所滅之境。

Next is the clarification of *pratyekabuddhas*, who are also known as "solitary

realizers." When they meet a buddha who has appeared in the world, they receive the teaching of twelve limbs of dependent origination. These are (1) nescience (*avidyā*) [The afflictive hindrances and the afflictive path.]; (2) dispositions (*saṃskāra*) [Karmic hindrances and the karmic path. These two limbs are in the category of the past.]; (3) consciousness (*vijñāna*) [In conception, one part is breath.]; (4) name-and-form (*nāmarūpa*) [Name is mind, form is matter.]; (5) the six sense-bases (*ṣaḍāyatana*) [The six organs forming in the womb.]; (6) contact (*sparśa*) [Emerging from the womb.]; (7) sensation (*vedanā*) [Events of experiencing attraction and revulsion in regard to present objects. The five from consciousness to sensation are called the "five effects in the present."]; (8) attachment (*tṛṣṇā*) [Attachment to form, to sex, money, property and such things.]; (9) grasping (*upadāna*) [When worldlings see all objects they inevitably give rise to thoughts of grasping. These last two are causes for the future. They are both related to affliction, as is the nescience of the past.]; (10) becoming (*bhava*) [Karma is completed. This future cause is related to the path of *karma*, as are past activities.]; (11) birth (*jāti*) [The event of future reception of birth.]; (12) ageing and death (*jarāmaraṇa*). These are the objective conditions to be eliminated (by contemplation).

與前四諦開合之異耳。云何開合。謂無明行愛取有。此之五支合爲集諦。餘七支爲苦諦也。旣名異義同、何故重說。爲機宜不同故。緣覺之人先觀集諦。所謂無明緣行、行緣識、乃至生緣老死、此則生起。若滅觀者。無明滅則行滅、乃至生滅則老死滅。因觀十二因緣覺眞諦理。故言緣覺。

It is amazing how well these twelve limbs reveal and combine with the above explained Four Truths. How do they reveal and combine with them? The five limbs of nescience, dispositions, attachment, grasping, and becoming combine to form the Truth of Arising. The other seven limbs form the Truth of Suffering. [But] if it is just that the naming is different but the meaning is the same, why reexplain it? This is because differences in ability. Pratyekabuddhas first contemplate the truth of arising. This is the sequential order (*anuloma*) of the twelve limbs where arising occurs based on the fact that nescience conditions dispositions, dispositions condition consciousness,

.... up to birth conditioning ageing and death. In the case of contemplation of extinction, one contemplates the extinction of nescience, followed by extinction of dispositions and so forth up to the extinction of birth and the extinction of ageing and death. Based on contemplation of the twelve limbs of dependent arising they apprehend reality. Therefore they are called "enlightened in regard to dependent arising" 緣覺.

言獨覺者。出無佛世獨宿孤峯。觀物變易自覺無生。故名獨覺。兩名不同、行位無別。此人斷三界見思。與聲聞同。更侵習氣故居聲聞上。

They are called "solitary realizers" 獨覺 because they come into a world with no buddha and live alone in a solitary peak, observing the transience of things and realizing non-arising for themselves. Therefore they are called "solitary realizers." Although the names are different, there is no difference in terms of stages of practice. These persons eliminate the [mental disturbances] of views and perception throughout the three realms, and in this are the same as the *śrāvakas*. Since they are further able to overcome the habit energies [derived from the mental disturbances], they are placed above *śrāvakas*.

4.1.2.3. Bodhisattva Vehicle

次明菩薩位者。從初發心、緣四諦境、發四弘願。修六度行。一未度者令度。卽衆生無邊誓願度。此緣苦諦境。二未解者令解。卽煩惱無盡誓願斷。此緣集諦境。三未安者令安。卽法門無量誓願學。此緣道諦境。四未得涅槃者令得涅槃。卽佛道無上誓願成。此緣滅諦境。

Next I will explain the stage of the bodhisattva. From the point of giving rise to the aspiration for enlightenment, they take the four truths as their referent and invoke the four universal vows 四弘願, cultivating the practices of the six perfections 六度.

4.1.2.3.1. Four Universal Vows

1. All those who have not yet been saved will be saved, which is expressed as "I vow to save all living beings without limit." This vow takes the truth of suffering as its referent.
2. All those who have not yet understood will be made to understand, which is expressed as "I vow to extinguish all afflictions, no matter how exhaustive they may be." This vow takes the truth of arising as its referent.
3. All those who have not yet been comforted will be comforted, which is expressed as "I vow to study the teachings, however numerous they may be." This vow takes the truth of the path as its referent.
4. All those who have not yet attained nirvāṇa will be enabled to attain it, which is expressed as "I vow to attain supreme enlightenment." In this vow they take the truth of cessation as their referent.

4.1.2.3.2. Three Eons of Practice

旣已發心。須行行塡願、於三阿僧祇劫修六度行、百劫種相好。言三阿[無]。僧祇[數]。劫[時]者。且約釋迦修菩薩道時。論分限者。

Having given rise to the aspiration, they gradually move toward the fulfillment of their vow, practicing the six perfections through three *asaṃkhya-kalpas* and the hundred eons of completing their bodily marks.[42] Regarding the term *three asaṃkhya-kalpas* [The Sanskrit a is an a-privative, meaning "not-"; *asaṃkhya* means "number" and *kalpa* means "time."];[43] I will explain their division from the perspective of the time required for Śākyamuni's cultivation of the bodhisattva path.

42 Referring to the thirty-two major marks 三十二相 and eighty minor marks 八十隨好 of a great being (*mahāpuruṣa*). For a full listing, see the DDB. [Source: DDB]

43 Thus, "incalculably long eons."

從古釋迦至尸棄佛。值七萬五千佛。名初阿僧祇。從此常離女身及四惡趣、常修六度。然自不知當作佛。若望聲聞位。卽五停心總別念處。[外凡]

1. The time from Śākyamuni's original meeting with Śikhin Buddha through his encounters with seventy-five thousand buddhas is called the first *asaṃkhya-kalpa*. From this time forth he never took on a woman's body or was reborn into the four evil rebirths,[44] and he continually cultivated the six perfections. Yet he did not yet know that he would achieve Buddhahood. If we look at this from the *śrāvaka* stage, it is the practice of the five kinds of mental stabilization[45] and the bases of mindfulness in both their general and specific approaches. [the practices of outer worldlings]

次從尸棄佛至然燈佛。值七萬六千佛。名第二阿僧祇。此時用七莖蓮華供養、布髮掩泥。得受記莂號釋迦文。爾時自知作佛、口未能說。若望聲聞位、卽煖位。

2. Next, from the time in between his encounter with Śikhin Buddha and Dīpaṃkara Buddha, during which he encountered seventy-six thousand buddhas, is called the second *asaṃkhya-kalpa*. At this time he used seven lotus stalks as an offering and spread his hair on the ground so that Dīpaṃkara did not have to step into the mud. He received assurance of future Buddhahood with the name of Śākyamuni. He then knew that he would become a buddha in the future, but did not tell anyone. From the perspective of the *śrāvaka* path, he was on the level of the stage of warmth.

44 Four negative forms of rebirth 惡趣: hell denizens 地獄, hungry ghosts 餓鬼, animals 畜生, and asuras 阿修羅 . The asuras are sometimes evil, sometimes good, hence the term 三惡道 "three evil destinies" excepts the asuras. Also written 四惡道 . [Source: DDB]

45 The five kinds of meditation (*pañca-smṛti*) for settling the mind and ridding it of the five errors of desire, hate, ignorance, the self, and a wayward or confused mind. The five meditations are meditation on impurity 不淨觀, compassion 慈悲觀, causality 因緣觀, right discrimination 界分別觀, and breathing 數息觀. Some substitute meditation on the Buddha in place of the fourth; another listing puts breathing first, and there are other differences. [Source: DDB]

次從然燈佛至毘婆尸佛、七萬七千佛。名第三阿僧祇滿。此時自知、亦向人說必當作佛、自他不疑。若望聲聞位卽頂位。

3. Next, during the time from his encounter with Dīpaṃkara Buddha up to the time of his meeting with Vipaśyin Buddha, he met seventy-seven thousand buddhas. This is called the third *asaṃkhya-kalpa*. At this point not only did he know himself, but he also told others that he was destined to become a buddha, so there was no doubt in himself or others. If we characterize this stage from the perspective of the *śrāvaka* path, then it would be equivalent to the stage of the pinnacle.

4.1.2.3.3. Six Perfections

經如許時修六度竟、更住百劫種相好因。修百福成一相。福義多途。難可定判。又云、大千盲人治差爲一福等。

For a period of time he cultivated the six perfections to their completion, after which he abode for one hundred kalpas planting the seeds for the excellent bodily characteristics of a great personage. Cultivating one hundred merits resulted in the formation of a single characteristic. The meaning of "merit" can be interpreted variously, and thus these merits are difficult to define, but it is said: "The healing of a chiliocosm of blind men is equivalent to one unit of merit."[46]

修行六度各有滿時。如尸毘王代鴿檀滿。普明王捨國尸滿。羼提仙人爲歌利王割截無恨忍滿。大施太子抒海、幷七日翹足讚弗沙佛進滿。尚闍黎鵲巢頂上禪滿。劬嬪大臣分閻浮提七分息諍智滿。望初聲聞位是下忍位。

His practices of the six perfections had their distinct times of completion. For example:

46 See, for example, *Dazhi du lun*, T 1509.25.87b17.

1. As Śivi, he donated his own flesh instead of that of the dove, which completed the perfection of giving.[47]
2. The relinquishing of his country by the King of Universal Illumination was the perfection of moral discipline.[48]
3. Kṣāntirṣi's unresentful dismemberment for Kaliṅga-rāja[49] constitutes the perfection of tolerance.
4. The scooping out of the ocean by the Prince Mahādāna,[50] along with the standing on one leg while worshipping Tiṣya Buddha[51] constitute the perfection of zeal.

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47 Śivi is the name of Śākyamuni in a past lifetime when he was born as a king, known for his benevolence. He is said to have saved Agni (who was transformed into a dove) from Indra (who was transformed into a hawk) by offering an equal quantity of his own flesh weighed in a balance. There are numerous other stories, and legends of this king abound outside the Buddhist tradition in India and Central Asia. In Buddhism it is given as an example of the perfection of giving. [Source: DDB]

48 An ancient Indian king understood to be a previous incarnation of Śākyamuni. He converted King Kalmāṣapāda, who was practicing cannibalism as a result of having come under the spell of a magician. Kalmāṣapāda was said to be a previous incarnation of Śākyamuni's disciple Aṅgulimāla 央掘摩羅. Under the spell of an evil master, he attempted to take the heads of 1,000 kings, but succeeded in garnering only 999. The prospective thousandth king, named Universal Illumination, begged for a one-day reprieve, during which he set up a hundred-seat service for humane kings, after which he succeeding in converting Kalmāṣapāda. [Source: DDB]

49 A transliteration of the Sanskrit, also written in Chinese as *wowang* 惡王 ("evil king"). Kaliṅga was an evil king of the distant past who gradually dismembered Śākyamuni (in an earlier incarnation) in order to test his power of endurance. Kaliṅga is mentioned in the *Diamond Sūtra*, but the full story is contained in earlier Pali materials. [Source: DDB]

50 According to the story contained in the *Damamūka-nidāna-sūtra* 賢愚經 (T 202); it is frequently cited as an example of the perfection of zeal 精進波羅蜜. The Great Almsgiving Prince of Vārāṇasī 波羅奈國 (in this scripture a Brahman youth from the city of 婆樓 施舍) suffered deeply over the fact that animals were being killed in order for people to survive. He went to the dragon king to ask him to donate a *maṇi*-pearl, by which he intended to distribute wealth to the kingdom. After getting the pearl once, it was lost again in the ocean, but he got it back by using a turtle shell to scoop out all the water in the ocean 抒海. Various versions of this jātaka tale are told in other scriptures.

51 When Śākyamuni first met Dīpaṃkara Buddha 然燈佛 (or by some accounts Tiṣya Buddha 弗沙佛) in a previous life, he was very much impressed by his sanctity. He therefore chanted hymns of praise while standing on one leg for seven days. The meaning of "perfection of zeal" (*vīrya-pāramitā* 進滿) is derived from this anecdote .

5. Jiya-ṛṣi's entering meditation with a magpie's nest on his head constitutes the perfection of meditation.
6. The Great Minister Kapphiṇa's division of Jambudvīpa into seven parts [one each for the seven kings,] which ended their disputes, constitutes the perfection of wisdom.[52]

From the perspective of the *śrāvaka* path, [the bodhisattva at this point] would be the inferior level of the stage of tolerance.

次、入補處生兜率、託胎、出胎、出家、降魔、安坐不動、爲中忍位。次、一刹那入上忍位。次、一刹那入世第一位 、發眞無漏三十四心頓斷見思習氣。

Next Śākyamuni, [in preparing] to replace the position 補處 [of the previous Buddha], entered this world from Tuṣita Heaven, was conceived in the womb, born into the world, left home, subdued the demons, and sat calmly in meditation, undisturbed. This is equivalent to the middle level of the stage of tolerance. Next, in one instant he entered into the upper level of the stage of tolerance. Next, he immediately entered the stage of the highest worldly mental state, manifesting the true, untainted thirty-four mental states,[53] suddenly eliminated all the [mental disturbances] of views and perception, along with their karmic impressions.

坐木菩提樹下、生草爲座。成劣應丈六身、受梵王請。三轉法輪、度三根性、住世八十年、現老比丘相。薪盡火滅入無餘涅槃者。卽三藏佛果也。

Sitting beneath the bodhi tree, he made a seat of grass, and took on the sixteen-foot inferior response body. In response to Brahma's plea to teach, he turned the dharma-wheel three times, saving the beings of the

52 See 大智度論 T 1509.25.89b22.

53 The sixteen mental states (eight of patience [or recognition] 八忍 [八認] and eight of wisdom 八智) that sever mistaken views 見惑, plus the eighteen attitudes (nine of non-obstruction and nine of liberation 九無礙, 九解脫) that eliminate mistaken deliberations 思惑. [Source: DDB]

three capacities. Abiding in the world for eighty years, he took on the appearance of an aged monk. With the firewood consumed, the flames are extinguished,[54] and he enters nirvāṇa without remainder. This is the Buddhahood of the *Tripiṭaka* Teaching.

上來所釋三人修行證果、雖則不同、然同斷見思、同出三界、同證偏眞。只行三百由旬入化城耳。略明藏教竟。

Even though the practice and realization of the three practitioners explained above differ from each other, they are the same in their eliminating the [mental disturbances of] views and perception; they are the same in their escaping from the triple realm; they are the same in their realization of a complete view of reality. However, these practitioners have merely walked three hundred *yojanas*, and entered the Conjured City![55] This concludes the brief explanation of the *Tripiṭaka* Teaching.

4.2. Shared Teaching

次明通教者。通前藏教通後別圓、故名通教。又、從當教得名。謂三人同以無言說道、體色入空。故名通教。

Next is the explanation of the Shared Teaching. Since it has aspects in common with the prior *Tripiṭaka* Teaching as well as the subsequent Distinct and Perfect teachings, it is said to be Shared. It also derives its name [from the practitioners] to whom the teaching is applied. That is, all three types of practitioners avail themselves of the path that lies beyond verbal explanations, entering into emptiness by contemplation of form—hence it is called the Shared Teaching.

54 From the *Lotus Sūtra*, T 262.9.5a21.

55 See the *Lotus Sūtra* at T 262.9.26a5.

4.2.1. Ten Stages

依大品經。乾慧等十地。卽是此教位次也。一乾慧地。未有理水故得其名、卽外凡位。與藏教五停心總別等三位齊。二性地。相似得法性水、伏見思惑。卽內凡位。與藏教四善根齊。三八人地。四見地。此二位入無間三昧、斷三界八十八使見盡。發眞無漏見眞諦理。與藏教初果齊。五薄地。斷欲界九品思前六品。與藏教二果齊。六離欲地。斷欲界九品思盡。與藏教三果齊。七已辦地。斷三界見思惑盡。但斷正使不能侵習。如燒木成炭。與藏教四果齊。聲聞位齊此。八辟支佛地。更侵習氣如燒炭成灰。九菩薩地。正使斷盡與二乘同。扶習潤生、道觀雙流。遊戲神通淨佛國土。十佛地。機緣若熟。以一念相應慧、頓斷殘習。坐七寶菩提樹下、以天衣爲座。現帶劣勝應身、成佛。

The process of advancement in this teaching is established relying on the ten stages such as the stage of dry wisdom and so forth as explained in the *Mahāprajñāpāramitā-sūtra*. [They are]

1. The stage of dry wisdom. It is so named because one does not yet posses the "water-principle" and is equivalent to the level of outer worldling, as well as the three stages of the five kinds of mental stabilization, along with the concurrent and separate applications of the bases of mindfulness included in the *Tripiṭaka* Teaching.

2. The stage of nature. One seemingly attains the water of the dharma-nature, suppresses the mental disturbances of views and perception. This is equivalent to the rank of the inner worldlings, which is the equal to the stage of the four wholesome roots in the *Tripiṭaka* Teaching.

3. The stage of the possession of the eight tolerances 八忍.

4. The stage of insight. Those who attain these [prior] two stages enter into the uninterrupted *samādhi*, completely eliminating the views in the eighty-eight declivities of the three realms. They give rise to the untainted insight into reality. This is equivalent to the first realization of the *śrāvaka* path (stream-winner) in the *Tripiṭaka* Teaching.

5. The stage of thinning out. One eliminates the prior six among the nine classes of perceptive mental disturbances in the desire realm. This is equivalent to the second realization of the *śrāvaka* path (once-returner) in

the *Tripiṭaka* Teaching.

6. The stage of freedom from desire. One completely eliminates all nine classes of perceptive mental disturbances in the desire realm. This is equivalent to the third realization of the *śrāvaka* path in the *Tripiṭaka* Teaching.

7. The stage of accomplishment. One completely purges the mental disturbances of views and perception throughout the triple realm. However, while eliminating the afflictions proper, one is unable to overcome their karmic impressions. It is like burning wood that is reduced to coals. This is equivalent to the attainment of the fourth realization (arhatship) in the *Tripiṭaka* Teaching. It is also equivalent to the *śrāvaka* stage.

8. The pratyekabuddha stage. One repeatedly overcomes karmic impressions [of afflictions], just like burning embers being reduced to ashes.

9. The bodhisattva stage. Here, the declivities proper are completely eliminated just as they are in the practices of the adherents of the two vehicles. Karmic impressions support their continued rebirth (since there are no afflictions left to do so), and they concurrently teach others while continuing to engage in their own contemplation of emptiness. At sport in the superknowledges, they purify the world to make it a buddha-land.

10. The buddha stage. When one's faculties are ripe, using a thought moment of wisdom, one suddenly eliminates the remaining [afflictive] karmic impressions. Sitting beneath the seven-jeweled bodhi tree one takes the heavenly raiment as one's seat, and the response body that is at once inferior and superior becomes a buddha.

爲三乘根性。轉無生四諦法輪。緣盡入滅。正習俱除。如炭灰俱盡。經云。三獸度河。謂象馬兎也。喩斷惑不同故。又經云。「諸法實相、三乘皆得。亦不名佛」、卽此教也。此教三乘因同果異。證果雖異、同斷見思、同出分段、同證偏眞。

For those who have the predilection for the three vehicles, he turns the Dharma-wheel of the unarisen Four Truths. When he has exhausted all conditions he enters into extinction, at which time the afflictions proper and

their karmic impressions[56] are both removed, as in the complete vanishing of the embers and ashes. A sūtra says: "Three animals cross the river: they are an elephant, a horse, and a rabbit."[57] This is said in order to express the differences in the way they eliminate mental disturbances. Also, a sūtra says: "The true marks of all dharmas are equally apprehended by the practitioners of all three vehicles—yet they are not called buddhas."[58] This precisely expresses this doctrine. In this teaching the causes of the three vehicles are the same but their effects are different. Yet even though their final realization is different, they eliminate the same [mistaken] views and perceptions, escape from the same fragmentary cyclic existence, and realize the same one-sided truth.

然於菩薩中有二種。謂利鈍。鈍則但見偏空不見不空。止成當教果頭佛。行因雖殊、果與藏教齊。故言「通前」。若利根菩薩非但見空、兼見不空。不空卽中道。分二種、謂但不但。若見但中別教來接。若見不但中圓教來接。故言通後。

Yet among the bodhisattvas there are two types: those of sharp and dull faculties. The dull only see one-sided emptiness, and do not see non-emptiness. They stop upon achieving the enlightenment commensurate with the teaching that they follow. Thus, even though their causal practices are different, their realization is equivalent to that of the *Tripiṭaka* Teaching. Hence they are said to "share with the prior [teaching]." In the case of bodhisattvas of sharp faculties, they do not only see emptiness: they are simultaneously able to perceive non-emptiness. Non-emptiness is none

56 正習 is an abbreviation of 正使 and 習氣, the actual substance of the afflictions and their remaining habit energies.

57 The three animals— hare, horse, elephant— crossing a stream. The *śrāvaka* 聲聞 is like the hare who crosses by swimming on the surface; the pratyekabuddha 緣覺 is like the horse who crosses deeper than the hare; the bodhisattva 菩薩 is like the elephant who walks across on the bottom. A metaphor for the three vehicles found in the *Nirvāṇa Sūtra* (涅槃經; T 374.12.523c29). [Source: DDB]

58 Probably a reference to the passage in the *Huayan jing* at T 278.9.566c21.

other than the middle way. Divided into two types, it is called "only [empty]" and "not-only [empty]" 但不但. If you see the middle as only empty, this is coming into connection with the Distinct Teaching. If you see the middle as not-only-empty, this is the gaining of connection with the Perfect Teaching. Therefore it is said to "share with the latter [teachings]."

4.2.2. Comparison with Other Teachings

問。何位受接。進入何位。

Question: At what stages do they gain this connection? And to which stages do they advance?

答。受接人三根不同。若上根三地四地被接、中根之人五地六地、下根之人七地、八地。所接之教眞似不同。若似位被接、別十迴向圓十信位。若眞位受接。別初地圓初住。

Answer: The three capacities of those who gain this connection are not the same. In the case of a person of superior capacity, he connects to it at the third or fourth stage; the person of middling capacity connects at the fifth and sixth stage; and the person of inferior capacity at the seventh or eighth stage. The teaching with which they connect differs into terms of real and semblance. If one gains a connection at a semblance stage, it would be the ten dedications of merit in the Distinct Teaching or the stage of the ten kinds of faith in the Perfect Teaching. If one gains a connection at a real stage, then it would be the first ground of the Distinct Teaching and the first abode of the Perfect Teaching.

問。此藏通二教、同是三乘、同斷四住、止出三界、同證偏眞、同行三百由旬、同入化城。何故分二。

Question: These two teachings of *Tripiṭaka* and Shared are the same in

being applicable to the three vehicles; they are the same in their elimination of the four entrenchments; they stop with the escape of the triple realm in the same realization of the one-sided truth; they travel the same three hundred *yojana* route to enter the same conjured city. Why are they distinguished into two?

答。誠如所問。然同而不同。所證雖同、大小巧拙永異。此之二教、是界內教。藏是界內小拙、不通於大故、小。析色入空故、拙。

It is truly just as you have asked. However, there are points that are the same and points that are not the same. Even though what is realized is the same, there are persistent differences between superior and inferior, skillfulness 巧 and clumsiness 拙. These two teachings both operate within the [three] realms, but the *Tripiṭaka* Teaching is the inferior and the clumsy within the world. It is inferior because it does not share with the superior. It realizes emptiness only by analyzing form, and therefore it is clumsy.

此教三人、雖當教內有上中下異。望通三人則一概鈍根。故須析破也。通教則界內大巧。大謂大乘初門故。巧謂體色入空故。雖當教中三人上中下異。若望藏教則一概爲利。

Even though the adherents of the three [vehicles] of this teaching differ in being greater, middling, and lesser [in their abilities],[59] if the three are seen from the perspective of the Shared Teaching, then they are all equally of dull faculties. Therefore they can only [enter emptiness] through an analytical approach. The Shared Teaching is the one superior and the skillful operating within the [three] realms. Superior in this case refers to the first

59 Chappell (p. 125) translates this as "As for people of the three [vehicles] of this [Shared] Doctrine, although there are the differences of high, intermediate, and low within the doctrine itself …" But this does not fit with the latter portion of the sentence, which declares the uniform dullness of these beings. He also treats it oppositely in a parallel passage just below. Thus, we understand that the object of 上中下 is the capacities of persons, rather than the content of the teaching.

gate of the Mahāyāna. Skillful refers to the meditative approach of entering into emptiness by directly embodying form. Therefore, although there are distinctions of greater, middling, and lesser according to the level of the three people in their appropriate teachings, if they are seen from the perspective of the *Tripiṭaka* Teaching, they are all regarded as having sharp faculties.

問。教旣大乘、何故有二乘之人。

Question: Since this teaching is already that of the Great Vehicle, why are adherents of the two vehicles mentioned?

答。朱雀門中何妨庶民出入。故人雖有小。教定是大。大乘兼小漸引入實。豈不巧哉。般若方等部內共般若等。卽此教也。略明通教竟。

Answer: Why would the guard of the Scarlet Bird Gate[60] obstruct the common people from coming and going? Therefore, even though there are people of small capacity, the teaching is firmly set on the great. The Great Vehicle, acting concurrently with the small, gradually leads [those of lesser capacity] into the truth. Is this not skillful? The Prajñā-Vaipulyas being concurrent with the regular Prajñā sūtras is exactly this teaching. This concludes the brief elucidation of the Shared Teaching.

4.3. The Distinct Teaching

次明別教者。此教明界外獨菩薩法。教理、智斷、行位、因果。別前二教、別後圓教、故名別也。涅槃云。四諦因緣有無量相。非聲聞緣覺所知。

Next is the elucidation of the Distinct Teaching 別教. This teaching clarifies

60 The Southern gate of the palace. Chappell notes: "One of the four gates leading to where the Son of Heaven (Emperor) resides, namely the South Gate, which is guarded by an imaginary Scarlet Bird and through which only kings and noblemen were supposed to enter and exit" (p. 127, n. 21).

the dharma that lies beyond the [realms] and that is unique to bodhisattvas, falling under the eight rubrics of teaching, principle, wisdom, elimination, practices, stages, causes, and effects. It is distinct from the prior two teachings [*Tripiṭaka* and Shared], and distinct from the subsequent Perfect Teaching. Hence it is called "distinct." The *Nirvāṇa Sūtra* says: "The causes and conditions of the Four Truths have innumerable characteristics, which are not knowable by *śrāvakas* and pratyekabuddhas."[61]

4.3.1. Fifty-two Stages of a Bodhisattva

諸大乘經。廣明菩薩歷劫、修行、行位、次第、互不相攝。此竝別教之相也。華嚴明十住、十行、十迴向爲賢、十地爲聖。妙覺爲佛。瓔珞明五十二位。金光明但出十地佛果。勝天王明十地。涅槃明五行。如是諸經增減不同者。界外菩薩隨機利益。豈得定說。然、位次周足莫過瓔珞經。故今依彼略明菩薩歷位斷證之相。以五十二位束爲七科。

The extensive explanations contained in the various Mahāyāna sūtras detailing the bodhisattvas' passage through time, practices, stages, and sequence do not mesh with each other, and this disparateness is a characteristic of the Distinctive Teaching. The *Huayan jing* explains the ten abodes, ten practices, ten dedications of merit as the stages of the worthies, and the ten grounds as the stages of the sages, with Marvelous Enlightenment as Buddhahood. The *Yingluo jing* (T 1485) explains fifty-two stages. The *Suvarṇa-prabhāsôttama-sūtra*[62] provides ten stages and Buddhahood. The *Pravara-deva-rāja-*

[61] T 274.442b22–26. This is greatly abbreviated from 善男子。知四聖諦有二種智。一者中、二者上。中者聲聞緣覺智。上者諸佛菩薩智。善男子。知諸陰苦名爲中智。分別諸陰有無量相悉是諸苦。非諸聲聞緣覺所知。是名上智。

[62] The *Jin guangming jing* 金光明經 is a text primarily regarded as a scripture for state protection; it offers a wide variety of instruction on Buddhist practices such as expression of faith and repentance, as well as basic doctrine, such as the five *skandhas*, dependent origination, emptiness, and so forth. There are three primary Chinese translations (T 663, 664, and 665). [Source: DDB]

paripṛcchā[63] explains ten stages. The *Nirvāṇa Sūtra* explains five practices.[64] In this way, these sūtras explain the stages of practice in an uneven manner. How could the bodhisattvas, who are not constrained by the triple realm, teach a fixed number when skillfully responding to the faculties of practitioners? Nonetheless, since in terms of number of stages, there are none that go beyond the [fifty-two-stage] course taught in the *Yingluo jing*, here we will briefly clarify the course and stages of elimination and realization based on that scripture, arranging the fifty-two stages into seven groups.

謂信住行向地等妙。又、合七爲二。初凡、二聖。就凡、又二。信爲外凡、住行向爲內凡、亦名爲賢。約聖亦二。十地等覺爲因。妙覺爲果。大分如此。自下細釋。

These are the stages of faith, the abodes, the practices, the dedications of merit, the grounds, Virtual Enlightenment, and Marvelous Enlightenment. They can also be collapsed down into two groups, with the first being worldlings and the second being sages. The category of worldlings can also be broken down into two. The stages of faith are those of outer worldlings, while the abodes, practices, and dedications are those of inner worldlings—also called "worthies." In the levels of sage, there are two: the ten grounds and Virtual Enlightenment are causal; Marvelous Enlightenment is the effect. These are the large divisions; from here we will elaborate in detail.

4.3.1.1. Ten Levels of Faith

63 The full title in Chinese is *Shengtianwang banruo boluomi jing* 勝天王般若波羅蜜經; trans. Upaśūnya in 565; 7 fasc.; T 231. Composed as an account of the Buddha's teaching to Pravara-devarāja in Rājagṛha. [Source: DDB]

64 The five practices of the bodhisattvas taught in the *Mahāparinirvāṇa-sūtra* 涅槃經: (1) the three disciplines 聖行, (2) compassionate deeds on behalf of sentient beings 梵行, (3) spontaneous acts on behalf of others 天行, (4) manifest good suitable for secular people and Hīnayāna practitioners 嬰兒行, and (5) appearing in a suitable manifestation for those in need of help 病行. [Source: DDB]

初言十信者。一信、二念、三精進、四慧、五定、六不退、七迴向、八護法、九戒、十願。此十位伏三界見思煩惱。故名伏忍位[外凡]與藏教七賢位、通教乾慧性地齊。

First are the ten levels of faith: (1) faith, (2) mindfulness; (3) zeal, (4) wisdom, (5) concentration, (6) non-retrogression, (7) dedication of merit, (8) protecting the Dharma, (9) moral discipline, (10) vows. In these ten stages one quells the afflictions of views and perception in the three realms, and hence it is called the stage of quelling tolerance. [Outer worldlings.] It is equivalent to the seven virtuous stages in the *Tripiṭaka* Teaching and the stages of dry wisdom and nature in the Shared Teaching.

4.3.1.2. Ten Abodes

次明十住者。一發心住[斷三界見惑盡。與藏教初果通教八人見地齊]。二治地。三修行。四生貴。五具足方便。六正心。七不退[已上六住斷三界思惑盡、得位不退。與藏通二佛齊]。八童眞。九法王子。十灌頂[已上三住斷界內塵沙、伏界外塵沙。前二不知名目]亦名習種性。用從假入空觀。見眞諦理、開慧眼成一切智、行三百由旬。

Next is the clarification of the ten abodes, which are:(1) the abode of arousal of intention [One eliminates the mental disturbances of view in the three realms. This is equivalent to the first realization in the *Tripiṭaka* Teaching and the stages of eight tolerances and insight in the Shared Teaching.]; (2) the [abode of] preparing the ground; (3) the abode of cultivating practices; (4) the abode of producing virtue; (5) the abode of being replete with skillful means; (6) the abode of correct mind; (7) non-retrogression [In the above six abodes one completely eliminates the mental disturbances of views and perception, and attains the level of non-retrogression. This is equivalent to the buddha-stages in the *Tripiṭaka* and Shared Teachings.]; (8) the abode of the true child; (9) the abode of the dharma-prince; (10) the abode of consecration [In the above three abodes one eliminates the extremely subtle mental disturbances within the realms, and quells the extremely subtle

mental disturbances outside of the three realms. In the prior two teachings, the meaning of these terms is not even known.], which is also called "proclivity acquired by practice." Using the contemplation of realizing emptiness from the conventional, one perceives reality, opens the eye of wisdom, perfects omniscience, and travels the three hundred *yojanas*.

4.3.1.3. Ten Practices

次明十行者。一歡喜、二饒益、三無違逆、四無屈撓、五無癡亂、六善現、七無著、八難得、九善法、十眞實[斷界外塵沙惑]亦云性種性。用從空入假觀、見俗諦、開法眼、成道種智。

Next is the clarification of the ten practices, which are the practices of (1) joy, (2) beneficial service, (3) no obstinacy, (4) limitlessness, (5) non-confusion, (6) skillful manifestation, (7) non-attachment, (8) achievement of the difficult, (9) skillful teachings, (10) the practice of reality. [This means eliminating the lack of ability to correctly discern the true nature of the numberless phenomena of the world outside the realms.] It is also called the practice of innate seed-nature. Using the contemplation realizing the conventional from emptiness, one sees through the mundane truths and opens up that eye of the Dharma, completing the adaptive wisdom of enlightenment.

4.3.1.4. Ten Dedications of Merit

次明十迴向者。一救護衆生離衆生相、二不壞、三等一切諸佛、四至一切處、五無盡功德藏、六入一切平等善根、七等隨順一切衆生、八眞如相、九無縛無著解脫、十入法界無量。[伏無明習中觀]亦名道種性。行四百由旬。居方便有餘土[已上三十位爲三賢、亦名內凡。從八住至此。爲行不退位]。

Next are the ten dedications of merit, which are (1) freedom from the notion of sentient beings, nonetheless saving and protecting sentient beings; (2) indestructibility; (3) equal to all buddhas; (4) arriving to all places; (5)

inexhaustible treasury of merit; (6) wholesome root of realizing equality among all things; (7) equally according with all sentient beings; (8) marks of thusness; (9) unbound, unattached liberation; (10) the unfathomability of the dharma realm. [The contemplation of the mean that quells the karmic impressions of nescience.] This is also called the seed-nature of the way. Traveling four hundred *yojanas*, one stays at the land of expedient transformation with remainder.[65]

4.3.1.5. Ten Grounds

次明十地者。一歡喜[從此用中道觀。破一分無明、顯一分三德。乃至等覺。俱名聖種性]。此是見道位。又無功用位百界作佛。八相成道利益衆生。行五百由旬。初入實報無障閡土。初入寶所。二離垢地。三發光地、四焰慧地、五難勝地、六現前地、七遠行地、八不動地、九善慧地、十法雲地[已九地。地地各斷一品無明、證一分中道]

Next is the clarification of the ten grounds [which are] (1) ground of joy; [From here one uses the contemplation of the middle way to eradicate a part of nescience and to manifest a part of the three virtues. The stages from here up to the level of virtual enlightenment are called the seed nature of the holy ones.]. This is the level of the Path of Seeing; it is also the stage of effortlessness, where Buddhahood is accomplished in a hundred realms. Accomplishing enlightenment in eight phases one brings benefit to sentient beings. Traveling five hundred *yojanas*, one for the first time enters the land of the true reward of non-hindrance; one for the first time enters the jeweled place; (2) ground of freedom from defilement; (3) ground of the emission of light; (4) ground of burning wisdom; (5) ground of overcoming difficulty; (6) ground of manifest appearance; (7) ground of traveling a distance; (8) ground of immovability; (9) ground of excellent wisdom; (10) ground of the dharma

65 The above thirty stages are called the three ranks of the worthies 三賢位; they are also called the inner worldlings 內凡. From the eighth abode up to here one is passing through the stages of non-retrogression.

cloud. [In each of the previous nine grounds, one eliminates one class of ignorance, realizing one portion of the middle way.]

4.3.1.6. Virtual Enlightenment

更斷一品入等覺位、亦名金剛心、亦名一生補處、亦名有上士。更破一品無明、入妙覺位。坐蓮華藏世界、七寶菩提樹下、大寶華王座。現圓滿報身。爲鈍根菩薩衆、轉無量四諦法輪。卽此佛也。

Further eliminating one class [of fundamental nescience], one enters the stage of Virtual Enlightenment, which is also called the "adamantine mind," and is also called "limited to one more birth"; it is also called "surpassed bodhisattva."[66] Again destroying one more layer of ignorance, one enters into Marvelous Enlightenment. One sits in the great jewel-flower throne, beneath the seven-jeweled bodhi tree, in the lotus-treasury world, manifesting the perfect reward body. This, then, is the Buddha who turns the dharma wheel of the immeasurable Four Truths for the bodhisattvas of dull faculties.

有經論說。七地已前名有功用道。八地已上名無功用道。妙覺位但破一品無明者。總是約教道說。有處說、初地斷見、從二地至六地斷思、與羅漢齊者。此乃借別教位名、名通教位耳。

There are scriptures and treatises that say that the seventh ground and below is called the path of application of effort, while the eighth ground and above is called the path of effortlessness. The statement to the effect that in the stage of Marvelous Enlightenment only one layer of ignorance is removed is said as a general statement from the perspective of the teaching of the path being explained. Some say that in the first ground one eliminates

66 A bodhisattva who has reached the stage of virtual enlightenment 等覺 who has not yet quite achieved perfection. There is still a slight remnant of affliction, which will be removed before attaining complete enlightenment. As distinguished from 無上士. [Source: DDB]

[the mental disturbances of] views, and from the second ground up to the sixth ground one eliminates [the mental disturbances of] perceptions, and that this is equivalent to the stage of arhat. Here, the name of a stage in the Distinct Teaching is borrowed to name a stage in the shared teaching!

有云。三賢十聖住果報。唯佛一人居淨土。此借別教名、明圓教位也。如此流類甚衆。須細知當教斷證之位至何位、斷何惑、證何理。往判諸教諸位。無不通達。略明別教竟。

It is said: The worthies of the three ranks and the sages of the ten [grounds] abide in their rewards. Only the Buddha abides in the Pure Land (T 245.8.827c29–a1). Here a term from the Distinct Teaching is used to clarify a rank in the Perfect Teaching. These kinds of classifications are extremely numerous. Thus, it is necessary to know in detail according to what state of elimination or realization related to the given teaching leads to the attainment of what level, eliminates which mental disturbances, and realizes what principle. If we arrive to the classification of all teachings and all ranks, there is none that will not be understood. This concludes the brief explanation of the distinct teaching.

4.4. Perfect Teaching

次明圓教者。圓名圓妙、圓滿、圓足、圓頓。故名圓教也。所謂圓伏、圓信、圓斷、圓行、圓位、圓自在莊嚴、圓建立衆生。諸大乘經論 說佛境界、不共三乘位次、總屬此教也。法華中開示悟入四字。對圓教住行向地、此四十位。華嚴云、初發心時、便成正覺。所有慧身、不由他悟。清淨妙法身。湛然應一切。此明圓四十二位。

Next is the clarification of the Perfect Teaching. "Perfect" means perfectly marvelous, perfectly complete, perfectly full, and perfectly sudden. Therefore it is called the Perfect Teaching. What is explained is the perfect quelling, perfect faith, perfect elimination, perfect practice, perfect stage, perfect

adornment of mastery, and perfect establishment of sentient beings. The buddha realm discussed by the Mahāyāna scriptures and treatises generally falls under the scope of this teaching, rather than following the course of the three vehicles. The four keywords of the Lotus, "opening, showing, awakening, and entering," reflect the forty stages of the abodes, practices, dedications, and grounds in the perfect Teaching. The *Flower Ornament Sūtra* says: "At the first arousal of intention, one directly consummates perfect enlightenment; replete with the wisdom body, one is enlightened without relying on others."[67] "The pure marvelous dharma-body serenely resonates with all things."[68] This clarifies the forty-two stages of the Perfect Teaching.

維摩經云。「薝蔔林中不嗅餘香。入此室者、唯聞諸佛功德之香。」又云。「入不二法門。」般若明最上乘。涅槃明一心五行。又經云。「有人入大海浴。已用一切諸河之水」

The *Vimalakīrti-nirdeśa-sūtra* says: In a campaka grove, you can't smell anything else; entering this room, the only fragrance is that of the Buddha's merit—[you can't enjoy the fragrance of the merits of the *śrāvakas* and pratyekabuddhas] (T 475.14.548a25–27). It also says: "One enters the gate of the non-dual dharma."[69] The Prajñā sūtras express the ultimate vehicle. The *Nirvāṇa Sūtra* expresses the five practices of the One Mind.[70] As that

67 T 278.9.449c14–15. The line actually reads 初發心時、便成正覺、知一切法真實之性、具足慧身、不由他悟.

68 The first part of this phrase (the pure marvelous dharma body) appears a dozen times, but without the second part. The full phrase appears in many commentaries on Mahāyāna texts, such as T 1716.33.734b17.

69 This phrase appear numerous times in the *Vimalakīrti-sūtra*, especially in the chapter with this as a title, starting from T 475.14.550b28.

70 The five practices of the bodhisattvas taught in the *Mahāparinirvāṇa-sūtra* 涅槃經: (1) the three disciplines 聖行, (2) compassionate deeds on behalf of sentient beings 梵行, (3) spontaneous acts on behalf of others 天行, (4) manifest good suitable for secular people and Hīnayāna practitioners 嬰兒行, (5) appearing in a suitable manifestation for those in need of help 病行 (T 374.12.472a7). [Source: DDB]

sūtra says: "There is a person who enters the ocean to bathe; he has already experienced bathing in all the rivers."[71]

又、「娑伽羅龍澍車軸雨。唯大海能受。餘地不堪。」又「擣萬種香爲丸。若燒一塵具足衆氣。」如是等類竝屬圓教。

Or again (from the *Flower Ornament Sūtra*): "When the Sāgara Dragon King sends rain down with drops as large as wagon-wheel hubs, only the ocean can absorb it. It can't be handled in other places."[72] Again: "If one grinds down a myriad varieties of aromatic plant into an incense stick, if one burns just one grain it will suffice to produce a myriad aromas."[73] Passages like these all reflect the themes of the Perfect Teaching.

4.4.1. Eight Groups of Stages

今且依法華瓔珞。略明位次有八。一五品弟子位[外凡出法華經]二十信位[內凡]三十住位[聖初]。四十行。五十迴向。六十地。七等覺[是因位末]。八妙覺[是果位]。

Once again, based on the *Lotus Sūtra* and *Yingluo jing*, we can outline the ranks into eight: (1) the five [preliminary] grades of the disciples [outer worldlings who appear in the *Lotus Sūtra*]; (2) the ten stages of faith; [inner worldlings] (3) the ten abodes [beginning sages]; (4) the ten practices; (5) the ten dedications of merit; (6) the ten grounds; (7) virtual enlightenment

71 This is a paraphrase of the line in the *Nirvāṇa Sūtra* at T 374.12.509b26–27 that reads「善男子。譬如有人、在大海浴、當知是人已用諸 河泉池之水。」

72 From the line in the *Huayan jing*, T 278.9.573a12–13:「譬如娑伽羅龍王所澍大雨、唯除大海、餘不能受。」

73 This exact line is not found in the canon, but the *Śūraṃgama-samādhi-sūtra* has a line expressing a similar theme at T 642.15.633b23–25:「堅意。譬如有王若諸大臣、百千種香擣以爲末、若有人來索中一種、不欲餘香共相熏雜。」

[This is the last of the causal stages.]; (8) marvelous enlightenment. [This is the level of result.]

4.4.1.1. Five Preliminary Grades

初五品位者。一隨喜品。經云。「若聞是經而不毀訾起隨喜心。」問。隨喜何法。答。妙法。妙法者、卽此心也。妙心體具、如如意珠。「心佛及衆生是三無差別。」此心卽空卽假卽中。常境無相、常智無緣。無緣而緣。無非三觀。無相而相、三諦宛然。初心知此、慶己慶人、故名隨喜。內以三觀、觀三諦境。外以五悔、勤加精進、助成理解。

First are the five preliminary grades of the disciple:

4.4.1.1.1. Accordant Joy

This meaning is expressed when the sūtra says: "If one hears this sūtra [lectured upon] and accepts it with accordant joy without criticizing …"[74] Question: One is accordantly joyous in regard to what dharma? Answer: The marvelous dharma. The marvelous dharma is none other than this mind. The mind inherently endowed with enlightenment is like a wish-fulfilling gem. "The mind, the Buddha, and all living beings are without distinction."[75]

4.4.1.1.1.1. Three Truths

This mind is empty, it is provisional, and it is between the two. Eternal knowables lack marks, eternal cognition lacks perception. Without perceiving, there is perception, with no refutation of the three contemplations. Markless,

[74] T 262.9.45b23.

[75] From the *Flower Ornament Sūtra*, T 278.9.465c29.

yet marked, the three truths are exactly as they are. One rejoices oneself and brings joy to others. Hence it is called accordant joy. Within, using the three forms of contemplation, one examines the objects of the three truths. Without, using the five kinds of repentance, one applies oneself vigorously, helping to come to an understanding.

4.4.1.1.1.2. Five Kinds of Repentance

言五悔者。有二。一理、二事。理懺者。「若欲懺悔者、端坐念實相、衆罪如霜露、慧日能消除。」卽此義也。

1. Repentance in terms of principle and practice. [The first kind of repentance] two aspects—(1) of principle and (2) of practice. As for repentance in principle, [the saying], "Those who want to repent should sit erect and reflect on reality; myriad sins are like frost and dew, which evaporate under the sun of wisdom."[76] reflects this meaning.

言事懺者。晝夜六時、三業清淨。對於尊像、披陳過罪。無始已來、至于今身。凡所造作、殺父、殺母、殺阿羅漢、破和合僧、出佛身血。邪淫、偸盜、妄言、綺語、兩舌、惡口。貪瞋癡等。如是五逆十惡及餘一切。隨意發露、更不覆藏。畢故不造新。

Repentance in practice means that during the six periods of the day one purifies the three modes of activity. Facing a sacred image, one openly confesses one's past sins. This means all the evil that one has committed from time immemorial up to the present, including [the five heinous crimes of] patricide, matricide, murder of arhats, disruption of the saṃgha, spilling the blood of a buddha, [and the ten evil activities of] debauchery, theft, lying, ornate speech, treachery, insulting speech, craving, ill-will, folly, and so forth. Once one exposes these five heinous crimes and ten kinds of evil activity,

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76 *Guan puxian pusa xingfa jing* 觀普賢菩薩行法經; T 277.9.393b11–12.

as well as all the remaining [unwholesome activities] in a confessional ceremony, they cannot again be covered up. Since they have been terminated, such behaviors will not rearise.

若如是則外障漸除、內觀增明。如順流舟更加艫棹。豈不速疾到於所止。修圓行者、亦復如是。正觀圓理事行相助。豈不速至妙覺彼岸。莫見此說便謂漸行。謂圓頓無如是行、謬之甚矣。

If, in this way, superficial hindrances are gradually removed, and one's internal contemplation is gradually clarified, it is like applying the additional power of a pole to a boat that is carried in the flow of a river. How could one not arrive quickly at one's destination? The cultivation of the Perfect practices are just like this. The correct contemplation of the perfect principle and the phenomenal practices augment each other. How could one not arrive rapidly at the other shore of marvelous enlightenment? One should not look at this teaching and so readily call it gradual practice. Saying that the Perfect and Sudden [teachings] have no practices such as this is a great error indeed!

何處天然彌勒、自然釋迦。若纔聞生死卽涅槃、煩惱卽菩提、卽心是佛、不動便到、不加修習便成正覺者。十方世界盡是淨土。觸向對面無非覺者。今雖然卽佛、此是理卽。亦是素法身、無其莊嚴。何關修證者也。我等愚輩。纔聞卽空便廢修行。不知卽之所由、鼠唧鳥空。廣在經論尋之思之。

How could there be a naturally endowed Maitreya, or a self-so Śākyamuni? If one hears just a modicum [of such teachings as] "saṃsāra is none other than nirvāṇa," "affliction is none other than bodhi," "this mind itself is Buddha," then without moving, one immediately arrives; without applying oneself to cultivation, one directly accomplishes perfect enlightenment. All the worlds in the ten directions are exactly the Pure Land; everyone you face is a buddha—there are none who are not enlightened. Now, even though we are identical to buddhas, this is at the level of principle. This is also the level of the plain dharma body, being, as it is, unadorned. What relationship do this have with practice and realization?

We foolish beings, having heard just a bit of the teaching of identity with emptiness, readily abandon practice. Without knowing the purpose of the teaching of identity, we vainly chatter like mice and birds. [These teachings] exist extensively throughout the scriptures and treatises. One should seek them out and think about them.

二勸請者。勸請十方諸如來留身久住濟含識。三隨喜者。隨喜稱讚諸善根。四迴向者。所有稱讚善。盡迴向菩提。五發願者。若無發心萬事不成。故須發心以導前四。是爲五悔。下去諸位直至等覺。總用五悔。更、不再出。例此可知。

2. *Repentance through entreaty*. Here, one requests that the buddhas of the ten directions take on a body and abide long in this world to save sentient beings.

3. *Joyous gratitude*. In joyous gratitude one praises all wholesome roots.

4. *Dedication of merit*, wherein all of the goodness that has been praised is dedicated to enlightenment.

5. *Arousal of vows*. If there is no arousal of vows, the myriad affairs will not be consummated. Therefore it is necessary to give rise to the mind aimed for enlightenment in order to draw out the prior four.

In carrying out these five kinds of repentance, those from the highest to the lowest ranks directly achieve virtual enlightenment. Fully using these five kinds of repentance, [immoral behavior] does not again manifest. We know by this example.

4.4.1.1.2. Stage of Recitation

二讀誦品者。經云。「何況讀誦受持之者。」謂內以圓觀更加讀誦。如膏助火。

The sūtra says: "How much more in the case of those who chant and memorize [the sūtra]?" (T 262.9.45b24) . This means that as a supplement to their internal contemplation, they also apply themselves in chanting. It is like oil added to a fire.

4.4.1.1.3. Stage of Teaching the Dharma

三說法品者。經云。「若有受持讀誦爲他人說。」內解轉勝導利前人。化功歸己心倍勝前。

Third is the stage of teaching the dharma. The sūtra says: "If you memorize and chant this sūtra, teach it to others" (T 262.9.45c12). One's internalization of the meaning steadily improves such that one can provide guidance to those who stand before him. The merit of converting others returns to oneself, and one's mental level advances doubly from that of before.

4.4.1.1.4. Practice of the Six Perfections Concurrent with Contemplation

四兼行六度。經云。「況復有人能持是經。兼行布施等。」福德力故倍增觀心。

The sūtra says: "How much more so if there is someone who can hold in mind this sūtra while at the same time practicing donation, etc." (T 262.9. 45c14). Based on the power of one's merit, one redoubles the power of the contemplating mind.

4.4.1.1.5. Direct Practice of the Six Perfections

五正行六度者。經曰。「若人讀誦爲他人說。復能持戒等。」謂自行化他事理具足。觀心無閡、轉勝於前、不可比喩。此五品位。圓伏五住煩惱。外凡位也。與別十信位同。

The sūtra says: "If someone is able to chant the sūtra and teach it to others, he will maintain the precepts [and fully practice the other six perfections.]"[77] This implies the full accomplishment of cultivation of oneself and teaching

[77] Greatly abbreviated from T 262.9.45c18–22.

others from the perspectives of both principle and phenomena. One observes one's mind without obstruction, steadily advancing beyond the previous level in a manner that defies comparison. In the course of these five stages one quells the five entrenched afflictions.[78] It is a stage of unenlightened worldlings that is equivalent to the ten stages of faith in the Distinct Teaching.

4.4.1.2. Ten Stages of Faith

次進六根清淨位、卽是十信。初信斷見惑、顯眞理。與藏教初果、通教八人見地、別教初住齊。證位不退也。

Next, one advances to the stage of purification of the six faculties, which is identical to the ten stages of faith. At the first stage of faith one eliminates mental disturbances of views, disclosing reality. This is equivalent to the first realization in the *Tripiṭaka* Teaching, the stages of the eight tolerances and insight in the Shared Teaching, and the first abode in the Distinct Teaching. It is the stage of actualization of non-retrogression.

次從二信至七信。斷思惑盡。與藏通二佛、別教七住齊。三界苦集斷盡無餘。故仁王云。「十善菩薩發大心。長別三界苦輪海」。

From the second level of faith up to the seventh level, one completely

78 Usually written as 五住地惑. Five underlying bases from which manifest afflictions are generated, according to the teaching of the *Śrīmālā-sūtra*. The number of five is arrived by first taking the four entrenched afflictions 四住地 separately, and then seeing them as a single type, called "entrenched ignorance" 無明住地. This notion of entrenched ignorance is then added to the original four, totaling five. The system of the entrenchments can be seen as the Tathāgatagarbha text-family's systematic treatment of the structure of mental disturbances in their afflictive and cognitive aspects that would be a counterpart to the system defined in texts of Yogâcāra pedigree, such as the *Cheng weishi lun* and *Yogâcārabhūmi*, and was extensively adopted by Zhiyi and Zhanran in the development of their Tiantai system. The relationship between these two systems is explored in detail in Wonhyo's Ijangui 二障義. [Source: DDB]

eliminates mental disturbances of perception. This is equivalent to the stages of Buddhahood in the *Tripiṭaka* and Shared teachings, as well as the seventh abode in the Distinct Teaching. The suffering and its arising in the three realms is completely extinguished without remainder. Hence the [*Sūtra for*] *Humane Kings* says: "The bodhisattvas [at the] ten excellent [stages] give rise to the great aspiration. They become eternally separated from the sea of cycling through the suffering of the three realms" (T 245.8.827b14).

解曰。十善者、各具十善也。若別十信卽伏而不斷、故定屬圓信。然圓人本期不斷見、思、塵沙。意在入住、斷無明、見佛性。

Nota bene: "Ten excellent [stages]" means that each [bodhisattva] has his own ten kinds of excellence. If we are talking about the ten levels of faith in the Distinct Teaching, then [the mental disturbances] have been quelled but not eliminated. Therefore this definitely falls under the Perfect Teaching. Yet the original intention of the adherents of the Perfect Teaching was not to eliminate the mental disturbances caused by views, perceptions, and dealing with the detailed affairs of the world. Their intention resides in entering the abodes, eliminating ignorance, and seeing the Buddha-nature.

然譬如冶鐵、麤垢先去、非本所期。意在成器。器未成時自然先落。雖見先去、其人無一念欣心。所以者何。未遂所期故。圓教行人亦復如是。雖非本所望、自然先落。

But it is like smelting iron: [in the process of smelting,] gross impurities first run off, even though that was not the original purpose of the task. The intent resides in becoming a vessel. Before the vessel is cast, the impurities must first be removed. Even though one sees them being removed, not even a moment of satisfaction is derived from this. Why not? Because he has not yet achieved his purpose. The practitioner of the Perfect Teaching is just like this. Even though [the removal of mental disturbances] is not his original aim, they are naturally removed first.

永嘉大師云。「同除四住、此處爲齊。若伏無明三藏則劣。」卽此位也。

When Master Yongjia (665–713)[79] said "This rank is the same as that of the removal of the four entrenchments. When it comes to quelling ignorance, then the *Tripiṭaka* Teaching is inferior" (*Chanzong Yongjia ji*; T 2013.48.392c21–22) . he was talking about this stage.

解曰。四住者。只是見思。謂見爲一。名見一切處住地。思惑分三。一、欲愛住地。欲界九品思。二、色愛住地。色界四地各九品思。三、無色愛住地。無色界四地各九品思。此之四住。三藏佛與六根清淨人同斷。故言「同除四住也。言若伏無明三藏則劣者」。無明卽界外障中道之別惑。三藏教止論界內通惑。無明名字尚不能知、況復伏斷。故言三藏則劣也。

Nota bene: The four entrenchments are only under the purview of the [mental disturbances caused by] views and perception. One of them is related to views, and this is called the entrenchment of seeing a single locus. The perceptive mental disturbances are distinguished into three: (1) entrenchments of attachment to the desire realm, which are the nine classes of [mistaken] perception in the desire realm; (2) entrenchments of the form realm; the four levels of the form realm each have nine classes of [mistaken] perception; (3) entrenchments of attachment to the formless realm. The four levels of the formless realm each have nine levels of [mistaken] perception. Since buddhas of the *Tripiṭaka* Teaching and those who have purified the six faculties eliminate the same [mental disturbances], [Yongjia] says "This is the same as the removal of the four entrenchments" and "In the case of the quelling of ignorance, then the *Tripiṭaka* Teaching is inferior." Ignorance [in

79 Yongjia Xuanjue 永嘉玄覺 was a Tiantai master of the early Tang. A direct disciple of Huineng 慧能, Xuanjue was also well-versed in Chan and Huayan. He is popularly known as Yisujue 一宿覺, which literally means "One-night-enlightened," referring to his one-night stay at the residence of the sixth patriarch (see T 2014.45.397a). He is also the author of two popular short texts called the *Zhengdao ge* 證道歌 (The Song of Actualizing the Way) and the *Chanzong yongjia ji* 禪宗永嘉集. In both texts he deals with important soteriological themes of the period that are also the topics of the *Awakening of Faith, Sūtra of Perfect Enlightenment*, and *Śūraṃgama-sūtra*. [Source: DDB]

this case] is equivalent to the hindrances that lie beyond the realms among the middle way's specific mental disturbances. The *Tripiṭaka* Teaching ends its discourse with the pervasive disturbances within the realms. If even the word "nescience" cannot be known, how is it to be quelled or eliminated? Therefore he says that the *Tripiṭaka* Teaching is inferior.

次從八信至十信、斷界內外塵沙惑盡。假觀現前見俗諦理。開法眼、成道種智行四百由旬。與別教八九十住及行向位齊。行不退也。

From the eighth to the tenth stages of faith, one completely eliminates the mental disturbances of dealing with detailed events both within and beyond the three realms. The contemplation of provisionality is directly manifested, and one perceives the principle of the mundane truth. Opening up the dharma-eye, one consummates the adaptive wisdom of enlightenment and travels four hundred *yojanas*. This stage is considered to be equivalent to all the stages in the Distinct Teaching from the eighth, ninth, and tenth abodes up to the practices and dedications of merit. It is a non-retrogressive practice.

4.4.1.3. Ten Abodes

次入初住、斷一品無明、證一分三德。謂解脫般若法身。此之三德不縱不橫。如世伊三點、若天主三目。現身百界、八相成道、廣濟群生。華嚴經云。「初發心時便成正覺。」「所有慧身不由他悟。」「清淨妙法身」「湛然應一切。」

Next, entering the first abode, one eliminates one class of nescience and realizes a portion of the three merits—i.e., the three merits of liberation, prajñā, and dharma body. These three merits are aligned neither horizontally nor vertically. They are like the triangular dots that form the *siddhaṃ* character i (∴) or like the three eyes of Mahêśvara. Appearing in a hundred realms, one passes through the eight phases of enlightenment, broadly saving all beings. The *Flower Ornament Sūtra* says: "At the first arousal of the aspiration, one directly completes enlightenment"; "The wisdom body he possesses is not

enlightened depending on others"; (T 278.9.449c14–15). "The pure marvelous dharma body" "adapts to all things with calm abundance."[80]

解曰。初發心者、初住名也。便成正覺者、成八相佛也。是分證果。卽此教眞因。謂成妙覺。謬之甚矣。若如是者、二住已去諸位徒施。若言重說者、佛有煩重之咎。雖有位位各攝諸位之言。又、云發心究竟二不別。須知攝之所由、細識不二之旨。

Explanation: The "first arousal of aspiration" implies the first abode. "Directly accomplishing perfect enlightenment" refers to the accomplishment of the eight phases of the Buddha's life. This is a partial realization—the true causes of this teaching. But if you interpret it as marvelous enlightenment, this would be a grave error indeed. If this were the case, then all stages from the second abode and above would be rendered meaningless. If you say that this amounts to needless redundancy, then the Buddha would be charged with being verbose. However, there are sayings such as "Each stage includes all the other stages"[81] and "The two points of arousal of the aspiration and the final goal are not two separate things."[82] We should understand the basis of this mutual inclusion and carefully consider the meaning of non-duality.

龍女便成正覺。諸聲聞人受當來成佛記莂。皆是此位成佛之相。慧身卽般若德。了因性開發。妙法身卽法身德。正因性開發。應一切卽解脫德。卽緣因性開發。如此三身發得本有。故言不由他悟。中觀現前開佛眼、成一切種智。行五百由旬、到寶所。初居實報無障閡土。念不退位。

"The dragon-maiden directly achieves perfect enlightenment"[83] and

80 The first phrase appears in many places in the *Flower Ornament Sūtra*, but not connected with the following phrase. Many commentarial works cite this line as coming from the *Flower Ornament Sūtra*. We can find similar lines, such as 清淨法身一、普應一切世 (T 278.9.455a14) .

81 *Miaofa lianhua jing jujie* 妙法蓮華經句解; XZJ 604.30.432b191.

82 *Mahāparinirvāṇa-sūtra*; T 374.12.590a21.

83 From the *Lotus Sūtra*; T 262.9.35b16–20.

"Śrāvakas receive the assurance of future attainment of Buddhahood"[84] are both examples of becoming a buddha at this stage [of the first abode]. The wisdom body is equivalent to the merit of prajñā; it is the unfolding of the awakening cause of the (Buddha-)nature. The marvelous dharma body is the merit of the dharma body; it is the unfolding of the direct cause of the (Buddha-)nature. "Responding to all" is the merit of liberation; it is the unfolding of the conditioning cause of the (Buddha-)nature. Yet since what these three kinds of bodies produce is already inherent, the text says "enlightened without relying on others." The contemplation of the mean is directly manifested, and one opens the Buddha-eye, completing the wisdom that discerns all particularities. One travels five hundred *yojanas*, arriving at the treasure land. For the first time one abides in the true unobstructed land of true retribution, keeping in mind the level of non-retrogression.

次從一[85]住至十住各斷一品無明。增一分中道與別教十地齊。

Next, from the first abode up to the tenth abode one eliminates a single class of ignorance at each stage. In addition one experiences a partial view of the middle way, which is equivalent to the tenth *bhūmi* of the Distinct Teaching.

4.4.1.4. Ten Practices, Ten Dedications of Merit, and Ten Grounds

次入初行斷一品無明。與別教等覺齊。次入二行。與別教妙覺齊。從三行已去、別教之人尚不知名字。何況伏斷。以別教、但破十二品無明故。故以我家之眞因、爲汝家之極果。

Next, one enters the first practice, eliminating one class of nescience. This is equivalent to the level of Virtual Enlightenment in the Distinct Teaching.

84 This happens often in the *Lotus Sūtra*, for example, at T 262.917c12.

85 The HBJ originally has 二 here, but offers 一 in a note. Taishō has 一.

Next, one enters the second practice, which is equivalent to Marvelous Enlightenment in the Distinct Teaching. The practitioner of the Distinct Teaching does not even know the names of the stages from the third practice and afterward; how could he quell or remove [fundamental nescience]? Through the Distinct Teaching, one merely eradicates the twelve classes of nescience. Therefore, that which is regarded as the true cause in our school is considered to be the final realization in their school.

只緣教彌權位彌高、教彌實位彌下。譬如邊方未靜借職則高。定爵論勳其位實下。故權教雖稱妙覺、但是實教中第二行也。

It is simply a matter of perspective: If the teaching tends toward the provisional, then the rank tends to be high; if the teaching tends toward the real, the rank tends to be low. It is like the case of a temporarily assigned position in the frontier regions; the rank is high, but when one determines salaries and considers merits, the position is actually low. Therefore, even though this is called Marvelous Enlightenment in the provisional teaching, this is equivalent to the second of the ten practices in the real teaching.

次從三行已去至十地。各斷一品無明增一分中道。卽斷四十品惑也。更破一品無明入等覺位。此是一生補處。進破一品微細無明入妙覺位。永別無明父母。究竟登涅槃山頂。諸法不生、般若不生、不生不生、名大涅槃。以虛空爲座、成清淨法身、居常寂光土。卽圓教佛相也。

From the third practice up to the tenth ground, one layer of nescience is eliminated at each ground as one advances one portion along the middle path. Thus forty layers of mental disturbances are eliminated. Again eradicating one layer of nescience, one enters the stage of Virtual Enlightenment. Here one will be reborn only one more time. One then advances to remove one more layer of extremely subtle nescience and enters the stage of Marvelous Enlightenment, where one permanently departs from one's father and mother of nescience. One finally ascends to the pinnacle of nirvāṇa. Dharmas do not arise and prajñā does not arise; non-arising,

non-arising, it is called "great nirvāṇa." Taking empty space as one's seat, one perfects the pure dharma body, abiding in the continually calm and illuminated land—this is Buddhahood according to the Perfect Teaching.

4.4.2. Six Degrees of Identity

然圓教位次、若不以六卽判之、則多濫上聖、故須六卽判位。謂一切衆生皆有佛性。有佛無佛性相常住。又云。一色一香無非中道等言。總是理卽。

Nonetheless, concerning the order of the process in the Perfect Teaching, if one does not use the six identities to categorize them, the [distinctions in the ranks of sages] would be conflated. Therefore the six identities are used to distinguish these ranks.

4.4.2.1. Identity [with Enlightenment] in Principle

Such phrases as "All sentient beings possess the Buddha-nature" (T 374.12.404c4), "The aspects of Buddha-nature and absence of Buddha-nature abide constantly" (T 374.12.492a17) as well as "[Even a] single color and single odor do not lack the middle way" (T 1706.33.289a23) generally refer to the identity with [enlightenment in] principle.

4.4.2.2. Verbal Identity [with Enlightenment]

次從善知識、及從經卷、聞見此言、爲名字卽。依教修行、爲觀行卽[五品位]相似解發、爲相似卽[十信]分破分見。爲分證卽[從初住至等覺]智斷圓滿。爲究竟卽。[妙覺位]

Next, when one hears words from one's reliable teacher and reads them in the pages of the scriptures, this is called verbal identity.

4.4.2.3. Identity [with Enlightenment] in Meditation Practice

Practice based on doctrine constitutes the identity in meditation practice [The five preliminary grades of the disciple].

4.4.2.4. Identity [with Enlightenment] in Seeming Buddhahood

When near understanding arises, this constitutes the identity of seeming Buddhahood [The ten stages of faith].

4.4.2.5. Identity [with Enlightenment] in Partial Realization

Partially destroying [wrong views] and partially seeing constitutes the identity of partial realization [From the first abode up to virtual enlightenment].

4.4.2.6. Identity [with Enlightenment] in Complete Enlightenment

The perfect consummation of wisdom and elimination constitutes the identity of complete enlightenment [The stage of marvelous enlightenment].

約修行位次、從淺至深、故名爲六。約所顯理體、位位不二、故名爲卽。是故深識六字不生上慢。委明卽字不生自屈。可歸可依、思之擇之。略明圓教位竟。

In terms of the successive stages of cultivation and practice, one starts from the shallow stage and ultimately arrives at the deepest. Therefore they are called "six degrees." In terms of the substance of the reality that is revealed, there is no difference between the stages. Therefore it is called "identity." Therefore those who deeply understand the enumeration into six do not give rise to pride in their spiritual attainments. Those who fully clarify

the meaning of "identity" are not discouraged. The six identities are reliable and dependable, so reflect on them and see how they apply. This concludes the brief clarification of the stages of the Perfect Teaching.

5. Practice

然依上四教修行時、各有方便正修。謂二十五方便、十乘觀法。若教教各明、其文稍煩。義意雖異、名數不別。故今總明、可以意知。

Yet based on the above four teachings of cultivation, each has its own skillful means of corrective practices, which are the twenty-five kinds of skillful means and the ten vehicles of meditation. If each teaching were to be explained in detail, the prose would be painfully voluminous. Even though the import of the teachings is different, their enumeration is not distinguished. Therefore we now provide a general explanation, which should be sufficient to get the point.

5.1. Twenty-five Kinds of Expedient Preparation

言二十五方便者。束爲五科。一具五緣。二訶五欲。三棄五蓋。四調五事。五行五法。

The twenty-five kinds of expedient preparation are arranged in five groups: (1) preparing the five basic conditions; (2) rejecting the five desires; (3) discarding the five obscurations; (4) regulating the five matters; (5) practicing the five supplementary methods.

5.1.1. Five Basic Conditions

初明五緣者。
一持戒清淨。如經中說。依因此戒、得生諸禪定及滅苦智慧。是故比丘。應持

淨戒。有在家出家大小乘不同。

5.1.1.1. Pure Observance of the Precepts

As it says in the sūtra: “Based on these precepts, you will attain various states of meditative concentration as well as the wisdom that eradicates suffering. Therefore *bhikṣus* should observe the pure precepts.”[86] These are not the same for lay and renunciant practitioners, or adherents of the Mahāyāna and Hīnayāna.

5.1.1.2. Sufficient Food and Clothing

二衣食具足。衣有三。一者如雪山大士。隨所得衣蔽形卽足。不游人間、堪忍力成故。二者如迦葉等。集糞掃衣。及但三衣不畜餘長。三者多寒國土。如來亦許三衣之外畜百一衆具。食亦有三。一者上根大士深山絶世、菜根草果隨得資身。二常乞食。三檀越送食、僧中淨食。

There are three kinds of clothing. (1) The first is like that of the great masters of the Himalayas. Anything that covers their bodies is sufficient. This is because they do not hang around with people, and have consummated the power of great tolerance. (2) The second is like that of Kāśyapa and others. They gather rags to make their robes, and beyond their three robes, do not keep any extra. (3) Third are those who live in countries where it gets very cold. [For them] the Tathāgata also allowed the keeping of the “one hundred and one implements.”[87]

There are also three categories of food. (1) The first is like that consumed by the great sages of superior faculties who live deep in the mountains, who

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86 The *Fochui panniepan lüeshuo jiaojie jing* 遺教經; T 389.12.1111a3–4.

87 Outside the three pieces of garment 三衣 and the six articles 六物, a monastic is able to choose as a possession one more implement from a larger selection.

just gather the vegetables, roots, herbs, and fruit according to their needs. (2) The second is food obtained as alms. (3) The third is food given by lay patrons and the pure food [prepared by monks and nuns] within the saṃgha.

5.1.1.3. Living in a Leisurely and Serene Environment

三閒居靜處。不作衆事名閒、無憒鬧處名靜。處有三。例衣食可知。

Not engaging in myriad mundane matters is called "leisure." A place without hustle-bustle is called "serene." There are three kinds of places, which can be extrapolated from the examples of clothing and food.

5.1.1.4. Cessation of all Worldly Responsibilities

四息諸緣務。息生活。息人事。息工巧技術等。

[This means] the cessation of earning a livelihood; the cessation of societal affairs, and the cessation of engagement in arts and crafts, etc.

5.1.1.5. Cultivating Reliable Buddhist Friends

五近善知識、有三。一外護善知識。二同行善知識。三教授善知識。

There are three kinds: (1) reliable Buddhist patrons; (2) reliable Buddhist fellow practitioners; (3) reliable Buddhist teachers.

5.1.2. Rejection of the Five Desires

第二訶五欲。一訶色、謂男女形貌端嚴、脩目高眉丹脣、皓齒、及世間寶物、玄黃朱紫種種妙色等。二訶聲、謂絲竹環珮之聲。及男女歌詠聲等。三訶香、謂男女

身香、及世間飲食香等。四訶味、謂種種飲食肴膳美味等。五訶觸、謂男女身分柔軟細滑。寒時體溫。熱時體涼。及諸好觸等。

This includes (1) the rejection of form, which refers to handsome and beautiful men and women, with long eyes, high brows, red lips, and white teeth, as well as gems and the beautiful colors that decorate the world, such as black, yellow, crimson, violet, etc.; (2) the rejection of sound, which refers to the sounds of lutes and flutes, and the tinkling of jade ornaments, as well as the songs of men and women; (3) the rejection of fragrance, which refers to the fragrances of the bodies of men and women, as well as the fragrances of the drinks and foods and so forth of the world; (4) the rejection of flavor, which refers to the delicious flavors contained in the food and drink served in feasts; (5) The rejection of tactile sensation, which refers to soft and smooth parts of men's and women's bodies, warm body temperature when it is cold, cold body temperature when it is hot, and all other pleasing tactile sensations.

5.1.3. Discarding the Five Obscurations

第三棄五蓋。謂貪欲、瞋恚、睡眠、掉悔、疑。

Third is the discarding of the five obscurations, referring to craving, ill-will, drowsiness, restlessness, and doubt.

5.1.4. Regulating the Five Activities

第四調五事。謂調心不沈不浮。調身不緩不急。調息不澁不滑。調眠不節不恣。調食不饑不飽。

This refers to (1) regulating the mind so that it neither sinks nor floats, (2) regulating the body so that it is neither too relaxed nor too tense, (3) regulating the breath so that it is neither rough nor gentle, (4) regulating

sleep so that it is neither too restrained nor too indulgent, (5) regulating one's diet so that one is neither hungry nor full.

5.1.5. Practicing the Five Methods

第五行五法。一欲、欲離世間一切妄想顚倒。欲得一切諸禪定智慧門故。二精進。堅持禁戒棄於五蓋。初中後夜勤行精進故。三念。念世間欺誑可輕可賤。禪定智慧可重可貴。四巧慧、籌量世間樂禪定智慧樂得失輕重等。五一心。念慧分明、明見世間、可患可惡。善識禪定智慧功德、可尊可貴。

(1) Desire; wherein one desires to be free from all mundane delusions and cognitive distortions, and desires to attain access to all forms of meditative concentration and wisdom; (2) zeal, wherein one observes the precepts strictly and abandons the five obscurations as a result of one's fervent zeal for practice in the first, middle, and last watches of the night; (3) mindfulness, wherein one is mindful that worldly deception is to be despised and held in disdain, and that meditative concentration and wisdom are to be respected and valued; (4) intelligence, wherein one assays the relative value, strengths, and weaknesses of worldly enjoyment vis-à-vis the enjoyment of meditative concentration and wisdom; (5) single-mindedness, wherein one is mindful with wisdom and discernment, able to clearly see that the world is troublesome and wicked and is well aware that the merits of meditative concentration and wisdom are to be revered and valued.

此二十五法爲四教前方便、故應須具足。若無此方便者、世間禪定尚不可得、豈況出世妙理乎。然前明教旣漸頓不同、方便亦異。依何教修行。臨時審量耳。

Since these twenty-five practices are skillful means that come prior to the four teachings, they have to be fully developed. One who is deficient in these skillful means is not even able to attain mundane levels of meditative concentration, so how could he or she hope to gain access to

the supramundane principle? Yet above it was explained that the teachings already contain distinctions of sudden and gradual, and these skillful means are also different from each other. Based on what teaching should one practice? It must be carefully considered according to the time!

5.2. Ten Vehicles of Meditation

次明正修十乘觀法。亦四教名同義異。今且明圓教。餘教例此。

Next is the clarification of the standard practice of the ten vehicles of meditation. These are also the same in name in each of the four teachings, but they carry different connotations. Here we will explain them from the perspective of the Perfect Teaching, using this as an example for the other teachings.

5.2.1. Contemplation of Inconceivable Objects

一觀不思議境。謂觀一念心、具足無減、三千性相、百界千如。卽此之境、卽空卽假卽中。更不前後。廣大圓滿、橫竪自在。故法華經云。其車高廣[上根正觀此境]。

This refers to the observation that one thought moment fully contains, without loss, the essence and characteristics of the trichiliocosm, a hundred realms and a thousand thusnesses. They are exactly this object, they are empty, they are provisional, and they are in between. There is nothing prior or subsequent. It is vast and perfect, mastering space and time. Therefore the *Lotus Sūtra* says: "This vehicle is high and vast" [Those of sharp faculties properly contemplate this object.] (T 262.9.12c18).

5.2.2. Correctly Arousing the Aspiration for Enlightenment

二眞正發菩提心。謂依妙境發無作四弘誓願。慜己慜他、上求下化。故經云。又於其上張設幰蓋。

This means that one arouses the uncreated four universal vows based on sublime objects. Compassionate in oneself, one is compassionate toward others; one seeks [wisdom] above, and teaches those of lesser attainment. Therefore the sūtra says: "He spreads out the canopy above" (T 262.9.12c19).

5.2.3. Meditation of Skillfully Calming the Mind

三善巧安心止觀。謂體前妙理。常恆寂然名爲定。寂而常照名爲慧。故經云。安置丹枕[車內枕]。

Third is the skillful settling of the mind with calm abiding and insight. This means embodying the prior marvelous principle. Constant quiescence is called "stabilization" (*śamatha*); to be quiescent yet eternally luminous is called "wisdom" (*vipaśyanā*). Therefore the sūtra says: "He places a red cushion" (T 262.9.12c21) [A cushion inside the vehicle].

5.2.4. Eradicating All Attachments

四破法遍。謂以三觀破三惑。三觀一心無惑不破。故經云。其疾如風。

This means that one uses three kinds of contemplation to eradicate the three kinds of mental disturbances. With the three kinds of contemplation in one thought, there are no mental disturbances not eradicated. Therefore the sūtra says: "[The vehicle] is swift as the wind" (T 262.9.12c23).

5.2.5. Distinguishing the Passageways and Obstructions

五識通塞。謂苦集、十二因緣、六蔽、塵沙、無明爲塞。道滅、滅因緣智、六度、

一心三觀爲通。若通須護。有塞須破。於通起塞。能破如所破。節節撿校。名識通塞。經云。安置丹枕[車外枕]。

Suffering and its arising, the twelve limbs of dependent arising, the six obstacles, the hindrances of the vast amount of detailed knowledge [needed to save the world], and nescience are obstructions. [The truths of] the path and extinction, the wisdom that undoes dependent arising, the six perfections, and the three contemplations in one thought are the passageways. Wherever there are passageways they should be maintained; wherever there are obstructions they should be eradicated. When a passageway gives rise to an obstruction, that which eradicates is what should be eradicated. Each case needs to be carefully examined. This is called distinguishing passageways and obstructions. The [*Lotus*] *Sūtra* says: "He places a red pillow" (T 262.9.12c21) [the pillow on the outside of the vehicle].

5.2.6. Adjusting to the Factors of Enlightenment

六道品調適。謂無作道品、一一調停、隨宜而入。經云。有大白車等[已上五中根]。

This refers to the uncreated factors of enlightenment, each of which brings conciliation, so that one can accord with and enter into them. The sūtra says: "I have a great white [ox] cart," etc. (T 262.9.14c14) . [The above five vehicles are for practitioners of medium capacities.]

5.2.7. Application of Auxiliary Antidotes

七對治助開。謂若正道多障、圓理不開。須修事助。謂五停心及六度等。經云。又、多僕從。[此下爲下根]

This means that if there are many obstacles to the correct path and the perfect principle cannot be disclosed, one needs to cultivate auxiliary

practices according to the situation. This is a reference to the five kinds of mental stabilization, the six perfections, and so forth. The [*Lotus*] *Sūtra* says: "Furthermore, many servants …" [Henceforth is the teaching for those of lesser faculties] (T 262.9.12c23).

5.2.8. Knowledge of Where One Stands in the Stages of Progress

八知位次。謂修行之人免增上慢故。

This means that practitioners can avoid pride in their spiritual attainments.

5.2.9. Having Forbearance

九能安忍。謂於逆順安然不動。策進五品而入六根。

This means that one remains stable and unmoved in the face of adverse or favorable circumstances. One advances to [the practice of] the five preliminary grades while entering into [the stage of purification of] the six faculties.

5.2.10. Freedom from Attachment to the Dharma

十離法愛。謂莫著十信相似之道。須入初住眞實之理。經云。乘是寶乘游於四方[游四十位]直至道場[妙覺位]。

This means that one should not attach to paths that resemble the ten stages of faith, but should instead enter into the principle of reality at the first abode. The [*Lotus*] *Sūtra* says: "Riding in the jeweled vehicle he cavorts in the four directions" [He cavorts in the forty stages.]. directly arriving at the site of enlightenment [the stage of marvelous enlightenment] (T 262.9.15a14).

謹案台教廣本、抄錄五時八教。略知如此。若要委明之者、請看法華玄義十卷、委判十方三世諸佛說法儀式、猶如明鏡。及淨名玄義中四卷。全判教相。自從此下。略明諸家判教儀式耳。

I have respectfully summarized the detailed text of the Tiantai teaching, creating an extract of the five periods and eight teachings, which can be understood in brief like this. If you have the need for a detailed articulation of these teachings, you should see the ten-fascicle *Profound Meaning of the Lotus Sūtra*,[88] which gives a detailed analysis of the teaching and manner of the buddhas of the ten directions and three times, just like a clear mirror. Also, in the fourth fascicle of the *Profound Commentary on the Vimalakīrti*, there is a comprehensive taxonomy of the teachings. From there to the end of the text there is a brief clarification of the teaching classifications and modes of various masters.

天台四教儀

Outline of the Tiantai Fourfold Teachings

88 The popular title of Zhiyi's Miaofa lianhuajing xuanyi 妙法蓮華經玄義 (T 1716.33.681–815)

VI

WATCH YOURSELF! (*JAGYEONGMUN* 自警文)

By Yaun Gag-u • 野雲

Translated by Richard D. McBride II

Watch Yourself! (*Jagyeongmun* 自警文) is believed to have been composed by the late Goryeo Seon master Yaun Gag-u 野雲覺玗 at the request of those who sought to study the Buddhadharma. Yaun was a highly favored and important disciple of the one of the most eminent monks of the late Goryeo, Naong Hyegeun 懶翁慧勤 (1320–1376). After his master passed away, Yaun was entrusted with the responsibility of cremating his remains and setting up a pagoda and stele commemorating his life.

Because no detailed account of Yaun's achievements has been preserved, we are only able to piece together a short sketch of his life from various sources. The prominent late Goryeo scholar Gwon Geun 權近 (1352–1409) mentioned Yaun in a written work dated to 1382. According to Gwon, Yaun served Naong for a long time and Naong loved him dearly. For this reason, he reports that once Naong passed away, Yaun worked diligently to arrange for his funerary services and to set up a *śarīrastūpa* (*budo* 浮屠, a small pagoda with Naong's relics) and stele. The same record also clearly reports that because Yaun and his comrade monks planned to go to China to study Buddhism, Lee Sungin 李崇仁 (1349–1392) asked Gwon to write about it.[1]

Because Yaun is called U Yaun 玗野雲 in the foregoing piece of writing, we can speculate that his Dharma name was Gag-u 覺玗. In late Goryeo literature, it was common for one character of a monk's Dharma name being placed in front his Dharma title. Thus, we can know that Yaun planned to go to China in 1382. Unfortunately, we cannot find his name listed in what is recognized presently as Naong's stele, the *Silleuksa Bojejonja bi* 神勒寺普濟尊 者碑 (Stele of Reverend Boje at Silleuk Monastery), or the *Ansimsa Naong hwasang seokjongmyeong* 安心寺懶翁和尚石鐘銘 (Stone Bell Inscription of Reverend Naong at Anshim Monastery). However, Yaun Gag-u's name is listed among Naong's followers in the *Seoyeok Junghwa Haedong buljo wollyu* 西域中華海東佛祖源流 (The Origins and History of the Buddhas and

1 Gwon Geun, *Yangcheon jip* 陽村集 (Seoul: Asea Munhwasa, 1974) 15:12a–13b. "Postscript Presented to the Reverend U Yaun" (Jeung U Yaun sangin huseo 贈玗野雲上人後序).

Patriarchs in India, China, and Korea), which was compiled in the Joseon period (1392–1910).[2]

Hamheo Gihwa 涵虛己和 (1376–1433), a monk active in the early Joseon period, presented Yaun with a poem titled "To Yaun, named Gag-u, attendant of Naong" (Jeung Naong shija Gag-u ho Yaun 贈懶翁侍者覺牛號野雲):

Above the Gangwol eaves, the river and moon are bright white;
Above the Yaun hall, the plain clouds roam leisurely.
Where the brightness of the clouds and moonlight shine on each other
Embodying emptiness in a chamber, his body, of its own accord is at peace.[3]

The title of this poem, written by a contemporary, provides clear evidence that Yaun was a disciple of Naong. Here Gihwa transcribes his name with the variant Gag-u 覺牛.

There was another Goryeo period monk known as Yaun: the monk Gwondan 權㫜 (1228–1331).[4] Because a few expressions found in *Watch Yourself!* are also found in work of the Yuan monk Mengshan 蒙山 (Deyi 德異, d.u.), some have conjectured that this Yaun (Gwondan) inherited the thought of Mengshan by becoming a monk following Mengshan's disciple Tieshan Shaoqiong 鐵山紹瓊 (d.u.) and that this influence is portrayed in his writings. This is presented as evidence for the theory that *Watch Yourself!* was composed by Gwondan. Furthermore, during the Joseon period, *Watch Yourself!* gained wide circulation by being published as a preface to the *Mengshan heshang fayu* 蒙山和尚法語 (Dharma talks of Reverend Mengshan). However, because the influence of Mengshan during the early Joseon period was immense, their being published together is certainly proof of the importance of Mengshan rather than evidence that Kwŏndan composed it.

The introduction (*seodu* 書頭) to the Haeinsa edition of *Watch Yourself!*, however, contains a passage referring directly to "Seon Master Yaun U" (Yaun

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2 Chaeyeong 采永, *Seoyeok Junghwa Haedong bulcho wollyu*, HBJ 10.101b17.

3 Gihwa, *Hamheodang Deuktong hwasang eorok* 涵虛堂得通和尙語錄, HBJ 7.245c3.

4 Lee Jin 李瑱, "Gwondan myoji" 權㫜墓誌, *Han-guk geumseok jeonmun* 韓國金石全文 , comp. Heo Heungshik 許興植 (Seoul: Asea Munhwasa, 1984), 3:1111.

U Seonsa 野雲牛禪師).[5] From this we know that editors in the mid-Joseon period thought it had been composed by Yaun Gag-u, the Yaun who was the disciple of Naong. Because Gwondan had passed away before Naong was born, he could not have been his disciple. Thus, Yaun Gag-u and Yaun Kwŏndan were different people and it seems more likely that Yaun Gag-u was the author of *Watch Yourself!*

Watch Yourself! is a set of guidelines that postulants should follow. From an early stage, *Watch Yourself!* was combined with Wonhyo's 元曉 (617–686) "Balsim suhaeng jang" 發心修行章 (Arouse the Mind and Practice!) and Jinul's 知訥 (1158–1210) "Gyecho simhagin mun" 誡初心學人文 (Admonitions to Beginners of the Mind Practice) and published under the title *Chobalsim jagyeongmun* 初發心自警文 (Admonitions for Beginners and *Watch Yourself!*), so the title *Jagyeonmun* has become familiar to Korean Buddhists and seems most appropriate. Nevertheless, in the versions that have been passed down to the present, which were used in the *Han-guk Bulgyo jeonseo* 韓國佛教全書 (Collected Works of Korean Buddhism), it is called *Jagyeongseo* 自警序.[6]

Watch Yourself! is composed of simple injunctions for practitioners of the Buddhadharma. The work is divided into the following ten sections:

First, by no means accept soft clothes and delicious food.

Second, do not be stingy with your own possessions and never desire the

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5 Lee Jikwan 李智冠, *Han-guk Bulgyo soui gyeongjeon yeon-gu* 韓國佛教所依經典研究 (Seoul: Boryeonsa, 1969), 36. The Haeinsa woodblock edition 海印寺板本 is a reprint of the Shinheungsa edition 神興寺本 published in 1579.

6 The compilers of the *Han-guk Bulgyo jeonseo* used the 1579 (Wanli 萬曆 7) edition published at Sinhungsa 神興寺本 on Mt. Jiri 智異山; the 1633 (Chongzhen 崇禎 6) edition published at Seogwangsa 釋王寺本 on Mt. Seolbong 雪峯山, Anbyeon 安邊, Hamgyeong Province 咸鏡道; and the 1635(Chongzhen 8) edition published at Yongjangsa 龍藏寺本 in Jeolla Province 全羅道. In the 1579 and 1635 editions, the *Jagyeongseo* was published together with the *Balshim suhang jang*, *Wanshan Zhengning Chanshi shi* 皖山正凝禪師示 (by Zhengning=Zhining 止凝, 1191–1274), *Mengshan fayu* 蒙山法語, and *Mengshan heshang fayu luelu* 蒙山和尙法語略錄. In the 1633 edition, the *Jagyeongseo* was published together with *Gyecho simhagin mun*, *Balshim suhaeng jang*, and *Sa beobeo* 四法語. See HBJ 6.765c.

things of others.

Third, refrain from too much speech and unnecessary movement.

Fourth, only draw close to wholesome friends and don't hang around with unwholesome companions.

Fifth, do not allow yourself to sleep past the third watch of the night.

Sixth, never recklessly exalt yourself and flippantly belittle other people.

Seventh, when you see valuable articles and attractive women, counter them by right thoughts.

Eighth, do not cavort with worldly people, allowing others to despise you.

Ninth, never speak of other people's faults and failings.

Tenth, when dwelling amid the assembly of monks, keep your mind always peaceful and equitable.

A hymn or gāthā is attached at the end of each of these ten sections summarizing the author's admonitions. These ten sections are bounded by introductory and concluding remarks that also conclude with hymns. The unifying theme of the work is that because rebirth as a human with a chance to learn the Buddhadharma is a rare opportunity, people should not waste this rare opportunity. Simply stated, they should practice diligently to obtain supreme enlightenment and work to liberate their fellow beings from the cycle of rebirth and death.

This work seems to have been influenced by the thought of the Seon master Naong and resembles Naong's writings in the choice of certain expressions. The evocative expression "Hey you hero" (*juin-gong* 主人公)[7] is a representative example of Naong's influence. The expression appears in *Jin-gak guksa eorok* 眞覺國師語錄 (Discourse record of National Master Jin-gak [Hyesim 慧諶, 1178–1234]), *Baeg-un hwasang eorok* 白雲和尚語錄 (Discourse record of Reverend Baegun [Gyeonghan景閑 , 1298– 1374]), and other late Goryeo works written for the benefit of Seon practitioners. Because the expression is employed several times in song lyrics, such as "Hey you hero, hey

7 The Chan expression "hero" (*juin-gong*, C. zhurengong 主人公), alluding to the true mind or original self, comes from Wumen guan 無門關, T 2005.48.294b19.

you hero" (*juin-gong juin-gong-a*) in Naong's "Naong hwasang seungwon ga" 懶翁和尚僧元歌 (Reverend Naong's song for the masses of monks), it gives a deep sense of relationship between the works. For this reason, there is a good possibility that Naong's disciple Yaun Gag-u was the author of *Watch Yourself!*

The simple course of Buddhist practice laid out in *Watch Yourself!* has served as a guideline for practitioners for a long time. *Watch Yourself!* has long been published together as a guideline for beginning practitioners with Jinul's "Gyecho shimhagin mun" and Wonhyo's "Balsim suhaeng jang" as *Gyechoshim Jagyeongmun* and was selected as the first course of study for novices (sami 沙彌, Skt. *śrāmaṇera*) as they enter their monastic careers. Annotated editions translated into the Korean vernacular (*eonhaebon* 諺解本) were also published at Songgwangsa 松廣寺本 in 1577 and Seobongsa 瑞峰寺本 in 1583.

Watch Yourself!

[自警文]

野雲

主人公, 聽我言. 幾人得道空門裏, 汝何長輪苦趣中? 汝自無始已來, 至于今生, 背覺合塵, 墮落愚癡, 亘造衆惡, 而入三途之苦輪, 不修諸善, 而沈四生之業海. 身隨六賊, 故或墮惡趣則極辛極苦, 心背一乘, 故或生人道則佛前佛後. 今亦幸得人身, 定是佛後末世. 嗚呼痛哉. 是誰過歟? 雖然汝能反省, 割愛出家, 受持應器, 着大法服, 履出塵之逕路, 學無漏之妙法, 如龍得水, 似虎靠山, 其殊妙之理, 不可勝言. 人有古今, 法無遐邇, 人有愚智, 道無盛衰. 雖在佛時, 不順佛教則何益, 縱値末世, 奉行佛教則何傷? 故世尊云, 我如良醫, 知病設藥, 服與不服, 非醫咎也. 又如善導, 導人善道, 聞而不行, 非導過也. 自利利人, 法皆具足, 若我久住, 更無所益, 自今而後, 我諸弟子, 展轉行之, 則如來法身, 常住而不滅也. 若知如是理, 則但恨自不修道, 何患乎末世也?

伏望 汝須興決烈之志, 開特達之懷, 盡捨諸緣, 除去顚倒. 眞實爲生死大事, 於祖師公案上, 宜善參究, 以大悟爲則, 切莫自輕而退屈. 惟斯末運, 去聖時遙, 魔强法弱, 人多邪侈, 成人者少, 敗人者多, 智慧者寡, 愚癡者衆, 自不修道, 亦惱他人, 凡有障道之緣, 言之不盡. 恐汝錯路故, 我以管見, 撰成十門, 令汝警策, 汝

須信持, 無一可違, 至禱至禱.

Hey you hero, listen to what I have to say! Countless people have achieved enlightenment according to the teaching of Buddhism,[8] so why have you passed through an eternal cycle of rebirth and death within the realm of suffering?[9] You have from time immemorial to the present turned your back on awakening and embraced the mundane and have fallen and deteriorated into ignorance and foolishness; always producing heaps of evil actions, you enter the painful cycle of the three evil paths.[10] Not cultivating all the wholesome practices, you sink into the karmic ocean of the four types of rebirth.[11]

Because your physical body follows the six marauders,[12] sometimes you have fallen into the evil destinies and, verily, have endured extreme hardship and suffering. Because, in your mind, you turned your back on the One Vehicle, sometimes you have been born as a human and, verily, were born in times before or after the Buddha. Now you have once again fortunately obtained a human body, but certainly this is a Final Age in the decline of the

8 What I have translated as "the teaching of Buddhism" originally read "approach of emptiness" (*gongmun*, C. *kongmen* 空門), which is another name for the Mahāyāna.

9 The realm of suffering (*gochwi*, C. *kuqu* 苦趣) alludes to the six paths (*yukdo* 六道) or six types of rebirth: gods in heaven, titans, humans, animals, hungry ghosts, and denizens of hell.

10 The three evil paths (*samdo*, C. *santu* 三途) of rebirth are as a beast, as a hungry ghost, or denizen of hell. See *Miaofa lianhua jing xuanyi* 妙法蓮華經玄義, T 1716.33.758c14–759a4.

11 The four types of rebirth (*sasaeng* 四生, C. *sisheng*, Skt. *catasro-yonayaḥ*) refer to egg-born (*nansaeng*, C. *luansheng* 卵生), womb-born (*taesaeng*, C. *taisheng* 胎生), mist-born (*seupsaeng*, C. *shisheng* 濕生), metamorphosis-born (*hwasaeng*, C. *huasheng* 化生) beings. See *Chang ahan jing* 長阿含經 (*Dīrghāgamasūtra*) 8, T 1.1.50c8; *Apidamo jushe lun* 阿毘達磨俱舍論(Abhidharmakośa) 8, T 1558.29.43c24–44a3.

12 The six marauders (*yukjeok*, C. *liuze* 六賊) refer to the six sense impurities or six sense bases (*yukjin*, C. *liuchen* 六塵; *yukkeun*, C. *liuqin* 六根). See *Daban niepan jing* 大般涅槃經 (*Mahāparinirvāṇa-sūtra*) 23, T 374.12.501b. The six sense impurities are qualities produced by the objects and organs of sense: sight, sound, smell, taste, touch, and idea. *Dafangguang yuanjue xiuduoluoliao yi jing* 大方廣圓覺修多羅了義經 1, T 842.17.914b28–c2.

Dharma after the time of the Buddha. Oh, alas! Whose fault is this?

Nevertheless, if you are capable of introspection, cut off your desires, leave home and become a monk, take up your alms bowl, put on your great robes of the Dharma, tread on the shortcut path for leaving behind the mundane world, and learn the sublime Dharma that leads to being free from taints (*āsrava*) of karmic defilements, you will be like a dragon that has obtained water and will resemble a tiger on his home turf in the wilds of the mountains.[13] The principle of its extraordinary nature and sublimity cannot be expressed adequately in language.

Although people distinguish between those living in antiquity and the present time, the Way (*mārga*) does not distinguish between remoteness and closeness. Among people there are the stupid and the intelligent, but with respect to the Way to enlightenment there is no such thing as prosperity and decline. Although there was a time when the Buddha lived in our world system, what benefit was it if you did not follow the Buddha's teachings? Although you are in the time of the Final Age of the Dharma, what harm can it be if you receive and practice the Buddha's teachings?

For this reason the World Honored One said, "I am like a good physician who knows the causes of illness and prescribes appropriate medicines. Whether you take the medicine or do not is not the physician's fault. Furthermore, I am like a good guide who guides people on wholesome paths. Whether you listen or not is not the guide's fault. The Dharma contains all that one needs for benefiting yourself and benefiting other people. But if I remain here in saṃsāra for a long time, there is still nothing more to be gained. From now on if all my disciples should practice continuously, then the Dharma body of the Tathāgata will dwell constantly and never disappear."[14] If you know these true principles, then you will already have enough regret for not cultivating the Way. Why worry about this being the "Final Age"?

I sincerely hope that you will aspire fervently, that you open your

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13 The allusion to the dragon and the tiger derives from *Biyan lun* 碧巖錄 1, T 2003.48.148a20.

14 Cf. *Fo chuiban niepan lüe shuojiaojie jing* 佛垂般涅槃略說教誡經 2, T 389.12.1112a; *Fo yijiao jinglun shu jieyao* 佛遺教經論疏節要, T 1820.40.855b.

innermost thoughts, and that you completely forsake all your karmic ties. If you completely remove your distorted views of reality, and truly inquire into the important matters of saṃsāra by means of the public cases[15] of the patriarchs, then taking great enlightenment as your standard, you will never take yourself lightly and backslide [in your progress toward supreme enlightenment].

Only in this Final Destiny of the Dharma so far removed from the time of the Sage [Buddha], when demons are strong and the Dharma is weak, when many people are wicked, when accomplished people are few and decadent people are many, when the knowledgeable and wise are rare and the stupid and foolish are myriad, if you do not cultivate the Way by yourself you will also bring trouble to others. It is impossible to completely describe the full gamut of karmic connections that are obstacles to the Way.

Because you fear that you are on the wrong path, I have described ten approaches that, in my own humble opinion, should cause you to be stirred to action. You should believe and observe them and not violate them one bit, and pray continually with a sincere heart.

頌曰
愚心不學增憍慢 癡意無修長我人
空腹高心如餓虎 無知放逸似顚猿
邪言魔語肯受聽 聖教賢章故不聞
善道無因誰汝度 長淪惡趣苦纏身

My poem[16] says:

15 Public cases, or kōans (K. *gong-an* 公案), are the famous stories concerning the enlightened Chinese meditation masters that provide models for practitioners of meditation in their practice.

16 The word I have translated as "poem" (*song*, C. *song* 頌) traditionally referred to a "hymn of praise." However, in the Chinese Buddhism of the Song 宋 period (960–1279) the term came to replace the more technical Indic term gāthā (*ge*, C. *jie* 偈) as Buddhist writers in the Chan/Sŏn/Zen tradition more freely adopted Chinese terms to talk about Buddhist topics. This practice was also adopted in Goryeo 高麗 Korea (935–1392). All twelve poems that appear in this essay function the same as gāthās: they encapsulate the material of the prose section in a pity poem.

If you are dimwitted and do not practice,
you will become increasingly arrogant;
If your thoughts are foolish and you don't cultivate religious practices,
you will exacerbate the concepts of "self" and "persons."[17]
Having an empty belly and high aspirations[18]
is like being a hungry tiger;[19]
Having no knowledge and being prone to unrestrained behavior
is like being a crazy monkey.[20]
Heretical talk and the words of devils
you hear with affirmation,
While to the sagely teaching and writings of worthies
you pay no heed.
If you do not have a causal connection on the wholesome Way
who can liberate you from saṃsāra?
You will fall into the evil destinies for a long time
where your mortal frame will be bound in suffering.

First, never accept soft clothes and delicious food.
From farming and plowing to the feeding of mouth and body, you are not

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17 "Self" and "persons" (K. *a in*, C. *wo ren* 我人) are the first two of the four characteristics of the person (K. *a-in sasang*, C. *wo-ren sixiang* 我人四相) taught in the *Diamond Sūtra* and *Sūtra of Perfect Enlightenment*. The four characteristics of the person are (1) the characteristic of the self (*asang* 我相), (2) the characteristic of the person (*insang* 人相), (3) the characteristic of living beings (*jungsaengsang* 衆生相), and (4) the characteristic of life span (*sumyeongsang* 壽命相). *Dafangguang yuanjue xiuduoluo liaoyi jing* 大方廣圓覺修多羅了義經, T 842.17.919b15.

18 Nakamura Hajime, citing the Biyan lu, glosses this as something like an "empty belly and an attitude of pride," referring to a man who pretends to have become enlightened without doing real practice or a person who lacks real substance but pretends to have achievement. See Nakamura Hajime 中村元, *Bukkyōgo dai jiten* 佛教語大辭典 [Dictionary of Buddhist Technical Terms] [1975] (Tokyo: Tōkyō Shoseki, 1999), 283a.

19 A hungry tiger is by extension "dangerous," which makes this a metaphor for extreme greed.

20 In other words, this refers to someone who is ignorant and dissipated like an upside-down monkey.

of the same crowd as people and cattle. Their labors are numerous as also are beasts,[21] whose injuries [to themselves or to others] are fathomless. Toiling at their work they benefit themselves, and even though this is already no good, they go further and make their own livelihoods by depriving other beings of their lives. How can this be tolerated? Since farmers always endure the suffering of hunger and cold and weaving women are always lacking clothing to cover their bodies, let alone since we always live as loafers, how dare we detest hunger and cold? Although soft clothes and delicious food serve as great blessings, they detract from your pursuit of the Way. Wearing ragged robes and eating vegetarian style incurs only a light karmic debt and leads to the accumulation of hidden virtue. If you do not enlighten your mind in this life, even a drop of water will be difficult to swallow. My poem says:

Roots of vegetables and fruits of trees
give comfort to hungry stomachs;
A hat of pine lichen[22] and clothing of grass
give cover to your physical body.
Wild cranes and blue clouds
are your companions and comrades;
High peaks and secluded valleys
are where you spend your remaining years.

其二 自財不吝 他物莫求

三途苦上, 貪業在初. 六度門中, 行檀居首. 慳貪能防善道. 慈施必禦惡徑. 如有貧人來求乞, 雖在窮乏 無悋惜. 來無一物來, 去亦空手去. 自財無戀志, 他物有何

21 Beasts (*bangsaeng*, C. *bangsheng* 傍生, Skt. *tiryagyoni*) are those born of or as an animal; beasts that lead miserable existence, such as beasts of burden. See *Yuga shidi lun* 瑜伽十地論 (*Yogācārabhūmi*) 4, T 1579.30.297b1–4.

22 What I have translated as a "hat of pine lichen" (*songnak* 松落, also *songnarip* 松蘿笠), *sonamu gyeousari* in Korean, is a type of traditional hat woven from a type of lichen called *songna* 松蘿. Circular at the bottom, the hat is woven into a broad pointy peak in a shape worn by Buddhist monks.

心? 萬般將不去, 唯有業隨身. 三日修心千載寶, 百年貪物一朝塵. 頌曰
三途苦本因何起 只是多生貪愛情
我佛衣盂生理足 如何畜積長無明

Second, do not be stingy with your own possessions and never desire the things of others.

In terms of suffering in the three evil destinies, the karmic act of coveting is the first. Practicing *dāna* (giving) is the first of the approaches to the six perfections.[23] Being miserly and covetous prevents you from making progress in the wholesome Way. Merciful bestowal of your things protects against falling into unwholesome paths. It is like when a poor person comes begging: you should not be stingy even if you have nothing yourself. You came into this world with nothing and you will leave it with nothing. If you shouldn't cling to your own possessions, why should you desire others' things? The myriad pleasures are not about to depart; only you have karmic actions that are carried on with the body. Cultivating the mind for three days produces spiritual treasure for a thousand years, and a hundred years of coveting may be whisked away like the morning dust. My poem says:

What gives rise to the root cause of
suffering in the three evil destinies?
It is merely that for many lives
I covet and am attached to sensations.
My Buddhist robes and bowls
give rise to reason and contentment.
Why should I accumulate possessions
and be ever ignorant?

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23 The six perfections (*yukdo*, C. *liudu* 六度, Skt. *pāramitā*) of the bodhisattva are giving (*posi*, C. *bushi* 布施), morality (*jigye*, C. *chijie* 持戒), patience (*inyok*, C. *renru* 忍辱), vigor (*jeongjin*, C. *jingjin* 精進), concentration (*ilshim*, C. *yixin* 一心 [*seonjeong*, C. *chanding* 禪定]), and wisdom (*jihye*, C. *zhihui* 智慧). See, for instance, *Xiuxing benqi jing* 修行本起經 1, T 184.3.463a22–23; *Mohe bore boluomi jing* 摩訶般若波羅蜜經 (*Mahāprajñāpāramitā Sūtra*) 11, T 223.8.301a29–b21.

其三 口無多言 身不輕動

身不輕動, 則息亂成定, 口無多言, 則轉愚成慧. 實相離言, 眞理非動, 口是禍門, 必加嚴守, 身乃災本, 不應輕動. 數飛之鳥, 忽有罹網之殃, 輕步之獸, 非無傷箭之禍. 故世尊住雪山. 六年坐不動, 達摩居少林, 九歲默無言. 後來參禪者, 何不依古蹤? 頌曰

身心把定元無動 默坐茅庵絕往來

寂寂寥寥無一事 但看心佛自歸依

Third, refrain from too much speech and unnecessary movement.

If you refrain from unnecessary movement, then you will calm your restless mind and achieve meditative absorption. If you refrain from too much speech you will convert your folly into wisdom. True reality is removed from language. The truth is immoveable. The mouth is a gate to misfortune and must be strictly guarded. The body is the root of calamity and should not move unnecessarily. Birds that fly too much have a greater chance of being caught in a net. Beasts that tread lightly suffer the misfortune of being injured by arrows.

For this reason the World Honored One dwelt in the Himalayan mountains, and sat for six years without moving. Bodhidharma resided in Shaolin Monastery and was silent for nine years without speaking. How can practitioners of meditation in later times not rely on these ancient precedents? My poem says:

A body and mind caught up in absorption
are originally immoveable;
Silently sitting in a thatched hermitage
you sever your comings and goings.
Quiescence and solitude—
there is not a single thing!
Only by observing the Buddha of the mind
do you take your own responsibility for seeking refuge.

Fourth, only be associated with wholesome friends and don't hang around

with unwholesome companions.

A bird about to stop midflight must choose his forest. A person in pursuit of learning also selects his masters and friends. If the bird chooses a tree in the forest, then it can rest safely. If a religious aspirant selects masters and friends, then his learning will be noble. For this reason, you are responsible to serve your friends as you would your parents, and you are to separate yourself from unwholesome friends and treat them as if they were your enemies. Cranes have no plans to become friends with the crows. How could the *peng* bird[24] plan to befriend crow-tit? A creeping vine within the pines straightway shoots up a thousand yards,[25] but a tree in the midst of thatch cannot avoid being a mere three feet. Keep away from small, narrow-minded people and always draw close to eminent beings that have attained the great meaning. My poem says:

Whether you stay or go
you always need wholesome spiritual mentors.
When body and mind are settled
you will depart from the thorns and dust [of the world].
When the thorns and dust are completely swept away
you will penetrate the path in front of you;
Not moving the pace of an inch
you penetrate the gateway of the patriarchs.

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24 The *peng* 鵬 bird is a mythical creature most famously alluded to in the *Zhuangzi*: "In the North Ocean there is a fish, its name is the *kun* 鯤; the *kun's* girth measures who knows how many thousand miles. It changes into a bird; its name is the *peng*; the *peng's* back measures who knows how many thousand miles. When it puffs out its chest and flies off, its wings are like clouds hanging from the sky. This bird when the seas are heaving has a mind to travel to the South Ocean. The South Ocean is the Lake of Heaven." *Zhuangzi jishi* 莊子集釋, annotated by Guo Qingfan 郭慶藩 (1844–1897) (Taipei: Guanya, 1991), 1.2–4 ("Xiao yao you" 逍遙遊); trans. Angus C. Graham, *Chuang-tzu: The Inner Chapters* (London: George Allen & Unwin, 1981), 43.

25 The word I have translated as "yard" (*shim*, C. *xun* 尋) is a traditional unit of measure of about eight feet.

Fifth, do not allow yourself to sleep past the third watch of the night.[26]

Among hindrances, sleep has been considered the greatest since ancient times. You should be alert and give rise to doubt for the twenty-four hours of the day without blurriness. Whenever you perform the four activities of walking, abiding, sitting, or lying down,[27] be mindful and observe yourself closely. If you waste this one lifetime you will deeply regret it for myriad kalpas. Everything is impermanent and spontaneous; every day you will be sore afraid. A person's life is but a brief moment. In reality, the hours cannot be guaranteed. If you do not penetrate the gateway of the patriarchs how can you sleep peacefully? My poem says:

The viper of sleep clouds and cages
obscuring the moon of the mind.
A traveler arriving here
loses himself in a maze.
There, if you take up
a hair-splitting sword,[28]
Since clouds themselves disappear
the moon becomes bright and clear by itself.

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26 The third watch of night is approximately midnight.

27 These four activities really allude to the ordinary everyday activities of monks. In Buddhist literature they are usually referred to by the expression "four dignified ritual poses" (*sawiui*, C. *siweiyi* 四威儀): walking (*haeng*, C. *xing* 行), abiding (*ju*, C. *zhu* 住), sitting (*jwa*, C. *zuo* 坐), and lying down (*wa*, C. *wo* 臥). See *Chang ahan jing* (*Dīrghāgamasūtra*) 8, T 1.1.51a27–28.

28 Hair-splitting sword (*chwimori* 吹毛利) symbolizes and alludes to the sharpened wisdom that destroys defilements. In the Chan/Seon/Zen tradition, it alludes to a public case in which a monk asked Master Baling Haojian 巴陵顥鑒 about the "blown hair sword" (*chwimogeom*, C. *chuimaojian* 吹毛劍) or, more correctly, a sword that is so sharp that if a hair is blown against it, the hair splits or is cut easily. See *Biyanlu* 碧巖錄10, T 2003.48.223b21–22; Thomas Cleary and J. C. Cleary, trans., *The Blue Cliff Record* (Boston: Shambhala, 1992), 554–558.

其六 切莫妄自尊大 輕慢他人

修仁得仁, 謙讓爲本, 親友和友, 敬信爲宗. 四相山漸高, 三途海益深, 外現威儀如尊貴, 內無所得似朽舟. 官益大者心益小, 道益高者意益卑. 人我山崩處, 無爲道自成, 凡有下心者, 萬福自歸依. 頌曰

憍慢塵中藏般若 我人山上長無明

輕他不學瓏踵老 病臥辛吟恨不窮

Sixth, never recklessly exalt yourself and flippantly belittle other people.

Cultivate humaneness and you will obtain humaneness: humility and concession are the basis. Be close to your friends and be at peace with your friends: respect and trust are the standards. As the mountain of the four marks[29] gradually becomes precipitous, the ocean of the three evil destinies increasingly becomes deep. Although on the outside you should manifest dignified demeanor like respected nobles, on the inside you have attained nothing like a whitewashed boat. As an official becomes increasingly great, his mind should become increasingly humble. As a religious man becomes increasingly eminent, his intentions should become increasingly abased. Where the mountain of the human self (*puruṣa*) disintegrates, there the unconditioned Way, by itself, is accomplished. Generally, those who possess inferior minds take refuge themselves in the abundant merit of the superior religious practitioners. My poem says:

Within the dust of pride
there is a repository of prajñā;
On top of the mountain of the human self
is everlasting ignorance.

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[29] There are several lists of the four marks (*sasang*, C. *sixiang* 四相). The most common list refers to birth (*saeng*, C. *sheng* 生), being (*ju*, C. *zhu* 住), change or decay (*i*, C. *yi* 異), and death (*myeol*, C. *mie* 滅); see *Za apitan xin lun* 雜阿毘曇心論 (*Saṃyuktābhidharma-hṛdaya*) 2, T 1552.28.882b26–27. Here, the "four marks" probably refers to four mistaken ideas of the self (*ain sasang* 我人四相): (1) that there is a self; (2) that humans are different from other living organisms; (3) that all of the living are produced by the five *skandhas* (form, sensations, perceptions, formations, consciousness); and (4) that life is limited to the organism.

If you belittle others and don't learn,
you'll turn on your heels in old age;
You'll lie down in sickness and bitterly wail,
and your respite will have no end.

其七 見財色 必須正念對之
害身之機, 無過女色, 喪道之本, 莫及貨財. 是故佛垂戒律, 嚴禁財色. 眼覩女色, 如見虎蛇, 身臨金玉, 等視木石. 雖居暗室, 如對大賓, 隱現同時, 內外莫異. 心淨則善神必護, 戀色則諸天不容, 神必護則雖難處而無難, 天不容則乃安方而不安. 頌曰
利慾閻王引獄鎖 淨行陁佛接蓮臺
鎖拘入獄苦千種 船上生蓮樂萬般

Seventh, when you see possessions and attractive women, be sure to counter them by right thoughts.

Among the key factors in harming the body, nothing surpasses the charms of attractive women. As the basis of losing the Way, nothing is more pernicious than obsession with possessions and wealth. For this reason the Buddha left behind monastic rules and precepts that sternly prohibit possessions and attractive women. When you behold the charms of attractive women it would be better to see tigers and snakes. When you about to succumb to gold and jade you should consider them as trees and rocks. Although you may dwell alone in a darkened chamber, behave as though you were in front of an important guest. Whether you are seen or not it is the same time; your interior and exterior are no different. If your mind is pure then virtuous gods will certainly protect you. If you lust after beautiful women then all the gods will not forgive you. The gods will certainly protect you. Even though you find yourself in difficult situations they will not be difficult. If the gods will not forgive you, although you may be in peaceful places, they will not be peaceful. My poem says:

For cupidity and lust, King Yāmā
will guide you to the fetters of hell;

For pure practices, the Buddha Amitābha
will receive you on the lotus throne.[30]
Carrying your chains, you enter into
the thousand kinds of tortures of hell;
Riding on a prajñā ship[31] you attain rebirth into
the myriad pleasures of the lotus paradise.

其八 莫交世俗 令他憎嫉
離心中愛曰沙門, 不戀世俗曰出家. 旣能割愛揮人世, 復何白衣結黨游? 愛戀世俗爲饕餮, 饕餮由來非道心. 人情濃厚道心踈, 冷却仁情永不顧. 若欲不負出家志, 須向名山窮妙旨. 一衣一鉢絶人情, 飢飽無心道自高. 頌曰
爲他爲己雖微善 皆是輪廻生死因
願入松風蘿月下 長觀無漏祖師禪

Eighth, do not cavort with worldly people allowing others to despise you.

One who has renounced love within his mind is called a *śramaṇa*. One who does not lust after worldly things is called "one who has left home" (pravrajita). Since you have been able to cut off your attachments and shake the human world, why do you form factions with the ordinary people of the world? Those who lust after worldly things are avaricious and gluttonous. Avariciousness and gluttony keep them from possessing the mind of the Way. As human affections are dense, the mind of the Way is sparse; so cut off

30 Lotus throne (*yeondae* 蓮臺). The Buddha Amitābha presides over his Pure Land, Sukhāvatī, seated on a lotus throne. When someone is reborn in Sukhāvatī, he is reborn in the calyx of a lotus flower that opens in accordance with the inherent wholesomeness of the individual. The lotus flowers of wholesome individuals with profound spiritual capacity open immediately while those of less righteous individuals take time to open. In essence, the lotus blossom functions as a cleansing mechanism. When those who are reborn in the Pure Land have been cleansed of their unwholesome *karma* and their concomitant mistaken views, the lotus flower opens, and they can dwell in the presence of Amitābha until their bodhisattva vows have been perfected and they are ready to return to saṃsāra to save beings.

31 A prajñā ship (*banya seon* 般若船) symbolically refers to the vessel that ferries beings from saṃsāra, across the ocean of suffering, to the bliss of the Pure Land Sukhāvatī.

all attachment and never look back. If you desire to not be defeated in your aspiration to leave home, you should direct yourself to famous mountains and delve into sublime purposes. With a single robe and a single bowl you can sever human affections. When no thought is given to starvation and satiety, the Way is exalted of its own accord. My poem says:

Although you perform trifling good deeds
for others and for yourself,
All are causes of rebirth and death
in the cycle of transmigration.
Desiring to enter the wind in the pines
you entwine beneath the moon;
Long being without defiling taints
you engage in the dhyāna of the patriarchs.

其九 勿說他人過失

雖聞善惡, 心無動念, 無德而被讚, 實吾慚愧, 有咎而蒙毁, 誠我欣然. 欣然則知過必改, 慚愧則進道無怠. 勿說他人過, 終歸必損身, 若聞害人言, 如毁父母聲. 今朝雖說他人過, 異日廻頭論我咎. 雖然凡所有相, 皆是虛妄, 譏毁讚譽, 何憂何喜. 頌曰

終朝亂說人長短 竟夜昏沈樂睡眠
如此出家徒受施 必於三界出頭難

Ninth, never speak of other people's faults and failings.

Although you hear of wholesomeness and unwholesomeness, your mind should not be stirred to think about them. Lacking virtue and yet receiving praise—truly I am ashamed. Having flaws and suffering abuse—sincerely, I am happy. If you are happy, then you know that your faults will certainly be corrected. If you are ashamed, then you will progress on the Way without being lazy. Never speak of other people's faults because in the end it will come back around and harm you. If you hear someone verbally abusing someone else, it is like verbally abusing your parents. Although I might speak of another person's faults today, one day such talk may return upon my

head in the evaluation of my flaws. All that has form is illusive and unreal.[32] Censure and abuse, praise and honor: why be consumed by either worry or pleasure? My poem says:

If you clamor on about people's
strengths and weaknesses all day,
You will dementedly sink into
delighting in sleep all night.
Just like this you will become attached,
vainly receiving alms;
You will certainly be caught up in the three realms [of existence][33]
and produce a heedful of misfortune.

其十 居衆中 心常平等
割愛辭親, 法界平等, 若有親踈, 心不平等. 雖復出家, 何德之有? 心中若無憎愛之取捨, 身上那有苦樂之盛衰? 平等性中無彼此, 大圓鏡上絶親踈. 三途出沒, 憎愛所纒, 六道昇降, 親踈業縛. 契心平等, 本無取捨, 若無取捨, 生死何有? 頌曰
欲成無上菩提道 也要常懷平等心
若有親踈憎愛計 道加遠兮業加深

Tenth, when dwelling amid the assembly of monks, keep your mind peaceful and equitable.

Cut off your attachments and depart from your parents for the peace and equity of the Dharma realm. If you make distinctions between those who are close and those who are not, your mind will not be peaceful and equitable. Although you may leave home, what virtue would there be in it? If there is not taking up or casting off of hate and love within your mind,

32 Cf. *Jingang jing* 金剛經 (Diamond Sūtra), T 235.8.749a24–25.

33 The three realms of existence (*samgye*, C. *sanjie* 三界, Skt. triloka) are the desire realm (*yokgye*, C. *yujie* 欲界), the realm of form (*saekgye*, C. *sejie*色界), and the formless realm (*musaekgye*, C. *wusejie* 無色界). See *Chang ahan jing* (*Dīrghāgamasūtra*) 8, T 1.1.50a26–28.

who would have a waxing and waning of pain and joy in their physical body? There is neither me nor you in the nature of peace and equity. You break off ties to those who are close and those who are not from the standpoint of the great perfect mirror wisdom.[34] Appearing and disappearing in the three evil paths, you are caught up in love and hate. Ascending and descending in the six paths of rebirth, you are karmically bound with those who are close and those who are not. The peace and equity of the harmonious mind are fundamentally devoid of taking up or casting off. If you are devoid of taking up or casting off, what hold could rebirth and death have upon you? My poem says:

Desiring to achieve
the Way of supreme bodhi,
It is crucial to always
cherish a peaceful and equitable mind.
If you make distinctions between those who are close and those who are not,
measuring love and hate,
The Way will become more distant and, alas, *karma* will deepen.

主人公. 汝値人道, 當如盲龜遇木, 一生幾何, 不修懈怠? 人生難得, 佛法難逢, 此生失却, 萬劫難遇. 須持十門之戒法, 日新勤修而不退, 速成正覺, 還度衆生. 我之本願, 非爲汝獨出生死大海, 亦乃普爲衆生也. 何以故? 汝自無始以來, 至于今生, 恒値四生, 數數往還, 皆依父母而出沒也. 故曠劫父母, 無量無邊, 由是觀之, 六道衆生, 無非是汝多生父母. 如是等類, 咸沒惡趣, 日夜受大苦惱, 若不拯

34 The great perfect mirror [wisdom] (*daewon-gyeong* [*ji*] 大圓鏡[智]) is one of four wisdoms (*saji*, C. *sizhi* 四智): (1) perfect achievement wisdom (*seongsojak ji*, C. *chengsuozuo zhi* 成所作智, Skt. *kṛtyānuṣṭhanajñāna*), (2) sublime contemplation wisdom (*myogwanchal ji*, C. *miaoguancha zhi* 妙觀察智, Skt. *pratyavekṣanajñāna*), (3) universal equality wisdom (*pyeongdeungseong ji*, C. *pingdengxing zhi* 平等性智, Skt. *samatājñāna*), and (4) the great perfect mirror wisdom (*daewon-gyeong ji*, C. *dayuanjing zhi* 大圓鏡智, Skt. *mahādarśanājñāna*). See *Cheng weishi lun* 成唯識論 (*Vijñapatimātratāsiddhi*) 10, T 1585.31.56a12–29.

濟, 何時出離? 嗚呼哀哉. 痛纏心腑, 千萬望汝, 早早發明大智, 具足神通之力, 自在方便之 權, 速爲洪濤之智楫, 廣度欲岸之迷輪. 君不見, 從上諸佛諸祖, 盡是昔日, 同我凡夫. 彼旣丈夫, 汝亦爾, 但不爲也, 非不能也. 古曰 "道不遠人, 人自遠矣." 又云 "我欲仁, 斯仁至矣." 誠哉是言也. 若能信心不退, 則誰不見性成佛? 我今證明三寶, 一一戒汝, 知非故犯, 則生陷地獄. 可不愼歟! 可不愼歟! 頌曰
玉兎昇沈催老像 金烏出沒促年光
求名求利如朝露 或苦或榮似夕烟
勸汝慇懃修善道 速成佛果濟迷倫
今生若不從斯語 後世當然恨萬端
自警終

Hey, you hero, your happening upon this life as a human is really just like the parable of the blind turtle running into a block of wood.[35] One lifetime is worth how much if you do not cultivate [yourself] and are idle and negligent? Rebirth as a human is hard to come by, and finding Buddhadharma is harder. If you let yourself slip away in this life, the Buddhadharma will be hard to find for myriad kalpas. If you should observe these precepts in ten approaches, practice them daily as if they were new, and never backslide in your practice, you will quickly achieve supreme enlightenment and return to ferry living beings to the other shore, nirvāṇa. My original vow is not that you might cross the great ocean of rebirth and death alone but that also you might do it universally for living beings. Why

[35] The parable of "the blind turtle running into a block of wood" (*maenggwi umok* 盲龜遇木) refers to a highly unlikely occurrence. The Buddha employed this parable in speaking to his disciples. In a scripture, he tells of a blind turtle that dwells in the depths of a vast ocean, coming up for air only once in a hundred years. On the surface of that ocean floats a block of wood with a hole in it. It is more common for that turtle to place its head through the hole in the block of wood when it takes its centennial breath, the sūtra says, than it is for a living being trapped in the cycle of rebirth and death to be born as a human with the good fortune to encounter the Buddhadharma. See *Za ahan jing* 雜阿含經 (*Saṃyuktâgama-sūtra*) 15, T 99.2.108c7–19. By employing this parable Yaun may also be alluding to Jinul or his master Naong. Jinul uses the proverb in his *Sushim gyeol* 修心訣, T 2020.48.1009a18; HBJ 4:713b22, and Naong in his song "Naong hwasang seungwon ga" 懶翁和尙僧元歌; see *Naong hwasang gesong* 懶翁和尙偈頌, HBJ 6:747a8.

so? You have from time immemorial to the present continually happened upon lives amidst the four kinds of rebirth. Countless times you have gone and returned, but in your appearing and disappearing you have always relied on your parents. This is because your parents in this vast kalpa have been immeasurable, boundless. If you look at it like this, living beings in the six courses of rebirth have been nothing but your parents over the course of many lifetimes. These kinds of beings are falling into the evil destinies. Day and night they receive great suffering and vexation. If you do not rescue them, when will they be able to escape? How sad! How lamentable! The pain wrenches one's heart and bowels.

They have looked to you thousands and thousands of times: hurry, hurry and arouse great wisdom, become endowed with the power of the spiritual penetrations,[36] become comfortable with the alternative of expedient means, quickly become a boat of wisdom for riding over the immense waves [of the ocean of suffering], and extensively ferry those caught in the

36 The spiritual penetrations (*sintong*, C. *shentong* 神通) come in lists of five or six. The five spiritual penetrations (C. *wu shentong* 五神通, *wutong* 五通, Skt. *pañca-abhijñāḥ*) are the (1) divine eye (*divyacakṣus*, *tianyan tong* 天眼通), (2) divine ear (C. *tianer tong* 天耳通, Skt. *divya-śrotra*), (3) knowledge of the thoughts of others (*taxin tong* 他心通, Skt. *para-citta-jñāna*), (4) recollection of former incarnations (C. *suzhu tong* 宿住通, Skt. *pūrvanirvāsānusmṛti*), (5) "deeds leading to magical power and release" *(ṛddhivimokṣakriyā*) or "direct experience of magical power" (C. *shenjing tong* 神境通, Skt. *ṛddhisākṣakriyā*). See *Apidamo da piposha lun* 阿毘達磨大毘婆沙論 ([Abhidharma-] *Mahāvibhāṣā*) 411, T 1545, 27.728b12–24; 727b22–24. The six spiritual penetrations (C. *liu shentong* 六神通; Skt. *ṣaḍ-abhijñāḥ*) are (1) psychic power (C. *shenzu tong* 神足通, Skt. *ṛddhi-vidhi-jñāna*), magical power; (2) heavenly ear (C. *tianer tong* 天耳通, Skt. *divya-śrotra-jñāna*), supernormal hearing; (3) cognition of others' thoughts (C. *taxin tong* 他心通, Skt. *para-citta-jñāna*), the ability to read minds; (4) recollection of past lives (C. *suming tong* 宿命通, Skt. *pūrva-nirvāsānusmṛti-jñāna*), (5) heavenly eye (C. *tianyan tong* 天眼通, Skt. *divya-cakṣus-jñāna*), the ability to discern the previous lives of others; and (6) cognition of the extinction of taints (C. *loujin tong* 漏盡通, Skt. *āsrava-kṣaya-jñāna*), a state in which one is no longer plagued by any form of defilement. See *Apidamo da piposha lun* 102, T 1545.27.530a18–b10; and *Dazhidu lun* 28, T 1509.25.264a–266b; see also Étienne Lamotte, trans., *Le traité de la grande vertu de sagesse de Nāgārjuna*, 5 vols. (Louvain: E. Peerters, 1949–1980), 4:1809–1838. By means of the spiritual penetrations a bodhisattva purifies his *buddhakṣetra*; see *Mohe zhiguan* 摩訶止觀 2a, T 1911.46.14a-b.

wheel of delusion who desire to reach the other shore. Can't you see that all the buddhas and all the patriarchs from antiquity were all just ordinary beings like us in olden times? If they were already exceptional men, you are also like this; only your not being so has nothing to do with inability. The ancients said: "The Way is not distant from people; people of their own accord distance themselves from it."[37] Furthermore, it is said, "If I desire humaneness, then humaneness comes to me."[38] This is the truth indeed. If one's mind of belief was incapable of backsliding, then who would not see their true nature and achieve Buddhahood? I now bear witness of the three treasures, the Buddha, Dharma, and Saṃgha. Each one admonishes you, and if you know something is wrong and still break the monastic rules, you will fall into hell. How can you not be prudent! How can you not be prudent! My poem says:

> The jade rabbit[39] ascends and sinks
> advancing the appearance of old age;
> The golden bird[40] rises and sets
> hastening the passage of time.

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37 "The Way is not distant from people; people of their own accord distance themselves from it." This passage is based on a passage from the *Lunyu* 論語: "The Master said, 'Who can go out without using the door? Why, then, does no one follow this Way?' " *Lunyu* 6:17; Confucius, *Analects*, trans. D. C. Lau (London and New York: Penguin, 1979), 83. Annotating this passage, Master Hong says: "When someone comes out they certainly have to use the door; but they don't know they should follow the Way. The Way is not distant from people; people of their own accord distance themselves from it." See *Lunyu jizhu daquan* 論語集註大全 6:31b, in *Sishu daquan* 四書大全, 40 *juan*, comp. Hu Guang 胡廣 et al., *Yingyin Wenyuange siku quanshu* 影印文淵閣四庫全書 (Photofacsimile reprint of the Wenyuan Pavilion Copy of the Siku quanshu), 1,500 vols. (Taipei: Taiwan shang wu yin shu guan, 1983) 205:232b.

38 *Lunyu* 7:30; Confucius, *Analects*, 90.

39 The jade rabbit (*okto*, C. *yutu* 玉兎) refers to the moon, as in the expression "rabbit in the moon" (*wolto*, C. *yuetu* 月兎).

40 The golden bird (*geumjo*, C. *jinniao* 金烏) refers to the sun.

Seeking fame and seeking profit
are as the morning dew;
Both suffering and splendor
resemble the dusky haze.
I encourage you to diligently cultivate
the wholesome Way [to enlightenment]
Achieve the fruit of Buddhahood quickly and
ferry the ranks of the deluded.
If you don't follow these words
in this life
You will certainly regret everything
in later lifetimes.

The End of *Watch Yourself!*

VII

THE EXPOSITION OF THE CORRECT (*HYEONJEONG NON* 顯正論)

By Gihwa (Hamheo Deuktong) • 己和
Translated by A. Charles Muller

Introduction

1. Confucianism and Buddhism

1.1. Initial Meeting

The relationship between Confucianism and Buddhism in East Asia is long and complex, extending from the time of the earliest meeting of the two thought systems in the first centuries C.E., down to the present, where, although the two no longer interact as distinct traditions in any significant way, their traces still impart discernible influence on East Asian culture. Buddhism began its flow into China during the first century C.E., as missionaries from India and Central Asia began to enter the Middle Kingdom, bringing with them texts and teachings that were as exotic to the Chinese as were their language, clothing, and customs. The speed and extent of the spread of Buddhism in East Asia were somewhat remarkable, in that it was not a religion transmitted by coercion or military conquest. Nonetheless, a significant factor in the degree of its success was the apprehension of Buddhism by Chinese rulers as a religion of a powerful foreign god, who was eminently capable of ensuring good fortune. Thus, for the greater part of the first several centuries of its importation and assimilation, Buddhism received solid support in terms of imperial patronage.

From a religious perspective, a major attraction of the new religion was its ability to articulate a profound and yet precise and systematic explanation of where people come from before birth and where they go after death—matters that previous indigenous forms of Chinese religion had addressed only vaguely at best. Most important was the teaching of reincarnation—endless rebirth, propelled in a flawless and precise manner by the impetus of one's activities, one's *karma*. While it can be argued that teachings bearing a close similarity to the doctrine of *karma* can be extrapolated from pre-Buddhist Chinese philosophical works (as Gihwa will argue in his treatise below), nowhere else was the matter of the afterlife addressed in the kind

of explicit detail as it was in the Buddhist scriptures. Nor was a principle of cause and effect explained in anything but the vaguest of terms. Furthermore, Buddhism spoke of the certainty of attaining a state of cessation of suffering, a state of pristine, pure awareness, and Buddhist missionaries offered a clearly and logically explained path toward the attainment of this state.

From the outset in China, the two thought systems of Confucianism and Buddhism existed, along with Daoism, in a mutually competing yet at the same time mutually defining and influencing relationship. Chinese Buddhism could not but be shaped from the very beginning by the vernacular into which it had to be translated. And although the early Chinese indigenous philosophical-religious tradition may have lacked a logical rigor equivalent to Buddhism's heritage of millennia of development of Indian philosophy, it possessed its own profound and deeply embedded intuitions about how the human mind was constituted and how this mind was intimately connected with the cosmos. Thus, the translation of Indian Buddhist ideas into Chinese thought was made problematic and influenced by far more than the mere fact of transition from Indic grammar into Chinese logographic idiom, as Buddhism had to be accepted into a religious worldview that while possessing important affinities, had its own well-established approach to understanding and describing human behavior.

1.2. Affinities

1.2.1. Indigenous Chinese Thought

The remarkable success of Buddhism not only in China but throughout East Asia suggests some basic level of philosophical resonance between the imported Indian system and indigenous traditions. Most important is that the most representative manifestations of the mainstream philosophical traditions of both Confucianism and Daoism held an idealistic understanding of the human mind. The human mind was seen, at its most fundamental level, to be good. This elemental goodness was known in the *Analects* and

other works attributed to Confucius as the quality of *ren* 仁 (Kor. *in*), and being trustworthy 信 (Kor. *sin*), along with other forms of positive cognitive and ethical activity. In short, the human mind was seen to be fundamentally oriented around a positive ground. Evil was seen as a condition of imbalance and disharmony, which could and should be corrected by orienting one's activities with these kinds of values.

While it is articulated within a somewhat different family of concepts, an analogous underlying paradigm can be gleaned in the influential Daoist texts of the classical period in China, most notably the *Daode jing* and the *Zhuangzi*. While eschewing the value-laden Confucian categories of "humaneness," "due-giving," "propriety," and so forth, the authors of these texts nonetheless envisioned a human mind that if given the opportunity to return to its most natural condition, would be peaceful, harmonious, and replete with innate wisdom. As contrasted with the Confucian texts, the Daoist philosophical classics placed emphasis on the fact that true virtue was found in places and ways that would not readily be recognized by the worldly, and that therefore great stock was not to be placed in popular worldly achievements. The philosophical Daoist works also recommended a program that would lead to sagehood, although its characteristic approach tended more toward "untraining" rather than the Confucian mode of training.[1] Regardless of the active or passive character of the approach, its accessibility or subtlety overall, the predominating tendency in the Chinese approach to person improvement was to see the human mind as something that intrinsically tended in a positive moral and cognitive direction, that held the potentiality of great enhancement, and even perfection.

1.2.2. Buddhism

During the first few centuries of the importation of Buddhism into China,

1 For example, in *Daode jing* chapter 48: In studying, each day something is gained. // In following the Way, each day something is lost. // Lost and again lost. // Until there is nothing left to do.

the Chinese could not but be overwhelmed by the wide variation in sectarian approaches that were coupled with the basic profundity of the Indian Buddhist doctrine. The early translation of Buddhist texts was facilitated by preexistent notions in the Chinese philosophical milieu that showed affinities with important Buddhist categories. Over time, methods of translation would be informed by steadily improved mastery of the doctrine, along with the appearance of skilled linguists from both the Indic and Chinese sides. In terms of philosophical understandings of Buddhism, Daoist ideas would long continue their interaction with those of Buddhism, especially such notions as non-appropriating action 無爲 (equated with the Buddhist "unconditioned" (Skt. *asaṃskṛta*),[2] "as-it-is-ness" 自然 (equated with the Buddhist tathatā), the Way 道(equated with the Buddhist *bodhi*, or *mārga*), and so forth. While the first few centuries of assimilation witnessed a significantly broad and even attempt to understand the various incoming traditions, certain types of doctrines and adaptations of doctrines would come to hold the largest influence on what was to become the new East Asian form of Buddhism.

In the end, the Buddhist doctrines that would experience success in East Asia were those that modeled most closely the makeup of the human mind seen in the early Confucian and Daoist traditions mentioned above, wherein the human mind was understood to be, at its most basic level, pure, luminous, and knowing, free of evil tendencies. A number of texts in the translated corpus had led to the development of a notion of innate Buddhahood contained in all sentient beings—known as "Buddha-nature." In earlier texts such as the *Nirvāṇa Sūtra* and the *Lotus Sūtra*, this potential was merely intimated. The concept was subsequently developed and clarified in such works as the *Buddha-Nature Treatise*, reaching its apex of elucidation in the *Awakening of Mahāyāna Faith* (hereafter *AMF*),[3] a treatise composed

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2 During the course of this translation virtually all Sino-Korean terms, person names, and text names have been added to the *Digital Dictionary of Buddhism* and can thus be further investigated online at http://www.buddhism-dict.net/ddb.

3 In rendering the title of the Dasheng qixin lun as "*Awakening of Mahāyāna Faith*," as opposed to Hakeda's "*Awakening of Faith* in Mahāyāna" I am following the argument made by Sung Bae Park in

by a master (or masters) well-studied in the Indian Yogâcāra analyses of the operation of the human consciousness, who was able to take long-held Chinese intuitions regarding the mind and express them through the more precise Yogâcāra terminology of layers of consciousness, perfumation of activity-energies, and seed-like formations. Most importantly, the author of the *AMF* saw the One Mind as being simultaneously possessed of two aspects: a pure, good, originary aspect, and a mundane, defiled aspect. The author of the text described the relationship between these two in terms of the logic of essence and function (which we will shortly explore at length) and subsequent East Asian commentators on the *AMF* adopted this as a fundamental hermeneutic approach.

The final codification of the distinct existence of an original purity of the mind came in the form of the *Geumgang sammae gyeong*,[4] a text which took the evolution of the notion of original, pristine enlightenment to its climax, in terms of the clear articulation of an undefiled *amala* consciousness—a clearly distinguished mode of human consciousness that utterly transcended all worldly taints and deceptions and that served as both the soteric basis and ultimate object for the kind of attitude toward Buddhist practice that would develop in East Asian forms of Buddhism typified by Chan/Seon/Zen. This general doctrinal trend, which was most directly and tersely disclosed in the *AMF* and *Geumgang sammae gyeong*, was seen in a number of Mahāyāna scriptures that were to become popular in East Asia; it would be followed in short time by the *Sūtra of Perfect Enlightenment*, even more obviously an East Asian composition, and the *Platform Sūtra*, the first "scripture" to be directly

chapter 4 of his Buddhist Faith and Sudden Enlightenment. There he argues that the inner discourse of the text itself, along with the basic understanding of the meaning of *mahāyāna* in the East Asian Buddhist tradition, does not work according to a Western theological "faith in …" subject-object construction, but according to an indigenous East Asian essence-function model. Thus, *mahāyāna* should not be interpreted as a noun-object, but as a modifier that characterizes the type of faith.

4 Although this sūtra first appeared with the Indian title **Vajrasamādhi-sūtra* attached, it was clearly composed in East Asia. Scholars such as Robert Buswell have argued that it may well have even been composed in Korea. See Buswell, *Formation of Ch'an Ideology* and *Cultivating Original Enlightenment*.

acknowledged as an East Asian work.

These texts that were composed in East Asia held important traits in common—most important, a Buddhist view of the human consciousness that had been dramatically adapted to indigenous Chinese intuitions of the human mind as being something intrinsically pure, and which, although existing in a defiled, obscured state, could be trained to perfection, purity. The "humaneness" that received the focus of Confucius and *Mencius* was transmuted to the originally enlightened mind that was spoken of in all these texts, and the structure, whether or not stated overtly, was that of essence and function, with the original pure mind being essence, and the good, enlightened, pure behavior being function. We take this to be the most basic philosophical component of what is referred to as the "sinification" of Buddhism, a process that occurred over a period of several centuries, reaching its culmination during the early Tang, as evinced in the production of the final three "sūtras" mentioned above, which led to the greatest extent of the sinified expression: the *Sūtra of Perfect Enlightenment*, **Vajrasamādhi-sūtra*, and *Platform Sūtra*.

During the several centuries during which Buddhism carried out its remarkable spread throughout East Asia, the Confucian tradition maintained its place as the framework for basic education and as the provider of the system for civil service examinations. Thus the ministers, bureaucrats, teachers, and those connected in any form with the governance of the realm automatically had a Confucian education. But this tradition could not do much to compete philosophically, or as a state religion, with the dominant position that had been taken by Buddhists in terms of providing the religious fabric of society—a dominance that reached its peak in the early-to-mid Tang. During this period there was relatively little in the way of new developments in Confucian philosophy, as the same classics were simply learned by rote for the purpose of passing civil service examinations. Except for occasional rumblings and purges that were more often than not motivated by jealousy over the political and economic influence of Buddhists, Confucians remained largely unable to compete with the Buddhists in the philosophical arena.

Most of the major religious and philosophical developments of this period that lay outside of Buddhism were to be seen in the area of Daoism, in the works of the Neo-Daoists, Daoist alchemists, and the Daoist-influenced literati, all of whom were stimulated by Buddhist ideas. At the same time, Daoist views influenced the evolving tendencies of East Asian Buddhism, to the extent that sometimes their texts were almost indistinguishable from each other.[5] Thus, philosophically speaking, the first several centuries of the growth of Buddhism in China can be seen as a period of relative philosophical stagnation for Confucianism, but where it nonetheless held its firm position within the educational system and bureaucratic system, while real philosophical/religious creativity occurred in the Buddhist-Daoist matrix. It was a period during which most major literary figures and political persons of Confucian orientation showed neither the means nor intention of expressing any significant philosophical opposition against the Buddhist tradition.

Thus, the philosophical discourse between the traditions can be regarded to be as much symbiotic as it was confrontational—at least during the earlier centuries, when doctrinal Buddhist schools were moving toward their final formations. But from just about the time that schools such as Huayan and Tiantai were reaching maturity, and Chan began its emergence as an energetic Buddhist movement, overt ideological argumentation from the Confucian side began. This opposition is usually pinpointed in its origin in the essays of the Tang scholar Hanyu (韓愈, 768–824). Hanyu was an elite bureaucrat, as well as a literary figure of considerable stature who was troubled by the steadily growing influence of Buddhism in the imperial court, which he believed was leading the rulership to a blindness that was endangering the security and well-being of the realm. He felt strongly enough about the excesses of Buddhism that he dared to memorialize the throne with vehemence, knowing well that it would lead him to trouble—and it did.

5 The extensive mutual influence that occurred between Buddhism and Daoism is examined in depth in Sharf, *Coming to Terms with Chinese Buddhism*.

Hanyu's two best-known criticisms of Buddhism are the *Origin of the Way* 原道and *Memorial on the Buddha's Bone* 諫迎佛骨. In these essays he lambasted Buddhism as a foreign religion, which was leading the emperor to spend inordinate amounts of time at Buddhist monasteries and which involved great time, expense, and resources for activities such as the carrying of the Buddha's relics around the capital. Hanyu's arguments were aimed at pointing out visible excesses on the part of the members of the Buddhist clergy and the rulers involved with the clerics. These arguments were mostly emotional in character; they did not attempt to seriously engage Buddhism for philosophical shortcomings. But they were certainly effective enough to get Hanyu sent away into exile, and they served as the point of departure for the anti-Buddhist arguments that would be presented by later scholars.[6]

However, as the Tang drew to an end and the Song began, the philosophical matrix of China, having been now long enough steeped in Buddhist and Daoist philosophy that many important concepts were taken for granted as being simply standard philosophical categories—not necessarily as Buddhist or Daoist in origin—led to the birth of a new, revamped form of Confucianism known as "Song learning" (known in the West as Neo-Confucianism). While Chinese thought had long had the chance to assimilate Daoist notions of the *dao*, alchemical transformation, Buddhist *karma*, dependent origination, Huayan principle and phenomena, and Chan meditation, the gradual degradation of doctrinal Buddhism in late Tang and early Song as a state institution, and the corruption and stagnation of much of the doctrinal Buddhist tradition itself, with the arrival of Chan as the predominant tradition, had left an intellectual vacuum. The influence of great doctrinal systems of Chinese Yogâcāra, Tiantai, and Huayan had waned. In their place in the Buddhist realm were the flowering schools of Song Chan, which were known, even then, for their worst extremes of iconoclasm, antinomianism, and escapism, and were criticized for these perceived failings by the leaders of the reemerging Confucian movement.

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6 See Gregory *Inquiry into the Origin of Humanity*, pp. 35–36.

Although the classics that were the object of study for the Neo-Confucians were essentially the same as they had been for their Confucian predecessors (the Four Books, the Five Classics, and so forth), they were reanalyzed under the lens of a new hermeneutic that was the result of several centuries of Buddhist and indigenous Chinese cross-fertilization: the categories of *li* (理; principle) and *qi* (氣; pneuma, vital force), which were derived from the *li* (principle) and *shi* (事; phenomena)— popular in the Huayan and Tiantai schools—both of which were a new iteration of the classic essence-function (*ti-yong* 體用) approach. The Neo-Confucians brought this new metaphysics, which also included a heavy reliance on the *Yijing* and yin/yang cosmology, to reexplain the relation of humans to humans and humans to the universe, along with a much more precisely articulated path of cultivation, relying heavily on the *Mencius*.

The most important early figures in this movement were the Neo-Confucian patriarchs Zhang Cai (張載; 1020–1077) and Zhou Dunyi (周敦頤; 1017–1073), who established the bases of this new metaphysics while creating schema for a new way to understand humans and their world. What is especially noteworthy about their writings, however, is the degree to which they were energized by anti-Buddhist polemic.[7] But this polemic is only started with these two, and is not especially vehement in their works. After all, Zhou was known to have been a Chan practitioner of sorts.

It is in the writings of the Cheng brothers (Cheng Hao 程顥, 1032– 1085; and Cheng Yi 程頤, 1033–1107) that the distinctive Neo-Confucian philosophy really begins to take on its mature form, as the philosophical elaboration of the categories of *li* and *qi* within the framework of commentary on the classical texts takes on sophisticated form. It is Chenghao who develops the *li-qi* cosmological view in parallel with the Huayan *li-shi* and, rereading classical passages such as *Analects* 12:1, declares that "the humane man forms a single body with the world." Even more so

7 It must be kept in mind here that when we say "Buddhism," we are referring specifically to the Chan Buddhism of the Song, which is, as we have noted, a distinct form of Buddhism.

than the works of the earlier generations of Neo-Confucians, the criticism of Buddhism becomes an integral part—and at times perhaps the central aspect—of the Cheng brothers' discourse. Interestingly, the brother shown to have exhibited the more mystical, or "Channish" tendencies in his writings, Chenghao, is the one who composed the most damaging critiques of the Chan tradition. The Cheng brothers criticized Chan Buddhism for its antinomian, escapist tendencies, and its doctrine of emptiness, which they construed as pure nihilism. The arguments composed by the Chengs and their mentors were digested, explicated, and systematized in the writings of Zhuxi (朱熹 1130–1200), who is known the present day as the grand systematizer of the Neo-Confucian tradition—as the one most singly responsible for the reinstatement of Confucianism as the predominant ideology of the Chinese imperial government until the opening of the modern era.

It is important to reiterate that when Zhu and the Chengs talk about "Buddhism," they are talking about the form of Buddhism that was in vogue during their lifetimes—which was Song dynasty Chan—the same tradition that was in the process of compiling *gong-an* collections, teaching strike-and-shout Linji methodologies and so forth. Popular Buddhist writings at that time no doubt contained little in the way of explanation of Indian-style dependent origination, emptiness, or the two levels of truth. The popular texts at the time are mostly East Asian apocrypha and works composed within the Chan tradition, that were often overtly critical of textual study and intellectual cultivation (much like many modern Zen adherents in the West). This observation, coupled with the critical assessments of people like the Chengs and Zhuxi in a sense tells us a bit about what the Chan of the Song was like.

Yet while the Chan schools were drawing repeated venomous criticism from their Confucian contemporaries, there was little serious and sustained effort made on the Chan side at literary self-defense. Why the lack of effort toward defending Buddhist teachings against these critiques? One possible explanation is that knowing the general character of Chan with its self-proclaimed dissociation from discursive argumentation, such a debate was

outside the purview of what a Chan teacher was supposed to be doing. It could also be that the Buddhists were sufficiently confident enough of the status of their religion that they believed that such diatribes were never going to have any real concrete effect, in terms of government-authorized restrictions. It may have also been the case that vibrant energy of the Neo-Confucian movement, coupled with the bright young minds being attracted to it, was simply too much for the Chan leaders to contend with. Or, taking the same supposition a step further, we might even want to give some lighthearted consideration to the accusation made some of the leading Neo-Confucians, that the Chan practices of non-reliance on words and letters had resulted in the impairment, through disuse, of the Channist's intellectual capacities, and they were no longer capable of intellectual response.

1.3. The Case of Korea

The close geographical proximity of Korea to China, along with the concomitant extensive and continuous exchange of commodities and ideas, allowed Koreans to participate in the Chinese philosophical world at a relatively early point, and even to make serious contributions to the greater East Asian religious discourse, as many Korean thinkers traveled to the Tang and Song centers of learning and made their own mark. Thus, Koreans learned Chinese religion and philosophy well, and bringing it into their homeland, added their own distinctive flavor, interpretations, and enhancements.

During the two centuries after Zhuxi, a roughly analogous confrontational situation developed in the Goryeo, nonetheless in a considerably altered context. The most important difference between the two scenarios was the markedly greater degree to which the Korean Buddhist establishment was embedded into the state power structure as compared with the situation in the Song. The saṃgha owned vast tracts of tax-free territory, traded in slaves and other commodities, and were influential at all levels of government. There were too many monks who were ordained for

the wrong reasons, and corruption was rampant. Thus, the ideological fervor with which Neo-Confucianism rose in Korea had a special dimension, since ire of the critics was fueled not only by the earlier philosophical arguments of the Cheng brothers and Zhuxi, but as well by the extent of the present corruption. There was a decadent, stumbling government in place, supported by, and supporting, a somewhat dissolute religious organization.

It was the Neo-Confucian stream of the Cheng-Zhu school that was accepted as orthodoxy in Korea,[8] becoming established as a government ideology, and becoming the focus of inquiry to an extent not even seen in China. In Korea, as in China, a major thrust of the Neo-Confucian argument came in the form of anti-Buddhist discourse. In Korea, however, the anti-Buddhist tenor would be magnified, since it was compounded with additional political and social issues that had not existed as such in China. Whereas Neo-Confucianism in China *did* struggle against Buddhism, and did succeed in wresting a sizable portion of its following back from the literati class, the tradition also fragmented into branches, some of which, such as the Wang Yangming school, often showed more similarities to Chan than to the Confucian doctrine espoused by Zhuxi.

In Korea, however, the philosophical arguments against Buddhism that had originated with the Cheng brothers were honed and focused in the service of collateral aims. They became the ideology of a rising movement of resistance on the part of influential members of the intelligentsia who were determined to overthrow a decaying Goryeo (918–1392) dynasty—along with the rotting Buddhist monastic system that was deeply entangled with it. Thus, the anti-Buddhist polemical dimension of the Neo-Confucianism that developed in Korea took on a focus, a vehemence, indeed an exclusivism[9] not previously seen in China.

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8 The exclusive influence of the Cheng-Zhu school in Korea stands in some contrast to the situation in China, where the Neo-Confucian field was to some extent balanced out by the influence of the Lu-Wang "school of mind," and in even starker contrast to Neo-Confucianism in Japan, where interest in Lu-Wang philosophy overwhelmingly predominated.

9 In using the term "exclusivism" here, I refer especially to the landmark work done on this topic

A major portion of the Neo-Confucian polemical attack that energized these sweeping changes was socio-political in nature, focusing on the excesses engaged in by the Buddhist clergy. Buddhist temples had been tax-exempt, and many Buddhist leaders enjoyed wealth and power that came in the form of the possession of prize lands, slaves, and positions of privilege in the court. There was also a philosophical component to the Neo-Confucian criticism of Buddhist doctrine and practice that developed out of the writings of the above-mentioned Song Neo-Confucian architects. The main complaint expressed in these arguments was, once again, that Buddhist practices were antisocial and escapist and that the Buddhist doctrine was nihilistic. Buddhism, according to the Neo-Confucians, led people to abandon respect for the norms of society and to forget the all-important task of polishing one's character in the midst of human relationships.

While there were anti-Buddhist memorials presented in Korea as early as 982, serious concentrated attacks on Buddhism did not begin until the mid-fourteenth century. The major initial charges, presented by individuals such as Yi Saek (李穡, 1328–1396), were that excessive patronage was deleterious to the well-being of the state. The attacks made on Buddhism by Jo Inok (?–1396) and Jeong Mongju (鄭夢周, 1337–1392) were also made on political and economic, rather than philosophical and religious, bases. After this period, the anti-Buddhist polemic took a turn toward the philosophical in the writings of such prominent Neo-Confucian figures as Gang Hoebaek (姜淮伯, 1357–1402) and Jeong Chong (鄭摠, 1358–1397), both of whom were active in the late fourteenth century. Toward the end of the fourteenth century the political and economic problems of the Goryeo court intensified, and with the Buddhists firmly embedded in the body of a weakened political structure, Neo-Confucian activists came to the side of the rebel general Yi Seonggye (李成桂, 1335–1408). Yi, in a sudden coup d'état, toppled

by John Goulde in his 1985 Ph.D. dissertation, "Anti-Buddhist Polemic in Fourteenth and Fifteenth Century Korea: The Emergence of Korean Exclusivism." In this work Goulde traces the developments of the Neo-Confucian polemic from their Chinese roots, through their failures and successes in Korea, to their final culmination in the creation of the Joseon dynasty (1392–1910).

the Goryeo government, establishing the Joseon dynasty in 1392, and was automatically endowed with a cabinet composed of Neo-Confucian advisors.

With the 1392 coup, the Buddhists were thrust out of their position of political power. The Buddhists would, over time, become for the most part relegated to their existence in the mountain monasteries, prohibited from setting foot in the cities. The final polemical push for the Buddhist purge had come in the form of the essays of *Jeong Dojeon* (鄭道傳 pen name: Sambong 三峰; 1342–1398), Yi's main political tactician, who would play a major role in the development of the political structure of the new Joseon dynasty.[10] Jeong wrote a few philosophical essays that were critical of Buddhism, but his final, and most sustained anti-Buddhist polemical work (completed just before his assassination in 1398) was the *Bulssi japbyeon*.

In his writings Jeong focused on comparisons of Buddhist and Confucian positions on issues of doctrine and practice. His intention was to show that the Buddhist doctrine was deeply and intrinsically flawed. Thus, it was not only necessary to discipline the Buddhist establishment at the present moment: it was desirable to seriously curtail, and if possible, to permanently end the activities of this dangerous belief system. His critique is thorough and systematic, covering every major aspect of the Buddhist doctrine that was being taught at the time. Given the composition of Korean Buddhism at the time in question, the primary object of his criticism was the Seon sect, which the Neo-Confucians of course perceived as having strong tendencies toward other worldliness, toward denial of the importance of human relationships, toward denial of respect for the state, and even toward denial of Buddhism's own principle of cause and effect.

10 For a comprehensive treatment of *Jeong Dojeon*, see Han Yeong-u, *Jeong Dojeon sasang ui yeon-gu*. In English, see Chai-shik Chung, "Chŏng Tojŏn: "Architect" of Yi Dynasty Government and Ideology." Also see the discussion of Jeong in the chapter "The Ideology of Reform." in John Duncan, *The Origins of the Chosŏn Dynasty*.

1.4. Buddhist Responses and the Role of Zongmi

We have noted above that despite the intensity of the critiques made against Chan Buddhism by the Song Neo-Confucian leaders, there was little in terms of sustained and reasoned literary response from the Chan community from the time that the criticism took hold during the Song. What is probably the most sustained and reasoned response to the Confucian critique of Buddhism occurs at the very outset of the renewed opposition in the mid-Tang from the scholar-monk Zongmi (宗密 780–841). One of the works for which Zongmi is most noted in Chinese intellectual history is his *Yuanren lun* (Inquiry into the Origin of Humanity).[11] Composed about 830, it was a treatise written for a broad audience, including nonspecialists. It was in some sense a work typical of Chinese doctrinal scholars of the 6th–8th century, in being a hermeneutically oriented text that classified the teachings of Buddhism into five levels. As we have seen in chapter 5 in this volume, such classifications had been carried out before Zongmi by such people as his Huayan predecessor Fazang (法藏; 643–712), de facto Tiantai founder Zhiyi (智顗; 538–597), and many others.

While the *Inquiry* is primarily a textbook for understanding Buddhism that utilizes the classification scheme as a pedagogical methodology, the opening passages take a clear polemical shot at Confucianism, quite probably in reaction to Hanyu and his party. Zongmi criticizes indigenous Chinese philosophy and the basis that its doctrines that show a lack of discernment of the basic laws of cause and effect. Thus, he debunks the Chinese classical view of spontaneous production, the lack of reasoning for the differences in individual endowments of vital force, and the unexplained unfairness seen in the operation of the "mandate of heaven" (*tianming*). According to Zongmi, all of these are logically untenable when really thought through, and cannot even match the most elementary of the Buddhist teachings—that of the law of karmic retribution. There is, nonetheless, an ecumenical character to the

11 This is the English title rendered by Peter Gregory in his 1995 translation of this text.

Inquiry since, although Confucianism and Daoism are seen to be inferior to Buddhism, they are nonetheless accorded a certain amount of value, with Confucius and Laozi being regarded as bona fide sages, right next to Śākyamuni. As Gregory notes:

Although it should be no surprise that Tsung-mi (Zongmi) regards Buddhism as a higher level of teaching than either Confucianism or Daoism, what is especially noteworthy is that his attitude toward the two teachings is sympathetic and inclusive. Even though his designation of them as exclusively provisional places them in a category inferior to the Buddhist teachings, it also—and far more significantly—places them within the same realm of discourse. Its concrete forms of expression may differ, but the truth realized by the three sages is universal. (Gregory, *Inquiry*, p. 81)

Given fact that Hanyu's tracts and Zongmi's *Inquiry* were written in the early part of the ninth century, almost five centuries before the exchange between *Jeong Dojeon* and Gihwa, it is surprising the extent to which the content from these early predecessors from both sides finds its way into the treatises of the two Korean receivers of their respective traditions. Jeong, for instance, will continue to invoke Hanyu's criticism of Buddhism as a "foreign" religion. Gihwa, for his part, will open up his own treatise by borrowing the correlation from Zongmi made by matching the five constant virtues of Confucianism with the five basic Buddhist precepts—a correlation first made as far back as the *Diwei boli jing*. In any case, the *Inquiry* clearly stands as the major significant precedent to Gihwa's work. There are nonetheless, significant differences in content and structure, based largely upon the circumstances in which they were written. The *Inquiry* is first and foremost a *panjiao* (doctrinal taxonomy) text, which takes up the critique of Confucianism only in its opening sections. Zongmi's Buddhist tradition at the time, even if suffering from the rants of the likes of Hanyu, certainly did not have its back up against the wall. The Buddhists in the early Joseon on the other hand were "on the ropes" as it were, and so Gihwa's treatise is in its entirety a defense of the Buddhist tradition, with issues of doctrinal classification long since forgotten. There are also significant personal stylistic differences, but before addressing these, we need to talk about Gihwa.

1.5. Gihwa

Gihwa (己和 Hamheo Deuktong 涵虛得通, 1376–1433) was born just sixteen years before the Goryeo/Joseon dynastic transition. The son of a diplomat, he was educated with other upper-class sons at the recently established Seongyun'gwan (成均館) Confucian academy.[12] In the course of his studies at this institution, Gihwa is said to have attained to a remarkable level of proficiency in Chinese philosophy and literature, as his biographer goes to unusual lengths to convey the extent to which his professors esteemed him:

Entering the academy as a youth, he was able to memorize more than a thousand phrases daily. As time passed, he deeply penetrated the universality of the single thread, clarifying the meanings of the classics and expounding their content. His reputation was unmatched. Grasping the subtlety of the transmitted teachings, he disclosed all their profundities in his explanations. He was possessed of a sonorous voice and graceful beauty, like flowers laid upon silk brocade—even such metaphor falls short of description. People said that he would become the minister truly capable of transmitting the heavenly mandate, extending upward to the ruler and bringing blessings down to the people. In his grasp of the correct principles of society he had no need to be ashamed even if he were to appear before the likes of Zhou and Shao.[13]

Acknowledging the obvious hyperbole that is invariably seen in the hagiographical sketches written by disciples of eminent Buddhist teachers, we must nevertheless pay attention to what is contained in this passage as (1) there is not, in the entire corpus of Korean Buddhist hagiographies an appraisal of scholarly (Confucian) acumen comparable in scope to this, and

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12 This institution survives today as a well-respected university in Seoul; it is known for its strong programs in Chinese and Korean philosophy.

13 A reference to Zhou Gongdan 周公旦 and Shaogong 召公 , two worthies who cooperated together in the establishment of the Zhou dynasty. This passage is from the *Hamheo dang Deuktong hwasang haengjang, HBJ* 7.250c6–11.

(2) this strong assessment of Gihwa's early abilities is corroborated in the degree to which he, later in his Buddhist career, took such a strong interest in and showed such outstanding ability in literary/philosophical/exegetical pursuits. Furthermore, a reading of his later works shows an unusual extent of citation from the Five Classics, Four Books, and Daoist canon.

Despite Gihwa's initial deep involvement in Confucian learning, he was greatly affected at the age of twenty-one by the tragic death of a close friend, and as a result, turned to the Buddhist path. After a short period of wandering and study, he became a disciple of the national preceptor Muhak (無學 1327–1405), a master of the Imje Seon (C. Linji Chan) *gong-an* tradition. Gihwa spent the rest of his days immersed in meditation, travel, teaching, and an extensive literary pursuit that included commentarial work, essay writing and poetry. Despite the diminished influence of Buddhism, toward the end of his career he served as preceptor to the royal family. After this stint, he retired once again to the mountain monasteries, where he taught and wrote until his passing in 1433. During his life, Gihwa wrote several important and influential treatises and commentaries on Buddhist works that established him as one of the leading exegetes in the Korean Buddhist tradition.[14]

Placed as he was in the position of leading representative of the Buddhist saṃgha at a time when it was coming under great pressure, Gihwa no doubt felt responsible to make an answer to the Neo-Confucian charges. Respond he did, in the form of a philosophical treatise that has become a landmark in Korean intellectual history—the *Hyeonjeong non* (顯正論 "Exposition of the Correct," hereafter abbreviated as *HJN*). In the *HJN* Gihwa attempted to answer the entire accretion of criticisms made by the Neo-Confucians that had been organized and laid out in the *Bulssi japbyeon*. Therefore the relationship between the *Japbyeon* and the *HJN* is such that we might well

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14 Gihwa's extant writings are contained in volume seven of the Hanguk bulgyo jeonseo. One of his major works, his commentary on the *Sutra of Perfect Enlightenment*, is translated and published by Muller with the same title. The remainder of his works await treatment.

characterize the latter work as a fairly direct rebuttal to the former.[15]

As mentioned above, the circumstances of Gihwa's composition of this treatise in defense of Buddhism against Confucian-based criticisms have a direct precedent in those surrounding Zongmi's *Inquiry*. Zongmi and Gihwa held much in common, both being Chan-Seon/Huayan-Hwaeom scholars of considerable classical Chinese philosophical background and both holding a solid respect for many aspects of Confucian and Daoist learning. Both men shared in their broad vision of all three masters—Confucius, Laozi, and Śākyamuni—being genuine sages, but their way of evaluating the two non-Buddhist traditions differs somewhat.

While treating similar topics from similar perspectives, the two treatises differ in their basic line of argument. Zongmi's work, reflecting its author's interest in doctrinal classification, is primarily an attempt to show how Confucianism and Daoism are related to Buddhism as expedient, but nonetheless heterodox (外教 *oegyo*) teachings. His tone toward Confucianism and Daoism is conciliatory, but he will clearly distinguish the two from Buddhism as being even less profound than the teachings of "men and gods"—basic teachings of karmic retribution for moral and immoral actions. Gihwa's argument, on the other hand, relies primarily on an understanding an interpenetration that operates equally in all three teachings of Confucianism, Daoism, and Buddhism, but that he claims has been brought to different levels of actualization by the practitioners of each of the three teachings. Gihwa perceives the three teachings as varying expressions

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15 I stress this point in view of the fact that Han Young-woo has explicitly stated that "the *Hyeonjeong non* is *not* a refutation of the *Bulssi japbyeon*." See Han *Jeong Dojeon*, p. 53, note. I see Han's view as being accurate only in a very strict sense. It is true that Gihwa did not sit down upon the publication of the *Japbyeon* and write an immediate, point-by-point rebuttal. In 1398, when Jeong wrote the *Japbyeon*, Gihwa would have been twenty-two, a mere novice in Buddhism. Yet even though Gihwa never directly names Jeong or his treatise, the fact that both men were associated with the Seongyun'gwan around the same period and traveled in the same intellectual circles would make it a virtual impossibility that Gihwa did not read the text. Furthermore, in the *HJN* Gihwa directly replies to all of the *Japbyeon's* accusations in virtually identical order, using mimicry that directly alludes to Jeong's text.

of a singular reality. Thus, despite his conversion to Buddhism, he never really rejected his earlier Confucian and Daoist learning. Accordingly, in his Buddhist apologetic writings he did not seek to disparage the fundamental Confucian doctrine; rather, he sought to show that while the Confucian teachings were worthy of deep respect, the Confucians themselves had often missed the deeper implications of their own texts.

1.6. The Text: Content Analysis

To set the tone for his argument, Gihwa goes to some lengths to clarify the Buddhist position on the nature of the mind and the relevance of and gradations of methods of practices—basically summarizing the view of mind that is expressed in the fundamental East Asian Buddhist scriptures, the *Awakening of Mahāyāna Faith*, *Sūtra of Perfect Enlightenment*, etc. That is, that the mind is originally pure, but when it moves into activity, it has the potential to be distorted. Gihwa opens the *Hyeonjeong non* by saying:

Though its essence neither exists nor not-exists, it permeates existence and non-existence. Though it originally lacks past and present, it permeates past and present: this is the Dao. Existence and non-existence are based in nature and sentiency. Past and present are based in life-and-death. The nature originally lacks sentiency, but when you are confused about the nature you give rise to sentiency; with the production of sentiency, wisdom is blocked—thoughts transform, and the essence is differentiated. It is through this that the myriad forms take shape and life-and-death begin. (HBJ 7.217a)

In this way, Gihwa starts off by grounding his argument in an essence-function view of the mind and its activities. The mind is originally pure, but as it engages in situations, it can become entangled and enmeshed. As Zongmi had well clarified more than five centuries earlier, for the purpose of recovering the original mind, Buddhism has a wide spectrum of practices, which range from the most expedient, or superficial, to the most profound. In outlining the teaching starting from the most profound and extending to the most superficial teachings, he ends up with the teaching of the law of

cause and effect. As it was stated in the *Inquiry on the Origin of Humanity*, this teaching, however, no matter how superficial, is one level above the typical application of the Confucian teaching, which he defines as the mere conditioning of people through reward and punishment on the part of the state. But he later shifts his position and shows how the true, correctly understood Confucian teaching, when applied with the right understanding, can also extend to profound levels. This, Gihwa does to an extent never seen in Zongmi's *Inquiry*.

The *Hyeonjeong non* is also markedly conciliatory in tone compared to the Neo-Confucian polemic that it is responding to. Gihwa has no intention of severely discrediting the Confucian tradition. Rather, his aim is to point out the underlying unity of the three teachings and to see them as varying expressions of a mysterious unifying principle. What Gihwa will say, mostly, is not that the Confucian teachings are wrong, but that they are good, and valuable. Unfortunately, however, they have been incorrectly transmitted and practiced by even the most important figures of their own tradition.

Gihwa defends the charges made against Buddhist practices that are seen to be antisocial, such as the abandonment of family relationships, by showing how they are actually helpful to society, rather than harmful, when practiced correctly. Responsibility for excesses indulged in by saṃgha members is laid upon the offenders as individuals making their own decisions, rather than upon the tradition as a whole. Jeong's criticisms of the Buddhist doctrines of *karma* and causation are dealt with by logical argumentation, showing that the law of cause and effect cannot but be universally valid; criticisms of the doctrine of rebirth are defended with anecdotes of people who have memories of past lives.

The core of Gihwa's argument lies in the presentation of what he takes as common denominator of all three traditions (Confucianism, Daoism and Buddhism): a doctrine of *humaneness* (K. *in*; 仁), based on the universally expressed assumption that the myriad living beings of the universe are deeply interlinked with one another. While notion of the mutual containment of the myriad things is ostensibly Buddhist in origin, it ended up being one of the central tenets of the most influential of the Song Neo-Confucian founders,

including Zhou Dunyi and the Cheng brothers, and especially Cheng Hao, who declared that "the myriad things and I form a single body."[16] With this being the characteristic and seminal Neo-Confucian development of the Confucian/Mencian "humaneness," Gihwa finds an inconsistency between what Confucians say and what they do, and makes this point the central issue of his essay.

Buddhism and (Neo-)Confucianism share in the view that it is fundamentally wrong to harm others. Since others are mutually connected with oneself, it is like harming one's own body. Buddhists have the doctrine of *ahiṃsā* (non-injury) at the core of their practice of moral discipline, and this is observed completely in all Buddhist practices. Confucians, on the other hand, take humaneness as the most fundamental element to their path of cultivation. Confucius himself continually cited humaneness as the source of all forms of goodness. *Mencius* said that humaneness was innate to all people, explaining its function through a variety of metaphors, the most oft-repeated being that of the stranger who automatically rushes to prevent a toddler from falling into a well.

However, Gihwa says, the Confucian corpus is rife with inconsistencies on this matter. For example, although Chenghao has told us that humaneness means that we form a single body with the myriad things, Confucius himself only went halfway in his practice of single-bodiedness, as he still enjoyed the sports of hunting and fishing. For *Mencius*, the taking of life of an animal was not problematic for the humane man, as long as he didn't hear the animal's screams in its death throes. And, in general, the Confucian tradition fully endorsed the practices of ritual sacrifice. Gihwa says:

[Since animals share, with people] the sense of aversion to being killed, how do they differ from human beings? With the sound of ripping flesh and the cutting of the knife, they are in utter fright as they approach their death.

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16 *Honan erh-ch'eng i-shu*, p. 15. Also see Wing-tsit Chan, *A Sourcebook in Chinese Philosophy*, p. 530, sec. 11. No doubt Gihwa focuses on this particular citation partly because it comes from the same section of Cheng Hao's Yishu that contains most of the philosophical arguments that form the basis for Jeong's arguments in the *Japbyeon*.

Their eyes are wild and they cry out in agony. How could they not harbor bitterness and resentment? And yet people are able to turn a deaf ear. In this way human beings and the creatures of the world affect each other without awareness and bring retribution to each other without pause. How could a humane person, observing such suffering, continue to act as if nothing was wrong? (HBJ 7.220a-b)

As Gihwa goes on to tell us, it was precisely the difference on this point that turned him toward Buddhism during the time when he was weighing the two systems in the balance.[17]

The charge, then, that Gihwa will lay on the Confucians, is strikingly similar to that of Jeong, in that both want to show the other side to be guilty of inconsistency. The difference, however, is that Jeong wants to point out inconsistencies in the Buddhist doctrine in itself, where Gihwa centers his argument on showing inconsistencies between Confucian doctrine and practice. That is, Confucians say one thing, but do another. Gihwa's final pronouncement of his treatise, however, is the conclusion that the three teachings should be understood as three types of expression of the same reality. He concludes his argument by focusing on the two concepts of voidness and quiescence by showing that the connotations of these terms are basically the same throughout all three traditions and that at their most fundamental level, the three are equally valid approaches to the same reality.

If you can grasp this, then the words of the three teachers fit together like the broken pieces of the same board— as if they had all come out of the same mouth! If you would like to actually demonstrate the high and low among these teachings, exposing their points of similarity and difference clearly in their actual function, then you must first completely wash the pollution from your mind and completely clarify your eye of wisdom. Then you can study all of the texts contained in the Buddhist, Confucian,

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[17] During the time before he entered the saṃgha, Gihwa was receiving instruction from a monk named Haewol, who raised for him the problem of the incongruence of Chenghao's "forming a single body" with *Mencius*' condoning of the slaughter of livestock. Gihwa wrestled with this problem for a time, and eventually resolved it. This episode is related in detail in Gihwa's treatise below.

and Daoist canons. Compare them in your daily activities, at the times of birth and death, fortune and misfortune. Without needing words, you will spontaneously nod in assent. How strong do I need to make my argument to get the prince to listen? (HBJ 7.225b)

The conciliatory tone of Gihwa can be attributed to various factors. First, throughout all of East Asia, it had never been part of the Buddhist agenda to expend energy in debunking the Confucian tradition, it was, indeed, the tradition of the Chinese and the Koreans. Although Gihwa, who had taken his literary training in a Confucian academy, eventually opted for Buddhism to complete his spiritual quest, he never lost his deep respect for the more profound aspects of both Confucianism and Daoism. Indeed, he cites from the Chinese classics with regularity in his Buddhist commentaries. We might even imagine that it may have pained him considerably to be forced into the position of having to criticize Confucianism in the *Hyeonjeong non*.

Exposition of the Correct

1. Prologue

[HBJ 7. 217a5]
體非有無而通於有無、本無古今而通於古今者、道也。有無因於性情也。古今因於生死也。性本無情、迷性生情。情生智隔 想變體殊。萬象所以形也、生死所以始也。

Though its essence neither exists nor not-exists, it permeates existence and non-existence. Though it originally lacks past and present, it permeates past and present: this is the Way. Existence and non-existence are based in nature and sentiency.[18] Past and present are based in birth-and-death. The nature

18 The term being translated here as "sentiency," *jeong* 情 should be understood in a negative sense in

originally lacks sentiency, but when you are confused about the nature you give rise to sentiency; with the production of sentiency, wisdom is blocked—thoughts transform and the essence is differentiated. It is through this that the myriad forms take shape and birth-and-death begin.

夫情也、有染淨焉、有善惡焉。淨與善、聖之所以興也。染與惡凡之所以作也。故知情若不生、則凡 之與聖悉無得而興焉。菩薩性、雖已覺、而情猶有所未盡。故稱之云覺有情也。菩薩尚爾、況餘二乘乎。三乘尚爾況餘人天異類乎。佛則覺滿而智無不周。淨極 而情累已盡。故情之言、不可加於佛也。唯佛一人之外、皆稱有情者 以此。

The sentient have both defilement and purity, good and evil. Purity and goodness are the means by which sages appear. Defilement and evil are the means by which we have ordinary people. Therefore we know that

the Buddhist context, being a broad concept that embraces such notions as "discrimination" and "affliction," in addition to the commonsense understanding of being capable of "feeling." But its richness and complexity are greatly compounded when being used by a scholar with such Confucian training as Gihwa, who is keenly aware of its central role in the long Confucian discourse, going back to the *Zhongyong* (*Doctrine of the Mean*), where it refers to the disparate human emotions, or feelings, that arise secondarily from the originally pure nature. In the *Zhongyong*, however, while emotions do not have a negative connotation in themselves, they indicate a potential for disharmony. The relationship between them and the original pristine nature of the human mind is taken up repeatedly in Confucian and Neo-Confucian discourse. Of course, it is another analogue of the essence-function model, and can be overlaid on the East Asian Buddhist notion of a pure (Buddha) nature that functions imperfectly in the discriminating and afflicted mind of sentient beings. Gihwa is thus tying the two traditions together in a single paradigm of discourse right from the start. One might assume that Gihwa is deliberately tying the two traditions together here by using such parlance, but it could as equally well be the case that such usage is wholly natural to him within the field of discourse that he is operating. In any case, in the ensuing passages, the reader should be aware that the term translated as "sentiency" is packed with these connotations of imperfection, discrimination, and affliction, to the extent that it is almost possible to translate it consistently as "mental disturbances"—except that this would lose some impact at certain points, and pull us away from the Confucian connotations of the term. Hence, I will occasionally render as "sentient disturbances" as the context fits.

if sentiency does not arise, neither ordinary persons nor sages have the occasion to come into being. Even though the bodhisattvas have already become enlightened to their nature, they still have sentiency that has not yet eliminated. Therefore they are called "enlightened but possessing sentiency."[19] If it is like this with the bodhisattvas, how much more so in the case of the practitioners of the remaining two vehicles?[20] And if it is like this with the practitioners of the three vehicles, how much more so is it in the case of human beings and gods?[21] The enlightenment of the Buddha, by comparison, is complete, and there is no place where his wisdom does not reach. His purity is thorough and the accumulation of sentient disturbances has been completely extinguished. Therefore the term "sentiency" cannot be applied to the Buddha. This is why all those outside of this one person—the Buddha—all are called "sentient."

> 夫三乘五乘、皆所以治其情也。人天乘所以治其染垢。三乘所以治其淨垢也。染淨垢盡然後、方親造大覺之境矣。五戒所以生人道也。十善所以生天道也。諦緣所以成二乘也。六度所以成菩薩也。竊觀三藏指歸、只要令人去情顯性而已。

19 The term 覺有情 is one way of translating the Sanskrit bodhisattva, being used in a positive way to indicate enlightened beings who experience feelings of compassion and are thus motivated to aid sentient beings. See Yuanzhao's *Commentary on the Amitâbha Sūtra* 阿彌陀經義疏, T 1761.37.358c27).

20 "Two vehicles" is a term that appears in Mahāyāna Buddhist texts that is usually disparaging in its connotations, referring to two kinds of practitioners who selfishly focus on their own liberation. Included here are *śrāvakas* (direct disciples of a buddha who hear his sermons) and pratyekabuddhas ("solitary realizers" — those who attain liberation on their own without the aid of a teacher, subsequently abiding in isolation without a special concern for teaching others). In Mahāyāna Buddhism, both are considered to be inferior to the bodhisattvas who dedicate their efforts toward the spiritual improvement of others, rather than their own blissful liberation.

21 To be born as a human or god is considered to be relatively fortunate in Buddhism, better than being reborn as a titan, animal, hungry ghost, or hell-dweller.

Practitioners of the three vehicles and practitioners of the five vehicles each have their own means of counteracting sentiency. Humans and gods have their own means of counteracting their impure defilements, and those of the three vehicles have their own means of quelling their pure defilements. Once pure and impure defilements are both extinguished, one intimately creates the state of great enlightenment. The five precepts[22] are the means that lead to rebirth as a human being. The ten virtues[23] are the means that lead to rebirth as a god. The practice of the four noble truths and [contemplation on the twelvefold] dependent origination result in the realization of the two vehicles. The six perfections[24] are the means for the production of bodhisattvahood. We can, then, summarize the gist of the entire content of the *Tripiṭaka* as none other than inducing people to abandon sentiency and manifest their original natures.

情生於性、猶雲起於長空。去情顯性 猶雲開而現大清也。情有薄者焉、有厚者焉。猶雲有淡者焉、有濃者焉。雲有濃淡之異、而掩天光則一也。情有厚薄之殊、而礙性明則同也。雲起也、日月收照而天下暗然也。雲開也光被大千而宇宙廓如也。

The sentient disturbances that are born from our nature are just like clouds appearing in the sky. The removal of sentiency and the coming-forth

22 The five basic Buddhist precepts, discussed extensively below, are not killing, not stealing, not lying, not engaging in sexual excesses, and not drinking alcohol.

23 The ten virtues are the ten basic precepts to be followed by monks and nuns. They start with the above five basic precepts, and then include the additional five of not eating after noon; not watching dancing, singing, and shows; not adorning oneself with garlands, perfumes, and ointments; not using a high bed; and not receiving gold and silver.

24 In Sanskrit the six *pāramitā*: They are charity, moral behavior, tolerance, vigorous effort, meditation, and wisdom. They are said to be transcendent in that each practice is supposed to be informed by an attitude of relinquishment of karmic merit, based on one's compassion for others, and an insight into the empty nature of persons and things.

of the original nature is just like the dispersion of the clouds and the vast clarity that appears. Among sentient disturbances there are both insipid and dense, in the same way that among clouds there are both airy and thick. But even though clouds show the distinction of airy and thin, they are all the same in their function of obscuring heavenly illumination. And although among sentient disturbances there are the differences between light and heavy, they are the same in their basic function of veiling the luminosity of the true nature. When the clouds appear, the illumination of the sun and moon is veiled and the earth is darkened. When the clouds disperse, the illumination extends across the great cosmos and the universe appears limitless.

佛教比之、則若清風之掃浮雲也。欲所見之廓如、而厭清風者惑矣。欲自他之清泰、而厭吾道者失矣。若教人人依此而修之、則心可得而正矣。身可得而修矣。可以齊家 可以治國 可以平天下矣

The Buddha's teaching is like the clear wind sweeping away the floating clouds. If you desire to gain this kind of limitless view, but you don't like the clear wind, then you are indeed disturbed. If you desire the expansive peace that extends from oneself to others, but don't like our (Buddhist) way, then you will lose it [the way]. If you teach people to rely on this teaching and practice it, then their minds can be corrected, and their selves can be cultivated. You can regulate your family, you can govern the state, and you can bring peace to all the world.[25]

25 A reference to the *Daxue* (大學 Great Learning), which teaches that the broad goal of ruling a peaceful country begins with the ruler's own personal spiritual cultivation: "When the mind is corrected, the self is cultivated; when the self is cultivated, the clan is harmonized; when the family is harmonized, the country is well governed; when the country is well governed, there will be peace throughout the land. See <*http://www.acmuller.net/con-dao/greatlearning.html*> for a full translation."

2. Distinctions in Levels of Teaching

機之利者、可以爲菩薩、可以爲聲聞、可以爲緣覺。機之劣者、可以生天、可以成善人矣。苟如是而世不治 未之有也。何則。厭罪報則應斷諸惡。諸惡雖不斷盡、而足以去一惡矣。去一惡則息一刑。一刑息於家、萬刑息於國矣。忻福緣則應修諸善。諸善雖未盡修而足以行一善矣。行一善則得一慶。一慶興於家、萬慶興於國矣。

Those who are of sharp faculties are able to accomplish the realizations of bodhisattvas, direct disciples, and solitary realizers. Those of weak faculties are [at the least] able to obtain rebirth as gods, or as good people. There has never been a case where this kind of transformation occurred and the world was not well governed. Why? If someone doesn't like to experience the painful results of evil actions, then he or she should cease all evil activities. Even if one does not succeed in curtailing all evil activities, one's effort will certainly suffice to remove a single evil. When one evil action is removed, it will result in the elimination of a single punishment. When one punishment is removed in the family, then myriad punishments will disappear within the state. If someone enjoys fortuitous *karma*, then that person should endeavor to cultivate all kinds of virtuous behavior. Even if the person does not succeed in fully cultivating all kinds of virtuous behavior, this effort will suffice for the creation of a single virtuous behavior. In practicing one virtuous behavior, this person will experience a single instance of good fortune. If one instance of good fortune arises in each family, myriad instances of good fortunes will appear throughout the land.

夫五戒十善教中之最淺者也。本爲機之最下者而設也。苟能行之則足以誠於身、利於人矣。況於諦緣乎。況於六度乎。儒以五常而爲道樞。佛之所謂正戒、卽儒之所謂五常也。不殺、仁也。不盜、義也。不婬、禮也。不飲酒、智也。不妄語、信也。

The five precepts and the ten virtuous forms of behavior are the most shallow among the Buddhist teachings, originally designed for those of the

weakest of faculties.[26] Nonetheless, if one succeeds in practicing them, it is sufficient to bring about sincerity in oneself, and benefit to those around oneself. How much more so in the case of contemplation on the four noble truths and dependent origination? And how much more so again in the practice of the six perfections? The Confucians regard the five eternal principles to be the pivot of the Way. The moral precepts of Buddhism are none other than the five eternal principles of Confucianism: [the Buddhist precept of] "not-killing" is the same as humaneness (ren 仁);[27] "not stealing" is the same as "due-giving" 義;[28] "not engaging in sexual excesses" is the same as "propriety" 禮; "not drinking alcohol" is the same as wisdom 智; and "not speaking falsely" is the same as trust 信.[29]

但儒之所以教人者、不以德行、卽以政刑也。故云導之以政、齊之以刑、民免而無耻。導之以德、齊之以禮、有耻且格。夫導之以德齊之以禮、非聖人不能。故云默而成之、不言而信存乎德行。導之以政齊之以刑、則未免有賞罰分明。故云賞罰國之大柄也。

However, the way that the Confucian scholars teach people is not through the example of virtuous action, but through laws and punishments. Therefore it is said: "If you lead them by laws and regulate them by punishments,

26 In classifications of the teaching such as that constructed by Zongmi in his *Inquiry*, the Buddhist teachings are scaled in terms of profundity into five levels. In the first level, the most elementary, people are taught about the law of karmic retribution, wherein moral activity brings good retribution and immoral activity brings evil retribution. The five precepts and ten virtuous forms of behavior represent the codification of moral behavior.

27 Also translated as "altruism," "benevolence," etc. The fundamental feeling of concern that people have for others, by which they put the needs of others above their own.

28 Also rendered by translators as "righteousness," "justice," "fairness," etc. It is the appropriate response given by a person in superior position of power, authority, rank, etc., to those working below him. Thus, the fairness that a teacher should exercise with his students, or the proper justice that a judge should mete out according to the severity and circumstances of the crime.

29 Or "honesty;" the basic defining quality of good relationships between friends. This correlation of the five Confucian virtues with the five lay precepts is something that was carried out very early in

the people will avoid these, but will be without shame. If you lead them by virtuous action and regulate them with propriety, the people will have a sense of shame and reflect on themselves."[30] Only sages are capable of leadership by virtuous action and regulation by propriety. Therefore the saying "Accomplishing silently; not speaking yet being trusted constitutes virtuous action."[31] In the case of leading by laws and regulating by punishments, one cannot avoid the clarification by reward and punishment. Therefore the saying "Reward and punishment are the great source of authority for the state."[32]

夫默而成之、不言而信、固吾佛之化也、而兼以因果示之。示之以賞罰 則或不過面從而已。示之以因果則服、乃心服也。今於世上目覩其然也。何則。若勸之以賞禁之以罰、則止惡者、畏其威而止之。爲善者、利其賞而爲之。故其從化也面從而已。非心服也。

"Accomplishing silently; not speaking yet being trusted" is strongly characteristic of the Buddhist method of teaching,[33] where it is used in conjunction with the teaching of cause and effect. If you teach people by the method of reward and punishment, then there will invariably be some who will follow you only superficially. If you teach them with the concept of cause and effect, then they will be changed—and changed in their inner minds.

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the period of assimilation of Buddhism into China, when it was common to render new Buddhist concepts with terms similar to those used in Confucianism and Daoism. See Arthur F. Wright, *Buddhism in Chinese History*, p. 37; Sharf, *Coming to Terms*, p. 98; Gregory *Inquiry*, p. 97.

30 *Analects* 2:3. See Muller, trans. *Analects of Confucius*.

31 *Zhouyi, Xici zhuan*, pt. 1, sec. 24 (周易 繫辭上, 24)

32 We have not been able to locate this line in the Buddhist canon, or the Academia Sinica text database.

33 It is instructive, but not especially surprising, that Gihwa would cite a line from the *Xici zhuan* and claim that it is characteristically Buddhist. Gihwa cites extensively from the *Xici zhuan* throughout his works, most notably in the introduction to his commentary on the *Yuanjue jing*, where he uses passages from the *Xici zhuan* to explain the connotations of Mahāyāna.

Such a situation can be readily observed in this present world. How so? If you encourage them with rewards and discourage them with punishment, then the stopping of evil actions will only be the result of the people's fear of authority. Virtuous behavior will only occur as the result of seeking the benefit of rewards. Therefore the change that occurs will only be superficial. It will not be a change in the inner minds of the people.

若人欲知今之所以窮達者、則示之以宿種。欲知後之禍福者、則示之以現因。則達者忻前世之種善而益勤。窮者悔前世之不修而自勉。且邀福於後世者、則孜孜於爲善。避禍於後世者、則必愼於爲惡也。此則不服則已。服則心服 而未嘗有面從者也。

If people want to understand the reasons for the successes and failures in the present life, then teach them regarding the seeds sown in prior lifetimes. If they want to know about the fortune and misfortune to come in the future, then teach them regarding present causes. Then those who have enjoyed success will rejoice in the knowledge of the goodness of their seeds and redouble their efforts. Those who have failed will regret their lack of cultivation in prior lives and discipline themselves—and if they seek to invite good fortune in subsequent lives, they will apply themselves unstintingly toward goodness. Wanting to avoid misfortune in subsequent lives, they will grasp the necessity of being careful not to act in an evil way. If people are taught in this way, if they are not influenced, then that will be the end of it. But if they are influenced, they will be influenced in their inner minds, and there will never be a case where someone only goes along superficially.

雖然安得使人人皆可以心服也。其未能心服者、則姑以賞罰而導之。使駸駸然心悅而誠服也。故示之以因果之外、亦有賞罰之訓存焉。所謂應攝受者而攝受之、應折服者而折服之、是也。此則近於儒也。所以儒與釋、皆不可廢也。

Even so, how could you possibly cause every single person to change his inner mind? So those who are not able to change their hearts can be guided for the time being through reward and punishment. This will cause

their hearts to become increasingly joyful, and they will sincerely change. Therefore, in addition to the teaching of cause and effect, we may also retain the expedients of reward and punishment. This concept is reflected in the saying "Force those who must be forced; gently lead those who can be gently led."[34]—which is close to the Confucian way. Seen this way, neither Confucianism nor Buddhism should be rejected.[35]

佛之將化也、以其法、付之君、付之臣。盖欲以其道 導天下而爲治世之大助、而令共蹈乎修眞之路也、吾佛之教不論在家出家。只要令人不違道用而已。不必剪其髮異其服然後爲也。所以云隨方解縛假名三昧。又云無有定法名阿耨菩提。佛之心如此、豈小通哉。

The Buddha's way of transforming people is to take his dharma and confer it on the princes and ministers. If you want to use this Way to lead all the people and play a major role in governing the realm, causing all to tread together on the same path of cultivation of truth, then our Buddha's teaching does not advocate either staying home (remaining a householder) or leaving home (becoming a monk). All that is required is to have people not act contrary to the Way—and nothing more. It is not necessary to shave one's head or wear special clothes in order to practice. Therefore the sayings "Unloosening the bonds according to the situation is labeled as *samādhi*"[36]

34 From the *Śrīmālā-sūtra*: 應折伏者而折伏之。應攝受者而攝受之。(T 353.12.217c11–12).

35 After first criticizing the superficiality of the "Confucian" teaching of guiding through reward and punishment, Gihwa tries to show that it can be seen as an expedient method that is useful in the right situation. This is one of the earlier clear marks of the difference in tone to be seen between Jeong and Gihwa, in that Gihwa is really not seeking to debunk the Confucian teaching, but to show how Confucian and Buddhist teachings can be applied together in harmonious fashion, when properly understood. This approach is reminiscent of that of the great Silla-period scholar Wonhyo (617–686), whose approach rarely included a pronouncement of right and wrong, or better and worse, but rather tended to see all kinds of teachings as expedients that could be fit into the larger whole, and be understood properly in their particular contexts.

36 *Platform Sūtra*; T 2008.48.358c4.

and "There is no set dharma named Perfect Enlightenment."[37] With the Buddha's mind being like this, why should there be such a limitation in approach?

然若無忍力者、則居塵不染、在家成道難矣。所以教人出家、令修遠離行也。儒之言曰、男有室女有家、以嗣家業不絶厥祀可謂孝矣。今浮圖氏絶婚姻去人倫、長往山林、永絶後嗣。豈可謂孝乎。昏定晨省、承顏順色。出必告、反必面。今浮圖氏不告父母、自許出家。一自出家、終身不返。生不奉甘旨死不計厚葬。豈非不孝乎。

However, if one lacks self-control, then it is extremely difficult to live in the secular world without becoming polluted, and extremely difficult to accomplish the Way as a householder. It is because of this that people are taught to leave the secular world and are encouraged to cultivate the practices of detachment. The Confucian saying goes: "The man has his house and the woman has her family"[38] in order to perpetuate the family business and not cut off the ancestral sacrifice—this can be called "filial piety." The Buddhists sever their marriage and abandon the basic societal relationships, wandering long through the mountains and forests, cutting off their posterity. How could this be called filial? [The classics say:] "At night prepare the bed, in the morning inquire;"[39] "be sensitive regarding the expression in their faces and attune yourself to them;"[40] and "when going out, let them know, when returning, announce yourself."[41] Now the Buddhists, without informing their parents, leave the household by their own authority. Once they leave home, they never return for the rest of their lives. While their parents are alive, they do not offer them sweet meat, and after they die, they do not provide a

37 *Diamond Sūtra*; T 235.8.749b15. I have not been able to locate the first quote.

38 *Zuozhuan, Huangong*, Year 18 左傳, 桓公傳, 十八年.

39 *Zhou li*, "Dasitu"; 周禮, 大司徒.

40 Source not identified.

41 *Liji*, "Quli" 禮記, 曲禮, 上, 2.

substantial funeral. Is this not quite unfilial?

3. The Constant and the Expedient

試嘗論之曰。經權爲道之大要也。非經無以守常。非權 無以應變。經以守常、權以應變、然後得夫道之大全、而無所往而不可也。不知守常、無以正人心。不知應變、無以成大事。夫人也、托父母而受生。寄君國以得存。入孝出忠固臣子之所當爲也。又婚姻祭祀亦人倫之大經也。非婚、生生之理絶。非祀、追遠之法廢。

This can be tested, though, by observing thus: The constant and the expedient are the great essentials of the Way. Without the constant there is no way to preserve eternal principles. Without expediency, there is no way to adjust to circumstances. When you are able to use the constant to maintain the principles and use the expedient to adapt to circumstances, you can attain to the great completion of this Way, and there will be nothing that you cannot accomplish. But if you don't know how to maintain principles, there will be no way to correct the human mind. And if you do not understand adaptation to circumstances, there will be no way for you to accomplish great tasks.

People receive their lives from their parents. They are able to continue in life by the graces of the ruler and the state. "When inside the home, be filial; when out in society, be loyal";[42] this is certainly the behavior appropriate to citizens and children. Furthermore, the ceremonies of wedding and ancestor worship are certainly the great bonds of human relationships. Without marriage, the connection of the continuity of life would be severed. Without the sacrifice, the method of honoring one's ancestors would be lost.

然爲臣子而盡忠孝者難矣。婚姻而終身守正、奉祀而盡心致齊者、又其難矣。

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42 This is phrase is usually seen in the form of 入孝出弟 "When at home be filial, when out in society be fraternal." It appears in Zhuxi's works in various forms. The *locus classicus* is the *Liji* which says 入孝弟, 出尊長養老 "When at home be filial and fraternal; when out in the world, respect and support your elders." *Liji*, "Xiangyinjiu yi" 禮記, 鄉飲酒義.

盡忠盡孝、而謹守其職守正致齊、而終身不輟 然後生不失善名。死、得生人道。此經以守常之效也。

Nonetheless, it is not easy for ministers and children and be perfect in their loyalty and filial piety.[43] It is also quite difficult to go through a lifelong marriage and maintain perfect constancy, or to always be able to offer the sacrifice in a state of perfect mental purity! One who is able to maintain perfect loyalty and perfect filial piety and at the same time conduct one's livelihood—to be constant in marriage and pure at the sacrifice and not waver in the slightest to the end of one's days will undoubtedly be spoken of highly after one's death, and subsequent to one's death, that person will be reborn as a human being. These are the merits of holding to the eternal principles.

4. Śākyamuni's Attainment of Freedom from Attachment

然生得善名而已、斷愛欲者幾希。死、生人道而已、免輪廻者難矣。愛爲輪廻之本、欲爲受生之緣。夫人者、旣未免妻子之累、愛欲其可斷乎。苟未斷於愛欲、則輪回其可免乎。欲免輪回、先斷愛欲。欲斷愛欲、先去妻子。欲去妻子、須出塵寰。不出塵寰、不去妻子。斷愛欲、免輪回、大聖垂慈大權示迹之外。庸人凡俗、其可得乎。

Yet though one does not fail to attain a good reputation, those [who go on to] eliminate attached love and desire are exceedingly few. And although one does not fail to attain a human rebirth, escaping cyclical existence is difficult indeed. Attached love is the root of transmigration, and desire is the precondition for receiving life.[44] So if someone has not yet escaped the fetters

43 Within the five cardinal relationships, ministers are expected to manifest loyalty to their ruler, and children are expected to show love and respect to their parents.

44 Here Gihwa is drawing from a section in the *Yuanjue jing* that analyzes the role of attached love

of wife and children, how can he eliminate attached love and desire? And if attached love and desire have not been eliminated, how can one escape from cyclical existence? If you want to escape cyclical existence, you must first sever attached love and desire. If you want to sever attached love and desire, you must first forsake spouse and children. If you want to forsake spouse and children, you must first leave the secular world. If you do not leave the secular world, you cannot forsake spouse and children, sever attached love and desire, or escape cyclical existence. Without the great expedient example of the great sage who offers his compassion, can ordinary, unenlightened people be capable of [living in the world and attaining liberation]?

夫如是者。億億世而難遇、萬萬人而難得。夫愛縁、如磁石與鐵偶相似。無忍力者、居塵世而難免。如本師釋尊居兜率而稱爲護明菩薩、降王宮而名曰悉達。此豈無忍力者哉。可謂玄曦慚其照遠 上界恧以縁銷者也。

This kind of person is difficult to meet, even in a trillion generations, and is hard to catch, even among a hundred million people. The attraction of attached love is like that between steel and a magnet. If one is deficient in tolerance, it is quite difficult to avoid attached love while living in the secular world. To be able to do as our founding teacher Śākyamuni who abode in Tuṣita Heaven with the name "Guardian of Light Bodhisattva"[45] and then descended into [this world in] the palace of the king, with the name Siddhārtha—how could he have been lacking in tolerance?! It would be like the sun being ashamed of its far-reaching illumination, or those in the upper realm being embarrassed about their freedom from conditions.

雖涉愛縁、應不爲愛縁所染也。將欲爲後世垂範、以金輪之嫡子。不告父母而

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and desire in the propulsion of cyclical existence. See T 842.17.916b4–15 and pages 141–142 in the *Sutra of Perfect Enlightenment*.

45 For example, in the *Mahāvairocanābhisaṃbodhi-sūtra*, in Tuṣita Heaven he is named Prabhāpāla, "Guardian of Light" (T 848.18.12c4).

辭入雪山。輕生苦節、安忍不動、待其情累蕩盡。眞明朗發然後、返鄕而覲父、登天而訪母。爲說法要皆令度脫。此聖人之所以權以應變而反常合道者也。

Even while passing through the clutches of attached love, he was never to be defiled by his entanglement in attached love. He would aspire to become the example for future generations—the rightful heir to the golden wheel. Without any announcement to his father and mother he slipped away, entering the Himalayas. Showing little regard for his own life, he practiced strict discipline, steadily, without wavering, waiting out the full extinction of all his sentient disturbances. Only after the true luminosity had shown in its full brilliance did he return home for audience with his father and ascend to heaven to pay respects to his mother. Through his teachings on the essentials of the dharma, he brought both of them to liberation. This is an example of the sages' merging with the Way by utilizing expedient methods to adapt to conditions even though they act contrary to eternal societal principles.

5. Societal Obligations

且佛者、三明六通而悉備、四智八解而圓具。其德播天下後世而使天下後世。稱其父母曰大聖人之父母。以其姓姓一切姓使出家者、皆稱之曰釋子。豈不謂之大孝乎。孔不云乎、立身行道、揚名於後世、以顯父母孝之終也。以其道、導天下後世、而使天下後世聞其風、感其化。隨其機之大小 禀其法而得度。豈不謂之大慈乎。孔不云乎、一日克己復禮天下歸仁。

Furthermore, the Buddha was replete with the three awarenesses[46] and

46 The three awarenesses are (1) the power of divine vision, wherein the buddhas can observe the full course of passage by sentient beings through the six destinies; (2) the power of the knowledge of previous lifetimes, whereby they know the events of countless kalpas of previous lifetimes experienced by themselves, as well as all the beings in the six destinies; (3) the power of the extinction of contamination, whereby they completely extinguish all the afflictions of the three realms and thus are no longer subject to rebirth in the three realms.

six superknowledges,[47] the four kinds of wisdom[48] and eight types of liberation.[49] His virtue would be known to all the world in later generations. Because of this, all in the world in later generations would praise his parents as the parents of a great sage. All of those descendants of his lineage who renounced the world came to be praised as "children of the Buddha." Who can say that this is not great filial piety? Did not Confucius say: "Establishing yourself and practicing the Way, your name is known to later generations. This is the fullest expression of filial piety."[50] Through this Way he gave guidance to all people in later ages, causing all those of later ages to hear his teaching and experience his transformation. Thus those of both great and small capacity received his dharma and attained liberation. How could this not be called "great compassion"? Did not Confucius say: "If for a full day you overcome yourself and return to propriety, all under heaven will return to humaneness"?[51]

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47 The six superknowledges possessed by a buddha include the prior three awarenesses, plus (4) unimpeded bodily action; (5) the power of divine hearing, with which they are able to hear all the words of suffering and joy experienced by living beings in the six destinies, and (6) the power of awareness of the minds of others, whereby they know the thoughts of all the beings who pass through the six destinies.

48 In the Buddhist scriptures, we can find a number of varying sets the four kinds of wisdom. One set includes the four kinds of wisdom that cut off delusion: (1) the wisdom that extinguishes the production of the notion of self, (2) the wisdom of establishing pure works, (3) the wisdom of doing what should be done, (4) the wisdom that keeps this existence from being reborn.

49 There are also various sets of the eight gates to liberation, but their variance is usually just limited to one or two items. For example (1) liberation, when subjective desire arises, by examination of the object, or of all things and realization of their filthiness; (2) liberation, when no subjective desire arises, by still meditating as above. These two are deliverance by meditation on impurity, the next on purity; (3) liberation by concentration on the pure to the realization of a permanent state of freedom from all desire; (4) liberation in realization of the infinity of space, or the immaterial; (5) liberation in realization of infinite knowledge; (6) liberation in realization of nothingness; (7) liberation in the state of neither associative thought nor non-associative thought; (8) liberation by means of a state of mind in which there is final extinction, nirvāṇa, of both sensation, and associative thought.

50 *Xiaojing* (Classic of Filial Piety), "Kaizong mingyi", ch. 1. 孝經, 開宗明義, 章 1.

51 *Analects* 12:1. One of the most challenging passages contained in the *Analects*, since, taken

曰、人生斯世、當盡忠於君、傾誠輔國。今浮圖氏不朝天子、不事王侯。高棲遐擧、坐觀成敗。豈可謂忠乎。曰、教中使爲君者、先受戒品、潔淨身意然後方登寶位。又令凡出家者 莫不朝焚夕點而祝君祝國。可不謂之忠乎。

[The Confucians argue,] saying: Those who are born into this world are obliged to be fully loyal to their ruler, to support their state with utmost sincerity. Now the Buddhists do not come for audience with the emperor, and do not act in the service of the nobles. Far removed from the concerns of the secular world, they sit and observe its vicissitudes. Can this be called "loyalty?"

[But I] say: In [Buddhism] it is taught that one who would become a ruler must first receive the precepts, purifying his body and mind. Only after this may he ascend to the jeweled throne. The teachings also call for all monks not to fail to light the incense in the morning and light the lamps in the evening, praying for the ruler and the state. Can this not be characterized as "loyalty"?

且、君者爵祿以勸善、刑罰以禁惡之外、吾佛示之以爲善招慶 爲惡招殃。人之聞者、自然收其惡心、發其善意。吾佛之教 不假爵賞之勸、刑罰之威。令人靡然趨化。豈無輔於君國乎。

Furthermore, while the ruler encourages goodness through the awarding of rank and emolument and discourages evil through the exacting of punishments, our Buddha teaches the people that doing goodness brings happiness and that doing evil invites disaster. When people hear this, they naturally rein in their evil thoughts and arouse good intentions. Our Buddha's teaching does not encourage [good behavior] through provisional

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literally, it indicates that the resultant virtue of one's own self-transformation is capable of bringing transformation to those around one on a broad scale. Modern translators and interpreters have tended not to read this line as is, instead adjusting it by inserting the word "king," or otherwise twisting the words to disallow the possibility of a single human being having the power to transform the world. See the discussion under passage 12:1 in Muller, *Analects*.

awarding of rank and emolument, nor use authority to enforce penalties. Instead, it leads people to be stimulated toward self-transformation. How could this not be a great help to the ruler and state?

6. Harming Life

曰、人食物、物給人、固其自然也。而七十者、非肉不飽故、養老者不可不以此供之。又春蒐夏苗秋猫冬狩、乃先王之所以爲民除害。順時立法、不可易也。且犧牲從古于今、奉祀之禮物。尤不可廢也。今浮圖親老而食不甘、不供之以肉。教人亦廢先王之制、犧牲之禮。豈非過歟。

[The Confucians argue,] saying: People eat living creatures, and living creatures sustain people—this is certainly the natural course of things. And if those in their seventies are not fed meat, their stomachs will not be filled. Therefore those who take care of the elderly cannot fail to serve them with meat.[52] Also, the methods of hunting for spring, summer, fall, and winter are the means by which the ancient kings helped the people avoid difficulty. These systems, which are established according to the change in seasons, cannot be altered. Furthermore, sacrificial animals have been used as the ceremonial objects for making offerings from ancient times to the present. This practice also clearly cannot be abandoned. Now the parents of the Buddhists become aged, but they do not feed them delicacies, nor do they serve them meats. They also teach people to abandon the systems established by the ancient kings and the ritual of sacrifice. Is this not excessive?[53]

曰、暴殄天物、聖人之所不與也。況天道至仁 豈令人殺生以養生哉。書云、惟天地萬物父母、惟人萬物之靈。亶聰明作元后、元后作民父母。天地旣爲萬物

52 See Muller, *Mencius* 1A:3 (Liang Hui Wang) for this discussion.

53 We can notice that here and above, Gihwa is mimicking the rhetorical style used by Jeong in the *Bulssi japbyeon* in presenting the opponent's argument in a sensible-sounding fashion, and then refuting it.

之父母、則生乎天地之間者、皆天地之息也。天地之於物也、猶父母之於子也。子有愚智之殊、猶人與萬物之有明昧也。父母之於子也、雖愚不肖、亦愛而愍之。猶恐不得其養焉。況其加害乎。

[But to this, I] say: The doing of violence to heaven's creatures is something in which the sage will have no part. How much less so could one who manifests the heavenly Way and perfectly accomplished humanity encourage people to kill life in order to nourish life! The *Book of History* says: "Heaven and Earth are the parents of all creatures, and of all creatures man is the most highly endowed with intelligence. Only the most intelligent among men becomes the great sovereign, and the great sovereign becomes the parent of the people."[54] Since heaven and earth are already the mother and father of all things, then those things that are born within heaven and earth are all the children of heaven and earth. So the relationship of heaven and earth to its creatures is just like that between parents and children. Children naturally differ in terms of aptitude, just as human beings and the myriad creatures differ in intelligence. But even if a child is slow-witted, the parents will not turn away from it—in fact, they will love it and treat it with special care. They will even have special concern as to whether or not it is able to attain its proper sustenance. How could they possibly go so far as to inflict harm upon it?

殺生養生、如殺同息以自養也。殺同息以自養、則於父母之心爲如何哉。子之相殺、非父母之心也。人物之相殘、豈天地之意乎。人與萬物旣同得天地之氣。又同得天地之理、而同生於天地之間。旣一氣一理之所賦、焉有殺生養生之理哉。如云天地與我同根 萬物與我一體。此釋氏之言也。仁者以天地萬物爲一己。此儒者之言也。爲行一如其言然後、方盡仁之道矣。

Killing life in order to nourish life is like one's own child killing a sibling in order to nourish itself. If children are killing each other in order to nourish themselves, how are the parents going to feel about this? To have their

54 This translation follows Legge, *Shoo King*, pp. 283–284.

children killing each other is certainly not the wish of their parents. So how could the mutual inflicting of harm between human beings and the other creatures be the will of heaven and earth? Human beings and the myriad things already share in their possession of the vital energy of heaven and earth. They also share in their possession of the principle of heaven and earth, and dwell together in the space of heaven and earth. Sharing, as they do, in the same vital force and the same principle, how could there be a principle that condones the killing of life in order to nourish life? It is like the saying "heaven and earth and I share the same root, the myriad things and I share the same body."[55] These are the words of the Buddha. "The man of humanity forms one body with heaven and earth and the myriad things."[56] These are the words of a Confucian. Only when one's actions fully accord with these words can we say that someone has fully achieved the Way of humaneness.

7. The Meaning of Humaneness

> 醫書以手足痿痺爲不仁。蓋手足一身之微者也。雖微病焉則氣不通矣。仁也者、天地萬物融爲一體、而無所間然之謂也。深體此理者、則雖微物未嘗有所加害也。可謂得仁人之道矣。

The term in the medical texts for numbness in the hands and feet is "non-humaneness" 不仁. The hands and feet are the extremities of the body. Even if one has only a slight sickness, the vital energy will not penetrate them. Therefore "humaneness" implies the interpenetration of heaven and earth and the myriad things into a single body, wherein there is no gap whatsoever. If you deeply embody this principle, then there cannot be a justification for inflicting harm on even the most insignificant of creatures. This, indeed, can be called the actualization of the Way of the "humane man."

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55 *Zongjing lu* (Record of the Axiom Mirror), T 2016.48.915a8.

56 *Honan Er Cheng yishu* (Surviving Record of the Two Chengs), p. 15. Also see Chan, *Source Book*, p. 530, section no. 11.

如鵝珠草繫比丘、蓋其人矣。不如是則人與物 氣拎而不旼 理礙而不通。如手足之痱也。醫書所云可謂善狀其仁矣。

It is like the stories of the goose and the pearl[57] and the monk tied by the grass.[58] This is the kind of person we are referring to here. If one's actualization of humaneness is not like this, then between humans and the creatures, vital force is obstructed and does not flow; the principle is blocked and does not penetrate. It is like the numbness of the hands and feet. This is why the name in the medical texts for a healthy condition is "humaneness."

詩云、一發五豝。論語云、釣而不綱、弋不射宿。孟子云、君子遠庖廚也。聞其聲、不忍食其肉。又云數罟不入污池、魚鼈不可勝食。此皆爲仁而未盡其道也。何不契於一己之言乎。中庸云、言顧行行顧言、君子胡不慥慥爾。今何至此乎。此儒者之所以善論爲仁之道而未盡善也。旣要殺少、何必發矢。旣憐其宿、何射不宿。旣遠庖廚、何必食肉。小旣傷殘、何須害大。

The *Book of Odes* says: "One arrow for five boars."[59] The *Analects* say: "When fishing, the Master would not use a net; when hunting, he would not shoot at a perched bird."[60] The *Mencius* says: "The Superior Man keeps

57 A Buddhist story about a monk in ancient India who was exemplary in his practice of the precepts. A traveling monk comes to an inn where a royal jeweler is also staying. The jeweler happens to leave a gem on a table, whereupon it is eaten by a goose. Upon becoming aware of the missing gem, the jeweler blames the monk, who is aware that it was actually the goose who stole the gem. Fearful that exposure of the truth will result in the slaughter of the goose, the monk keeps silent, and is therefore bound and beaten severely. The goose, who returns to drink the blood of the bleeding monk, is killed by the jeweler, who cuts it open and finds the jewel inside. From the *Kalpanā maṇḍitikā*, T 201.4.319a24 .

58 In ancient India, a monk was mugged by a thief, who restrained him by tying him up in the live grass. The monk, not wanting to violate the prohibition against taking life, remained lying tied up in the grass, rather than ripping the grass out. A king who passed by and found the monk was so moved by this scene that he converted to Buddhism. *Kalpanā maṇḍitikā* T 201.04.268c10.

59 From the fourteenth section of the Shaonan 召南 chapter of the *Book of Odes* (詩經 毛詩, 國風, 召南, 騶虞). See Legge *She King*, p. 36.

60 *Analects* 7:27.

his distance from the kitchen, for if he hears the screams of slaughtered beasts, he cannot stand to eat their meat."[61] It also says: "If fine-mesh nets are not used for fishing, there will always be fish and turtles for eating in abundance."[62] These are all examples of an incomplete practice of humaneness. Why don't they live up to the assertion of forming a single body with the myriad things? The *Doctrine of the Mean* says: "His words reflecting his actions, his actions reflecting his words—how can this Superior Man not be sincere through and through?"[63] Now where have we seen this actualized? This is a clear example of the Confucians' skillfully expounding the Way of humaneness, but not being exhaustively good. If you think that it is necessary to minimize killing, then why is it necessary to even shoot the arrow at all? If you take pity on birds that are perched, why shoot at them when they are not perched? If you are already going to keep your distance from the kitchen, why is it necessary to eat meat at all? If the small are already being subjected to injury, why is it necessary to inflict harm upon the large?

佛於大戒以不殺居先。又慈心因緣不食肉經云、如佛所說、食肉者、此人行慈不滿足。常受短命多病身、迷没生死不成佛。又、教中所以教持漉囊者、恐傷微命也。昔有二比丘、同欲見佛、行於曠野。渴遇蟲水。一人云但得見佛、飲之何罪。卽飲。一人云、佛戒殺生。若破佛戒、見佛何益。忍渴不飲。死生天上、先見於佛得佛讃嘆。此乃仁人之眞語實行、而冥相契於一己之言、慥慥之訓也。

In his Mahāyāna vinaya, the Buddha placed the precept of not taking life first. Also, the *Sutra on the Causal Conditions for Great Compassion in Not Eating Meat* says: "The eating of meat reflects a deficiency in one's practice of compassion. One will inevitably shorten one's life and experience numerous sicknesses, becoming lost and submerged in birth-and-death and unable to perfect one's Buddhahood" (T 183.3.458c3–4). Furthermore, Buddhism's

61 *Mencius* 1A:7.

62 *Mencius* 1A:3.

63 Charles Muller, trans., *Doctrine of the Mean*, commentary, sec. 13.

recommendation of the usage of water filters is based on a concern for taking the life of minute creatures. Once upon a time there were two monks who, intent on seeing the Buddha, traveled through a desert. Being thirsty, they happened upon some water that had bugs in it. One monk said, "We are just going to see the Buddha. What harm can there be in drinking?" and so saying, went ahead and drank. The other monk said, "The Buddha has prohibited the taking of life. If we break the Buddha's prohibitions, even if we see him, what benefit can there be?" He restrained himself and did not drink. After dying he was reborn in the heavenly realm, where he was able to directly see the Buddha and receive his praise. We can call this the genuine words and true actions of the humane man, which accords precisely with the claim of "forming a single body" and "being sincere through and through."

餘未出家。有釋曰海月者。讀論語於豫。「至博施濟衆堯舜其猶病諸」註云「仁者、以天地萬物 爲一己之言。」置卷而問豫曰、孟子仁者乎。曰、然。鷄豚狗彘萬物乎。曰、然。曰、仁者以天地萬物爲一己。此眞稱理之談也、孟子苟爲仁者。而鷄豚狗彘又爲萬物 則何以云鷄豚狗彘之畜無失其時、七十者可以食肉乎。豫於是辭 窮而未能答。考諸經傳、而無有殺生稱理之論。博問先知、而無有釋然決疑之者。

One time, during the period when I still had not yet entered the Buddhist order, a monk named Haeweol was reading the *Analects* to me. He reached the passage that says:

> [Zi Gong asked:]"Suppose there were a ruler who benefited the people far and wide and was capable of bringing salvation to the multitude; what would you think of him? Might he be called humane"? The Master said, "Why only humane? He would undoubtedly be a sage. Even Yao and Shun would have had to work hard to achieve this."[64]

He commented: "The humane man forms a single body with heaven and

[64] *Analects* 6:28.

earth and the myriad things." With this, he put the scroll aside and asked me: "Was *Mencius* a humane man?" "Yes," I replied. "Are 'fowl, pigs, dogs, and swine' to be counted among the 'myriad things?' " "Yes," I replied. [Haeweol continued, citing Chenghao:] "The humane man forms a single body with heaven and earth and the myriad things." If this statement is to be taken as a true expression of the principle, how are we supposed to see *Mencius* as humane? If "fowl, pigs, dogs and swine" are to be counted among the "myriad things" then how could *Mencius* say: "If, in the raising of fowl, pigs, dogs, and swine, their breeding times are not missed, then people in their seventies can eat meat."[65] I was completely stymied by this question, and could not answer. I pondered over all of the classical transmissions, and could not come up with a single text that could support a principle that condoned the taking of life. I inquired widely among the brightest thinkers of the day, but not one of them could offer an explanation that could resolve my perplexity.

常蘊此疑久未能決。越丙子許游三角山、到僧伽寺、與一老禪夜話話次。禪云、佛有十重大戒、一不殺生。豫於是釋然心服 而自謂此眞仁人之行也。而深體乎仁道之語也。從此不疑於儒釋之間、而遂有詩云。素聞經史程朱毀、未識浮圖是與非、反復潛思年已遠、始知眞實却歸依。

This doubt remained buried within my mind for a long time without being resolved. Then, while traveling around Samgak-san in 1396, I arrived at Seunggasa, where I had the chance to chat with an old Seon monk throughout the night. The monk said: "In Buddhism there are ten grave precepts, the first of which is to not take life." Upon hearing this explanation, my mind was suddenly overturned, and I recognized for myself that this was indeed the behavior of the truly humane man. I was hereupon able to deeply embody the teachings of the Way of humanity. From this time forth, I was never again to be confused regarding the differences between Confucianism and Buddhism. I subsequently composed a verse, which went:

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65 *Mencius* 1A:3.

Up till now, knowing only the teachings of the classics and histories
And the criticisms of Cheng and Zhu,
I was unable to recognize whether the Buddha was wrong or right.
But after reflecting deep in my mind for long years,
Knowing the truth for the first time, I reject [Confucianism]
And take refuge in [the Buddha dharma].

夫巢知風穴知雨。蜘蛛有布網之巧、蜣蜋有轉圜之能。物皆如是、同禀靈明。至於好生惡殺之情、亦何嘗異於人哉。方其磔然奏刀愬然就死之時、盻盻然視、卣卣然鳴。豈非含怨結恨之情狀也。而人自昧耳。所以人與物、相作而不覺、相償而無休。安有仁人、見其如是而忍爲之哉。

The creatures that make nests understand the wind; those that dig holes understand the rain; spiders possess the skill of weaving, and dung beetles are adept at rolling things. All creatures are like this, sharing in the same inherent spiritual awareness. Furthermore, sharing in the emotion of loving life and hating to be killed, how do they differ from human beings? Hearing the sound of ripping flesh and the cutting of the knife, they are in utter fright as they approach their death. Their eyes are wild and they cry out in agony. How could they not harbor bitter and resentful sentiments? And yet people are able to turn a deaf ear. In this way human beings and the creatures of the world affect each other without awareness and compensate each other without pause. How could a humane person observe such suffering and continue to act as if nothing was wrong?

以我之嗜味、較彼之忍痛。苦樂皎然、而輕重可忖。報應之說如其妄也、則一任其作。如其不妄、來苦難當。可不愼歟。夫春蒐夏苗秋獮冬狩、雖先王之法制、今有大山之中、海嶋之間、畋所不及之處。人與物各遂其生、各安其所而善終天年者。以此觀之、則夫民也、何必因其獵而遂其生也。

The satisfaction of our addictions of taste count for more than the pain

66 *Liji*, "Quli", pt. 2 禮記、曲禮、下.

that they must bear. While pain and pleasure are clear as day, light and heavy can be estimated. When the teaching of cause and effect is neglected like this, one pursues one's activities with abandon. If one does not ignore cause and effect, then the impending suffering is to be expected. Can one afford not to exercise due caution? Even though the variations of hunting in spring, summer, fall, and winter are customs established by the kings of antiquity, there are also presently places between the great mountains and within the islands and seas where the practice of hunting has not reached. Human beings and animals each pursue their own lives, each at home in their own places, living out their naturally ordained years with satisfaction. Observing this, why should it be necessary for these people to depend on hunting to be able to live out their lives well?

古人教以不合圍不掩群。此知其殺之不可、而事出乎不得已也。大抵不得已底事。或中而不必合理也。旣不合理、何以爲大經乎。易云、古之聰明睿智神武而不殺夫。蓋四時之畋、聖人托此、示之以神武、預防其外冦爾。豈以殺爲心哉。此乃爲天下者之大權者爾。

The ancient sages taught men to live without corralling and trapping wild beasts.[66] By this we know that they thought killing was not permissible, yet killing was carried out within this non-permitted condition. Why was it not permitted as a general rule? In some cases it was found that it was not necessary to adhere to this principle. Still, why should the cases of non-adherence to the principle of not-killing end up becoming the Great Norm? The *Yijing* says: "The ancients were sharp of sense and keen in intelligence; they utilized supernatural martial power without killing."[67] Now, the sages took the hunting methods of the four seasons and instructed the people how to utilize supernatural martial power to ward of foreign invaders. How could be that they had killing as their basic intention? This is merely a great expedient for all under heaven, and nothing more.

67 *Xici zhuan*, pt. 1 繫辭傳,上. For alternative translations, see Richard Wilhelm, trans., *The I-Ching*, p. 317; and James Legge, trans., *The I-Ching*, p. 372.

以此觀之、則夫畋也、正同嫂溺援之以手之義。嫂溺手援暫時之用爾。何以爲人間之常法也。至於犧牲。則人居平日、以肉爲甘旨。則其死也、以其所嗜、祭之宜也。然潑水添冰 罪必加矣。昔人有殺羊祭先、其先托夢而禁之。此其驗也、迹此觀之、則犧牲、雖曰盛禮亦廢之可也。

If we observe the matter in this way, then the correctness of this "hunting" is exactly equivalent to that of "extending one's hand to save a drowning sister-in-law." Extending one's hand to save one's sister-in-law[68] is just an action that one takes according to the necessity of the moment. How could [the physical contact with other women] ever be regarded as a constant principle of human relationships? We can extend the same argument to the matter of the sacrifice of animals. People live out their daily lives, regarding meat as the most prized delicacy. Because of this addiction to the taste of meat, when they die, they think it most appropriate for meat to have a place in the ritual. In this way, beyond the sprinkling of water and the covering with ice, a crime must also be included. Once in the past, there was a man who, prior to the killing of a lamb for the sacrifice, had a dream in which the killing was forbidden. This was an omen, and if we take due note of it, then we can say that even though the killing of animals is considered to be an essential part of the sacrifice, it is also something that can be abandoned.

8. Drinking Alcohol

曰、酒所以合歡之藥也。調和血脈以却風冷。又於祭祀酒令降神。不可無也今。浮圖設戒以禁不酤不飲。豈非過歟。

68 嫂溺不援是豺狼 "To not pull your older brother's wife out of the water is to be an animal." This line comes from *Mencius* 3B:17, where *Mencius* is giving a teaching analagous to Jesus' follow the spirit of the law, rather than the letter of the law. According to ancient Chinese rules of propriety, the physical contact between man and woman outside of one's own marital relationship was strictly prohibited. In this passage from the *Mencius*, the master is questioned about whether it is not breaking the rules of propriety for a younger brother-in-law to make physical contact with his elder sister-in-law in this kind of emergency situation. *Mencius* replies with this line.

[The Confucians argue] saying: Alcohol is the lubricant for festive gatherings; it relaxes the blood flow and wards off the effects of the wind and cold. It also is used to summon the spirits at the sacrifice. It is not something that we can do without. But the Buddha has forbidden it in his precepts. Is this not excessive?

曰、酒爲亂神敗德之本、而尤害於道也。故律中指其過曰三十有六。儒博亦明其失云、「內昏其心志、外喪其威儀。」斯言善明 爲過之甚也。內昏其心志故、妨其自修也。外喪其威儀故、妨其化道也。非惟無益於自他。亦乃招殃禍於無窮也。由是儀狄獻之而致疎於禹、羅漢飲之而見呵於佛。

[In response to this, I] say: Alcohol is the root cause of dissolution of the spirit and the decay of virtue, bringing deep harm to the Way. Therefore the Vinaya contains over thirty-six items that point out its dangers. The Confucian scholars themselves have clearly noted its faults, saying: "Inside, it dulls the will; outside, it ruins one's deportment."[69] These words well clarify the extreme nature of its dangers. Dulling the will within, it blocks self-cultivation; ruining one's deportment without, it impairs one's ability to teach others. Not only is there no benefit for oneself and others: it invites calamity without limit. Therefore Yidi's offering of drink resulted in enmity with Yu, and the arhat's drinking resulted in his being scolded by the Buddha.

夫禹之所以踈儀狄、佛之所以責羅漢者、豈非以酒之爲害。當使人婬荒迷亂、至於滅身、敗道、亡國、失位者乎。禮將有事於天地鬼神、必先數日齋、然後行一日祭。齋者、不茹葷酒、專誠而致潔也。以誠不專潔不至、則神不享矣。佛之齋戒也、誠則長誠而無雜。潔則終身而不汚。若以數日比之、天地何遠。旣知齋之爲是、何必數日而已哉。數日之外無祭之時、其可放緩乎。此儒之所以與佛有間者也。

Given Yu's enmity with Yidi and the Buddha's scolding of the arhat, how could one not see the perils of alcohol? It inevitably leads people to

69 Source not located.

licentiousness and dissolution, including the destruction of self, the ruination of the Way, the usurpation of the state, and the loss of position. One who is preparing to make an offering to the spirits of heaven and earth is expected to first engage in several days of purification (in the form of abstinence). Only after this may one carry out the one-day ritual. "Purification" entails abstaining from the consumption of pungent foods[70] and alcohol, along with maintening the attitude of utmost sincerity in order to attain to a pure state. If one's sincerity does not attain to utmost purity, then the spirits will not receive the offerings. With the purification of the Buddhist discipline, sincerity endures long without disturbance. In purification, the entire self is without pollution. How long-lasting are heaven and earth in comparison with these several days? And once you know this kind of purity, how can you be satisfied with a mere several days? Outside of the several days connected to the sacrifice, shall we behave with utter abandon? In this, we can see a significant difference between Confucianism and Buddhism.

9. Making Offerings

曰、珍財人之所賴以生。當用之有節、畜而不費、以遺夫子孫。令不墜其宗祀、不見其窮露。今浮圖、逃於四民之外、不事王事。亦已足矣。更誇人以布施報應、令人盡持奉佛、而經至於飢寒窮露。豈非過歟。

[The Confucians] say: Wealth and possessions are things on which people depend for their livelihood. They are to be used in due measure, to be saved without being wasted so that they can be handed on to their descendants, ensuring the continuity of the family sacrifice, such that [one's descendants] do not fall upon hard times. Now the Buddhists hide themselves outside the range of society, and do not serve the king. Isn't this already enough? But

70 In Buddhist texts, we can regularly find the combination of 茹葷, whereas 茹薰 does not appear in Taishō even once. Given the graphical and phonic resemblance of 薰 and 葷, along with the fact that replacement of the latter makes perfect sense, I am inclined to see 薰 as a textual error.

they go even further and deceive people with the doctrine of the making of offerings for karmic reward. Causing these people to exhaust their finances in offerings to the Buddha, they end up hungry, cold, and destitute. Is this not excessive?!

曰、珍財長貪取禍之具也。布施清心致福之方也。儒博豈不云乎、財聚則民散、財散則民聚。佛之所以勸人行施者、非爲自利而然也。只要令人破除慳貪以淨心田而已。佛誡比丘、三常不足。三不足者、衣食睡眠皆不足也。旣以此誡其徒也、豈爲衣食於人、而勸之以施乎。若以衣食爲心、則佛之教豈到今日。

[In response to this, I] say: Wealth and possessions are the instruments of eternal craving and the summoning of disaster. The making of offerings is none other than a means of purifying the heart and inducing good fortune. Don't the Confucian scholars say: "When wealth is gathered then the people scatter; when wealth is scattered then the people gather"?[71] The Buddha did not encourage people to make offerings for his own benefit. His only intent was to enable people to destroy their stinginess and craving—to purify the mind-ground and nothing more. The Buddha also admonished his *bhikṣus* regarding the three "not enoughs." These are clothing, food, and sleep—the three things that people can never get enough of. Given that the Buddha admonished his disciples about this, why would he ask people to make donations just to get clothing and food?! [If the simple acquisition of food and clothing were his only aim,] how could the Buddha's teaching have [had the power to] reach down to the present day?

10. Defense of the Doctrine of Karma and Rebirth

至於報應之說、則豈獨吾教乎。易云、積善有餘慶、積惡有餘殃。又如洪範、人合乎皇極、則天應之以五福。違、則應之以六極。此非報應歟。形存而其應已然。及其死也、形雖謝而神存、善惡之應。豈不然乎。佛之言曰、假饒百千劫、所

71 Commentary to the *Great Learning*, chap. 10.

作業不亡。因緣會遇時、果報還自受。豈欺人哉。

As for the theory of karmic reward: how can it be suggested that this is only the teaching from our school? The *Yijing* says: "When you accumulate virtue you will have abundant good fortune; when you accumulate evil you will have abundant calamity."[72] Another example is the teaching given in the Hongfan (Great Plan) to the effect that when the people accord with ultimate principles, heaven rewards them with the five blessings. When they are at discord, then heaven responds by bringing about the six extremes.[73] What is this, if not karmic reward? It is already obvious that there is karmic reward while the bodily form is still present. But also in death—even though the body disappears, the spirit remains to reap the good and evil fruits. How could it not be so? The Buddha once said: Even after the passage of a hundred thousand eons, the *karma* that one has created does not disappear. When the right causes and conditions are encountered, the fruits of each action return to oneself.[74] How can you deceive people?

曰、人之生也、陰以稟其質、陽以稟其氣。一陰一陽、配爲魂魄而成形。及其死也、魂昇魄降而就盡。夫人之所以有知覺者 以其心也。心也者、魂魄之合而一身之主也。其死也、與氣俱散、而更無有形、神尚留於冥漠之中。誰更受福受殃。今浮圖、忻之以天堂 怖之以地獄、令人致惑。天是蒼蒼而所有者、日月星辰而已。地是土石而所載者、人與萬物而已。謂之不亡者、存而感天堂地獄者、豈非妄乎。

[The Confucians] say: Human life comes into being through the

72 *Yijing*, hexagram #2 (*kun* 坤).

73 The Hongfan (Great Plan) 洪範 is section 4 of the *Book of History* 書經. It discusses five kinds of good fate 五福 that are the result of good behavior, and six kinds of evil fate 六極 that are the result of evil behavior. See Legge, *Shoo King*, pp. 340–341.

74 T 310.11.335b14. This verse is found in the *Ratnakūṭa-sūtra* 大寶積經, but it is recited repetitiously—almost like a mantra—in a number of Vinaya texts, such as the *Mūlasarvâstivāda-vinaya-vibhaṅga* 根本說一切有部毘奈耶 (T 1448).

combination of yin and yang. We receive our material substance from the yin and receive our material force from the yang. One part yin and one part yang are distributed as the *hun* 魂 and *po* 魄 souls, and the human form takes completion. Upon dying, the *hun* soul rises and the *po* soul sinks, such that they completely disappear.

That which enables human beings to have intelligence is the mind. This mind is the master of the body that is formed by the combination of the *hun* and *po* souls. At death, it separates from the material force: the bodily form becomes non-existent, and the spirit ascends to abide in the realm of darkness. Who is there to be the receiver of fortune and calamity? Now the Buddhists try to encourage people with the concept of a heavenly realm and to scare them with talk of hell. This leads people to perplexity. Heaven is something clear and spacious. It consists of the moon, stars, and other celestial bodies, and nothing more. The earth is made of soil and rock, and those who are supported by it are humans and the myriad beings[75] To claim that the person who dies does not disappear but continues to exist in the experience of heaven and hell—isn't this nonsense?

曰、陰陽、固人之所賴以生者也。陰陽合而受生。陰陽散而就死。若固有之眞明、則不隨形生、不隨形謝。雖千變萬化而湛然獨存也。夫心有二。曰堅實心、曰肉團心。肉團心者、魂魄之精也。堅實心者、眞明之謂也。今所謂心者、眞明也、非肉團也。

[I respond to this by] saying: There is no doubt that humans depend upon the forces of yin and yang for their coming-into-existence. It is through the meeting of yin and yang that we receive life. It is because of their parting that we arrive at our death. If humans possess an intrinsic intelligence, then it neither arises nor disappears dependent on form. Though it passes through myriad transformations it remains still, and independent.

There are two kinds of mind, known as the "intrinsically real mind" and the "corporeal mind." The corporeal mind is the essence of the *hun* and *po*

75 Meaning only physically existent phenomena, like plants and animals—not disembodied spirits.

souls. The intrinsically real mind refers to the real intelligence. The mind under discussion here is the intrinsically real mind and not the corporeal mind.

夫心者、身之主也。形者、心之使也。善惡等事、心君命之、形臣作之。至於報應、生則君臣等受。死則形臣已謝、而心君獨受。詩云、文王陟降 在帝左右。陟降之者 豈非在天之靈乎。

Mind is the master of the body, and the body is the servant of the mind. The various activities of good and evil quality are ordered by the mind-lord and carried out by the form-minister. When it comes to the point of receiving the karmic reward for one's actions, if one is alive, then the lord and minister both receive them. If one is dead, then the form-minister has already passed away, and the mind-lord receives them alone. The *Book of Odes* says: "King Wen ascends and descends on the left and right of the Lord-on-high."[76] If he is "ascending and descending," how could King Wen not be a spirit abiding in heaven?

昔有秀才曰王淮之。自小不信佛法。一日死而復蘇曰、向者自謂形神俱滅。今始知佛之所謂形謝而神存、信不誣矣。

Long ago there was a man of ability named Wang Huaizhi.[77] From his youth he did not believe in the Buddhist teachings. One day he died and upon his rebirth said: "In the past I was sure that the bodily form and the spirit both perished together. Now I know for the first time that the

76 From *Shijing, Daya* 3, "Wenwang." 詩經, 大雅三, 文王. Translation adapted from Legge, *She King*, p. 428.

77 Morohashi *Dai kanwa jiten* (no. 20823–2190) lists a Wang Huaizhi who lived during the Southern Song dynasty, a scholar renowned for his expertise in the transmission of ritual practices. During the Song, *xiucai* 秀才 was an unofficial designation of all candidates in a metropolitan examination (xingshi 省試) in the civil service recruitment examination sequence. See Charles Hucker, *Dictionary of Official Titles*, p. 248.

Buddha's teaching that the body disappears and the spirit lives on is the truth, and not a deception."[78]

又宋人李源、與僧圓澤交。相約世世無相棄。一日同遊 澤見夫人之汲者、曰、此婦姓王氏。吾當爲其子。十二年後、杭州天竺寺外、須公相見、以明交義。至暮澤果死。源果十二年、赴其約、聞葛洪川畔有牧童扣牛角而歌、曰、三生石上舊精魂。賞月吟風、不要論。慚愧情人遠相訪。此身雖異性長存。及相見、曰、李公眞信士也。而又歌、曰、身前身後事茫茫、欲話因緣恐斷腸。呉越山川尋已徧。却回煙棹上瞿塘。

There is also the story of Liyuan of the Song and his friend, the monk Yuanze, who promised to stay with each other age after age. One day, while traveling together, Yuanze, seeing a [elegantly dressed] woman drawing water, said: "This woman is from the Wang family, and I will be her child. Twelve years hence, I will meet you outside Tianzhu temple in order to make clear our mutual understanding." Yuanze eventually reached the end of his life and passed on. After twelve years, Liyuan, proceeding towards the keeping of his promise, heard that there was lad leading an ox along the banks of the Gehong River who sang the following song: "On the stone of three lives is an ancient spirit; appreciating the beauty of nature, discourse is unnecessary. Embarrassed, my intimate friend comes from afar to meet; although this body changes, the nature is everlasting." When they met each other, he said: "Mr Li— my trusted gentleman!" He again sang: "Before this body and after, affairs are without limit; I desire to speak of causes and conditions, but I fear the pain; I sought throughout the mountains and rivers of Wu and Yue, returning in a light boat, going up to Jutang."[79]

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78 This is a summary of the passage contained in the *Fayuan zhulin* 法苑珠林, T 2122.53.875a14.

79 This story appears in a few places in the Buddhist canon, varying in the facts and in completeness. The most complete version I was able to locate was in the *Yuebang yigao* 樂邦遺稿 at T 1969B.47. 238a2–17. The gist of the story is that Yuanze vows to be reborn as a son of Ms. Wang and to meet his friend Liyuan again, which he does. This text, and a number of others in the canon, offer numerous accounts such as this, which are cited as factual evidence of reincarnation. Jutang 瞿塘 is

至如羊祜爲李氏之子、王子爲蔡氏之孫。餘曾觀此傳、 爲羊李頌云。羊李只一人、往復非異環。誰知七歲子、滅已五年還。爲王蔡頌云。昔日王家子、今爲蔡氏孫。不因一點墨、同異議紛紜。

In addition, there are the stories of Yanghu, who was discovered to be the son of Mr. *Li* in a former lifetime[80] and the son of the Wang family who [was reborn as] the grandson of Cai.[81] Having related this story, I offer a verse for Li-Yang:

Li and Yang are only one person;
The bracelets in his departure and return were not different.
Who would have known that a seven-year-old boy had returned five years after dying?
For Wang Cai, I offer this verse:
The boy who was formerly of the Wang family
Is now a grandson of Mr. Cai.
Not depending on a single speck of ink
The argument of sameness and difference is confused.

觀此數事、則足知靈明之不隨形變也。謂之人死、而形神俱滅、豈非昧乎。至於天獄 則非是實然固有。乃人之業感自然如是也。孔子嘗曰。吾不復夢見周公久矣。蓋夢者、人之神游、非形之使然也。夫子之所以夢與周公見者、蓋平日心存周公之道、專而行之故。其精神自然相感而然也

Reflecting on these examples, we should be able to realize that the spiritual luminosity does not change following the bodily form. Is it not

the name of one of the three famous gorges through with the Yangtze River passes. Its steep walls are extremely impressive as one passes through by boat.

80 Yanghu of the Qin was in his former life a man named *Li* 李 in the clan of Lin 鄰, who died prematurely. In his new life, at the age of five, he was obsessed by a ring owned by his nursemaid, which had been his in his prior lifetime. See T 670.16.479b16–20; also see Morohashi 28425–60.

81 This reincarnation story is also told in the in the *Yuebang yigao* 樂邦遺稿 at T 1969B.47.245c29–246a03.

ignorant to say that at death, the bodily form, together with the spirit, both disappear? As far as heaven and hell are concerned, these are not inherently existent places—they are the natural experiences of people's karmic activity. Confucius once said: "Alas, it has been a long time since I have dreamt of the Duke of Zhou!"[82] Dreams are the play of the human spirit, and are not the agents of the bodily form. Confucius used to dream of the Duke of Zhou because his mind was constantly dwelling in the Way of the Duke of Zhou, and he strove to act accordingly. Since his spirit was naturally attuned to this Way, he had this experience.

人亦如是。日於善惡、爲之旣專。則善者夢見其榮。惡者夢見其辱。所以然者、善者亹亹然、惟義是從。惡者悻悻然、惟利是求。善者惟義是從故、事事而適宜。惡者惟利是求故、事事而違義。善者事事而適宜故、人必善之。惡者事事而違義故、人必惡之。善者人善之故自達於上、而加之以爵祿。惡者人惡之故、自達於上、而加之以刑罰。由是善者與與忻致其榮。惡者錯愕謀避其殃。

All people are like this. Daily, they concentrate their energies on good or evil. In their dreams the good see prosperity, while the evil see disgrace. Because of this, the good endeavor with all their energies, following only what is right. The evil become more avaricious, seeking nothing but personal gain. Since the good follow only what is right, they do what is proper in each situation. The evil, seeking nothing but their personal gain, act contrary to what is right in each situation. Since the good do what is proper in each situation, people will necessarily regard them as good. Since the evil act contrary to what is right in each situation, people will necessarily regard them to be evil. Since people regard the good to be good, when the time comes for them to be noticed, they will be rewarded with rank and commensurate salary. Since people regard the evil to be evil, when the time comes for them to be noticed, they will be rewarded with punishments. Because of this, the good person continually enhances his goodness, and his happiness effervesces. The evil person is tangled in confusion and plots to escape his demise.

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82 *Analects* 7:5.

善惡之習、忻厭之情、蘊在情神。故、其於夢也、亦見榮見辱。其神往而不返、則便是來生。此善者之所以感天堂、惡者之所以感地獄者也。天堂地獄設使無者。人之聞者、慕天堂而趨善。厭地獄而沮惡。則天獄之說之於化民。利莫大焉。果其有者、善者必昇天堂。惡者必陷地獄。故使之聞之 則善者自勉而當享天宮、惡者自止而免入地獄。何必斥於天獄之說、而以爲妄耶。

Good and evil karmic impressions are stored in the mind along with sentiments of joy and displeasure. Thus, in our dreams, we see splendor and debasement. When the spirit departs, it does not return, but proceeds directly to the next rebirth. This is why the good person experiences the heavenly realm and the evil person experiences hell. Heaven and hell are not created by someone else. When people hear about heaven and hell, they will yearn for heaven and endeavor toward goodness. Wanting to avoid hell, they will abstain from evil activities. In this way the teaching of heaven and hell serves to transform the people. Is this not of great benefit? When the fruits of one's activities come to bear, the good will definitely ascend to heaven, while the evil will certainly descend to hell. Therefore, in relaying this truth and hearing it, the good will endeavor so that they should ascend to the heavenly palace, while the evil will restrain themselves so that they do not fall into hell. Why is it necessary to reject the teaching of heaven and hell, and to regard it as nonsense?

11. Defense of the Buddhist Practice of Cremation

曰、夫送死。人間世之大事者也。故丁父母之喪者、不可不以爲重也。聖人垂厚葬追遠之訓、所以示其重也。所以令厚葬者、如木根深則枝葉扶踈而實多。根淺則枝葉夭閼而無實。夫父母之於子也、如木之於實也。子之於父母、猶實之於木也。故云、父之傳於子、猶木之傳於實也。由是遇其喪者、要須擇其地、得其宜、深其穴、厚其葬、茂其林、貯其水。令陰深而畜氣、土厚而不澆。致令子孫繁衍、而厥祀綿綿。

[The Confucians criticize,] saying: "Within the world of people, the matter of sending off departed souls is a grave one."[83] Therefore, one cannot fail

to take the matter of preparing a proper funeral for one' parents with grave seriousness. The sages taught people the proper order for a rich funeral to send off one's departed parents, in order to demonstrate the gravity of [their death]. The matter of having a rich funeral can be compared to that of a tree and its roots. If its roots are deep, then its branches and leaves spread out luxuriantly in all directions, and its fruits are plentiful. If its roots are shallow, then its branches and leaves will be stunted and it will bear no fruit. The relationship of parents to children is like that of a tree to its fruit. The relationship of children to parents is like that of fruit to a tree. Therefore it is said: "The father's transmission through his son is like the transmission of a tree through its fruit." Therefore when it comes to burying the dead, one must select the proper land, make the burial hole deep, make lavish its ritual, plant trees in abundance, and store up water. You must deepen the shadow of the tree and nurture your vital force. The earth must be rich in nutrients and not poor. Then your descendants will prosper and the family sacrifice will continue without interruption.

今浮圖、不顧此理而妄設火化之法、令人無後而絶嗣。豈非過也。況方其火化之際、人子之心其可忍視乎。以是惑、人過犯漫天。

Now the Buddhists, not reflecting on this principle, have foolishly established the custom of cremation, causing people to lose their posterity, cutting off their descendants. Is this not excessive? Even more, how can the children bear to watch such a sight as the cremation of their parents? In this confusion, the transgressions of people cover all of heaven.

曰、夫人者、有形焉、有神焉。形比則如屋、神比則如主。形謝而其神往焉、猶屋倒而主不得住焉。夫屋也、成以土木嚴以雜穢。人以爲己有、貪湎其中而不知其陋也。雖見其倒、未能頓忘而不能遠去也。

83 *Mencius* 8:13.

[In response to this, I] say: The human being consists of both bodily form and spirit. The bodily form is comparable to a house, and the spirit is comparable to the master of the house. The fading of the form and the flight of the spirit is just like the collapse of the house and its master's loss of his dwelling. This house was built from earth and wood, and decorated by a mixture of dirty things. People regard it as part of themselves, and becoming attached to its insides, they are not aware of how dirty a thing it is. Even though they personally witness its collapse, they are not able to readily forget about it, and thus are unable to decisively leave it.

夫身也。水土以搆其形、火風以持其質。中含雜穢、不淨流溢、人之護之甚於金玉。何嘗有厭離之情也。及其死也、火風先去 而地水猶存。其爲地水前所愛護故、不能頓忘而隨往無礙也。智者焚其地水、而指其往生之路。其神更無稽滯之情、卽同膠葛而清昇也。

The bodily form takes [the elements of] water and earth for the construction of its form and takes fire and wind to constitute its substance. Within are contained various defilements and a flowing river of impurity, yet people protect these with greater energy than they would protect gold or jewelry. Why should they ever feel any notion of disgust or detachment in regard to the body? When they die the elements of fire and wind are the first to disappear, while the elements of earth and water remain. Since the earthly and watery aspects were precisely that to which they were previously attached and which they protected, [their spirit] is not able to readily forget and appropriately depart without obstruction. Therefore the wise burn away the earth and water elements and point the spirit along its proper course to the next existence. The spirit is no longer obstructed by emotions of attachment, and is just like the higher pneuma that ascends to purity.[84]

84 This metaphor is from the *Hanshu, Yangxiong zhuan*, pt. 2 漢書, 揚雄傳, 下.「虛擧而上升、則不能撠膠葛騰九閎.」

由是吾佛世尊、丁父之喪躬自執爐。四天舉棺、羅漢採薪而闍維。令其父之神、清昇而生天。黃蘗運公之度母也 陳懷白佛 隔江擲炬、其母於火焰中 化爲男子。身乘大光明、上昇天宮。兩岸皆見 咸以爲奇。江名福川、官司改福川爲大義渡。

It is for this reason that our World Honored Buddha, in arranging his father's funeral, lit the bier himself. The kings of the four heavens carried the casket; the arhats gathered the firewood and carried out the cremation. This enabled his father's spirit to ascend in purity to a heavenly rebirth. In Huangbo Yungong's salvation of his mother, he opened his heart and implored the Buddha [for her salvation], and then threw the flaming torch onto the bier in the middle of the river. In the midst of this blaze, his mother was transformed into a man, and her body was carried on a great beam of light, bringing her up to the heavenly palace. People on both sides of the river all watched with amazement. The river, which had been named Fu River, was renamed by a government official as The Ford of Great Justice.

以是觀之、則火化之法、令人去穢而就淨。神清而遐還舉堪爲薦往之助道。垂世之洪規。若以火化爲不忍、方其穴土而埋之。其可忍也。今有大山之麓、大野之原、多有古墳、盡爲農者之所耕。頭骨星散。日煮風飄、無人顧護。其初莫不立石栽松以嚴其地、以圖子孫之繁衍、厥祀之綿綿。今何至此乎。

If we look at it like this, then the custom of cremation is something that allows people to cast off defilement and attain to purity. It is a way of helping to purify the spirit and giving it a push to arouse the determination to proceed to being reborn (in the Pure Land). It is the great standard that has been transmitted to the world. If you cannot bear to do cremation, then go ahead and dig a hole and bury your parents. Can you stand this? Nowadays there are, at the foot of the mountains, and in the midst of great plains, numerous ancient graves, which have all become plowed under by farmers. Skulls are scattered around like the stars; they are baked by the sun and blown in the wind, without anyone to look after them. This happens in spite of the fact that the original owners of the gravesites did not fail to set up stones and plant evergreens to decorate the grounds, so that they

could plan on the prosperity of their descendants and the unbroken continuity of the family sacrifice. So how is it that they have ended up like this?

但、生前五蘊皆空、六根清淨。一念無生者、則雖寓形宇內而常棲神於物表故、澄澄合空、湛湛如水。猶以有身爲幻也、由是及其化也、如決疣去垢。如解懸脫枷。如鳥出籠、如馬出閑。洋洋乎、于于乎、逍遙自適也、去留無礙也。其於地水安有稽滯之情哉。

However, during one's life, the five aggregates are all empty, and the six faculties are pure. If, for one moment thought does not arise, then even though it dwells in the world abiding in form, since it is [actually] a visiting spirit whose true existence is outside the physical world, it merges, clear and transparent, with the sky. Deep and unfathomable, it is like the ocean. Since the body is illusory, the act of cremation is like removing a wart or cleaning off a stain; it is like untying bonds or being released from a pillory; it is like a bird taking flight from a cage, like a horse escaping its stable: free, unbounded, roaming at ease, following one's heart's desire; leaving and staying without obstruction. How can one remain stuck in the sentimental attachment to earth and water?!

此人分上、沈之可也、露之可也。鑿石而藏之、穴土而坑之、以至爲野火之所燒、蟲蟻之所食。無所施而不可也。故達磨葬於熊耳山、六祖全身留世、普化搖鈴騰去、清涼命飴(貽)林獸。此皆達人遺世之高蹤、忘我之勝迹者也。自餘則未能忘形無我故、須經火化然後其神清昇而無滯也。有人客死他鄉、收其骨而火之 而其後德望 高於世、寵望歸於己。子孫振振而厥祀綿綿。謂之火化而利不及後者、私憂過計之甚也。毋以無稽之談、枉招冥龜之報。

This person, in the process of disintegration, may be submerged or may be exposed to the air. You can cut a hole in the rocks and entomb someone or dig a hole and bury them, and they will still end up becoming burnt away in wildfires or eaten by insects. There is no limit as to what can happen—therefore such situations as Bodhidharma's entombment at Xionger,[85] the persistence of the corpse of the Sixth Patriarch,[86] Puhua's departure with

the tinkling of bells[87] and Qingliang's offering of his life to the beasts of the forest.[88] These are all lofty examples of casting off the world and excellent precedents of forgetting the self, carried out by men of great ability. If you do not have the ability of these men, then you will not be capable of the selflessness that abandons the bodily form, and therefore only by passing through the process of cremation can your spirit be pure and ascend without hindrance. When someone who is traveling dies in another village, outside his hometown, if you gather up his bones and burn them, his subsequent good reputation will stand out in the world, and the respect that he is due can return to him. His descendants will flourish, and his family sacrifice will continue uninterrupted. To say that cremation will prevent one's merits from benefiting one's posterity is nothing but an extreme of selfish worry and mistaken imagination. Don't wait in vain for a report from the divine tortoise with baseless discussions!

曰、人之生死、卽人之始終也。故孔子只言生死而未嘗言其前後也。今浮圖言其前後而并其死生之間、謂之三世。夫生前死後、非耳目之所接。孰親視之乎。以之惑人豈非誕也。

[The Confucians object,] saying: The birth and death of human beings is exactly their beginning and end. Therefore Confucius only spoke about what occurs between birth and death, and never discussed what comes before and after.[89] Now the Buddhists speak of the before and after, putting it together

85 *Jingde zhuandeng lu* 景德傳燈錄, T 2076.51.220b4.

86 T 2002.48.362b4–18.

87 Puhua, one of Linji's cohorts, was known as a mischievous prankster, who was fond of tinkling bells. After his passing away, the sound of tinkling bells was mysteriously heard in the village streets. *Linji lu* 臨濟錄, T 1985.47.503b20–24.

88 I have not yet located this story.

89 Confucius was known for his reluctance to discuss other-worldly phenomena, such as the afterlife, spirits, and such. See *Analects* 11:11: "Zhilu asked about serving the spirits. Confucius said, 'If you

with the time of birth and death, referring to this combination as the "three times." That which comes before life and follows after death is something with which the ears and eyes have never had contact. Who has personally seen these things? Is it not terribly misleading to confuse people with these thoughts?

曰人之生死、猶晝夜之代謝。旣有代謝則自成前後。晝、則以去夜爲前、來夜爲後。夜、則以去日爲前、來日爲後。并其晝夜 自成三際。晝夜旣爾、歲月亦然。歲月旣爾、生死亦然。已往之無始 未來之無窮、亦由是而可知也。易云、彰往察來。明失得之報。往來之言、豈非所謂前後乎。以三世之說爲誕者、未之思也。

[In response to this, I] say: The birth and death of human beings is just like the transition of day and night. Since there is transition, then there is automatically before and after. When it is daytime, then the night which has passed is before and the coming night is after. When it is nighttime, then the day which has passed is before and the coming day is after. In this way, day and night, when arranged together, naturally constitute the three times. Since day and night are like this, the same holds true for months and years. Since months and years are like this, the same holds true for birth and death. The beginninglessness of the past and the endlessness of the future can also be known through this. The *Yijing* says: "[The Changes] illuminate the past and interpret the future" and "[Words] clarify the results of loss and gain."[90] How could the words "going and coming" not imply the same thing as "before and after"? To regard the teaching of the three times as trickery is beyond my comprehension.

can't yet serve men, how can you serve the spirits?' Lu said, 'May I ask about death?' Confucius said, 'If you don't understand what life is, how will you understand death?'"

90 From the *Xici zhuan* part 2. English translation following Wilhelm, *The I-Ching*, p. 344. Also see Legge, *I-Ching*, p. 396. Gihwa seems to be citing the second line out of context here.

12. Refutation of the Complaint against Buddhism as a Foreign Religion

曰、天下之可遵者、五帝三王之道而已。故孔聖祖述 而羣賢相傳 載諸方策而列國皆遵。此道可求之於中國、不可求之於夷狄也。佛西夷之人也。豈以其道流行於中國也。漢明帝、求其法於西域昧也非明也。

[The Confucians complain, saying:] The only Way in the world that deserves our veneration is that of the five emperors and three kings, and nothing more. Therefore that which was related by the sagely ancestor Confucius, and has been successively transmitted by numerous worthies, serves as the support for all methods [of governing] and is a standard for statehood that all respect. This Way is to be sought in the Middle Kingdom (China), and is not to be sought among the barbarian tribes. The Buddha was a western barbarian. How is it that his Way came to permeate the Middle Kingdom? The story about Mingdi of the Han seeking the dharma in the western regions is vague and unclear.

曰、道之所存、是人之所歸也。五帝三王旣道之所存故、爲人之所歸、而王於華夏也。佛之興天竺而爲法輪王、亦復如是。華夏之指天竺爲西、猶天竺之指華夏爲東也。若取天下之大中、則當午無影爲中、天竺乃爾。佛之所以示生於彼者、豈非以其天下之大中也。

[In response to this, I] say: He who embodies the Way is the one whom the people will rely upon. Since the Way was embodied by the five emperors and three kings, the people relied upon them, and thus they were the rulers of China. The Buddha's flourishing in India as a king who turned the wheel of the dharma is the same sort of thing. The Chinese referring to India as the west is just the same as the Indian's referring to China as the east. If we want to find the great center of the world, then it would be the place where no shadow can be seen at twelve noon, and this also happens in India. Since the Buddha appeared to the world in India, why not regard India as the "great center" of the world?

所謂東西者、蓋彼此時俗之相稱爾。非占其中而定其東西也。苟以佛爲夷、而不遵其道、則舜生於東夷、文王生於西夷。可夷其人而不遵其道乎。所出迹也、所行道也。但觀其道之可遵不可遵也、不可拘其所出之迹也

"East" and "west" are nothing more than names applied to this or that place according to the situation. There is no such thing as occupying the center and determining East and West. If we do not respect the Way of the Buddha because he is a barbarian, then shall we also not respect the ways of Shun, who was born among the Eastern tribes, and King Wen, who was born among the western tribes? Can we disparage a person's Way just on the basis of their being foreign? [It should rather be based on] the results of their works and the Way that governed their behavior. However, in observing as to whether one's Way is to be respected or not, it is better not to be too much attached to their works.

前不云乎。道之所存、是人之所歸也。春秋以徐伐莒而夷狄之。狄人與齊人、盟于邢而中國之。夫徐以中國而受夷狄之名、以其不義也。狄人受中國之稱、以其有義也。凡於褒貶之間、但觀人之明昧。事之當否 豈以其所出、而議其人乎。如不求其迹、而求其所行之道。則但五戒十善之道、可無愧於五帝三王之道矣。況諦緣六度等法乎。若使五帝三王遇之、則必合掌跪膝而聽受矣。明帝之求不其宜乎。

Haven't we already said it? He who embodies the Way is the one the people will rely upon. The *Spring and Autumn Annals* takes Xu's attack of Ju as the act of "barbarians." But when the northern barbarians and the Qi allied themselves to Xing, they were recognized as members of the Middle Kingdom.[91] Xu's being Chinese and yet being labeled as "barbarian" was because of his lack of fairness 義. The northern tribes received of the name of Middle Kingdom because of their possession of fairness. Generally

91 From the commentary to the *Spring and Autumn Annals*, "Biography of Gongyang," 4th year of Dinggong 春秋公羊傳注疏, 定公, 卷二十五, 定公四年. The phrase 以春秋之義 is found extensively throughout the thirteen classics.

speaking, honor and debasement are differentiated by just observing people's brightness and dimness, and by the correctness and incorrectness of their works. How could you possibly discourse on a person's worth based on where he comes from? It is like trying to know the Way that someone practices without investigatin his works. Hence, even the Way of the five precepts and ten virtuous actions need feel no shame before the Way of the five emperors and three kings. How much more so with such teachings as the noble truths, dependent origination, and the six perfections. If it were possible to have the five emperors and three kings encounter these teachings, they would without doubt place their palms together, get down on their knees, and humbly receive the teaching. Was it not appropriate for Mingdi to seek this dharma?

13. Refutation of the Accusation of Buddhism as a Harbinger of Calamity

曰、自佛法入中國以來、世漸澆漓飢饉荐臻。民多失所 爲癘日甚。其爲害也不亦大哉。

[The Confucians argue] saying: Since the time that the Buddhadharma entered China, there has been a degeneration of culture, famine, and a succession of natural disasters. The people have suffered loss in many ways, and the periods of pestilence have been extreme. Has not the harm been great?!

曰、堯、舜、禹、湯、以天下之大聖、而尚未免水旱之災。桀、紂、幽、厲、以天下之人主而未免爲獨夫。周衰而人民已匱。秦作而天下大亂。以孔子之大聖、而未免於絶粮。顔回之亞聖、而未免於夭折。原憲之大賢、而未免於家貧。此亦以佛而然歟。佛興天竺 正當周昭。至漢明帝法流東土。三代以前、佛未之作。孔顔之時、名亦未聞。彼時當無災孽。亦無飢饉。堯何有九年之水、湯何有七年之旱。孔顔何窮、而原憲何貧乎。

[In answer to this, I] say: Yao, Shun, Yu, and Tang have all been regarded

by the world as great sages, yet they were unable to avoid the disasters of flooding and drought. Jie, Zhou, You, and *Li* were known to the world as important men, but were unable to avoid becoming isolated. Once the Zhou declined, the people were already in a poor condition. With the arrival of the Jin, the realm descended into great chaos. Confucius is regarded as a great sage, but he was unable to avoid running out of food. Yanhui was considered to be almost a sage, but could not avoid a premature death.[92] Yuanxian was a great worthy, but he could not avoid poverty in his household.[93] Are these all the fault of the Buddha? The time of the Buddha's flourishing in India coincided precisely with that of the peak of the Zhou. Later on, during the reign of Mingdi, the dharma flowed into the eastern lands. But before the time of the three dynasties, Buddhism did not exist in China. During the time of Confucius and Yanhui, the Buddha's name had not even been heard of. This means that at that time there should have been no such thing as natural disasters, nor should there have been starvation. So why did Yao experience nine years of flooding, and why did Tang experience seven years of drought? How did Confucius and Yanhui come to be in dire straits, and how did the household of Yuanxian come into poverty?

唐太宗與徵、李淳風等、協心同德、混一天下兆民咸熈、率土來賀。新羅眞德王、自製大平歌、織錦爲文而獻之。其略曰「大唐開洪業、巍巍皇猷昌、止戈戎威定、修文契百王、深仁諧日月、撫羣邁虞唐。以至云、維嶽降宰輔、惟帝任忠良、五三成一德、昭我唐家皇。」。又新羅太宗春秋公與金庾信、同心勠力、一統三韓。有大功於社稷。

Tang Taizong, Weizheng, *Li* Chunfeng, and others worked together with all of their heart and all of their power to unify the realm and bring all of

92 Yanhui, whose name appears in a number of places in the *Analects*, was Confucius' favorite disciple, surpassing all the rest in terms of wisdom and humility. He died young, about the age of thirty, with his passing bringing great lamentation from his teacher. See *Analects* 6:3.

93 One of Confucius' disciples from the state of Lü, more commonly known by the nickname Zisi 子思. He is known for his forgetting of material comforts in his enjoyment of the Way.

its people harmony, such that good tidings were heard in all lands. Queen Jindeok of the Silla herself composed the “Song of Peaceful Reign” which she embroidered on silk brocade.[94] This poem, in brief, said:

Great Tang has produced a great work,
His glorious empire shines brightly;
He has stopped war and exercised his authority,
Making all the kings into men of culture;
His deep humaneness is equal to that of the sun and moon,
His handling of the multitudes surpasses that of Yao and Shun …
From the peaks descend his high ministers;
The emperor depends upon those who are loyal and good,
The virtues of the five emperors and three kings are combined in one,
Illuminating my Tang family sovereign.

In the same way King Taejong Chunchu of Silla worked together with Kim Yu-sin to combine the three kingdoms into one. There was a great benefit brought to society.

彼時、年豐穀賤、民樂無憂。皆謂之聖代。若是佛法使不昇平、此當佛法盛行之時也、何其昇平、至於如是之極乎。趙州稔禪師、生經七百甲子。五臺山開法師、生存三百餘載。若是佛法令人夭折、彼旣佛子何其命也、至於如是之壽乎。古今、治亂、脩短、苦樂、大關時運之盛衰、亦是衆生之業感。以世不昇平、民不聊生、歸咎於佛法、亦未之思也。

During those years the harvest was plentiful and commodity prices were cheap. The people were joyful, without anxiety—all regarded this as an enlightened era. If the Buddhadharma really brings about a decline in peace and prosperity, why is it that during precisely this period when the spread of the Buddhist teaching was at its peak, peace and prosperity attained

94 Queen Jindeok (r. 647–654), the twenty-eighth ruler of Silla, composed this poem, embroidered it, and sent it together with a piece of silk brocade to the Tang emperor in China. See the Samguk Yusa, translated by Ha Tae-Hung and Grafton K. Mintz.

such great heights? The Chan master Zhaozhou Ren lived several hundred seasons; the founding patriarch of Wutai lived for some three hundred years. If the Buddhadharma is something that shortens people's lives, how is it that these Buddhists managed to live to such an advanced age? Ancient and modern, order and disorder, long and short, suffering and pleasure, the waxing and waning according to major junctures in one's life—these all happen directly according to the behavior and activities of people. To look upon such things as a decline in peace and prosperity or the inability of people to obtain their livelihood and place the blame on the Buddhadharma is simply ridiculous.

14. Refutation of the Accusation of Monks being Parasites

曰爾浮圖輩逸爲遊民。不蠶不耕、而衣食於人故 民被其惱、屢至於窮。其爲廢也、不亦大哉。

[The Confucians complain,] saying: The Buddhists idly roam, avoiding the responsibilities of society. Not working for the production of either silk or grains, they depend on others for their food and clothing, and therefore the people bear this suffering, often being forced into destitution because of it. Is their decadence not great?

曰、僧之任在弘法利生。弘法而令慧命不斷。利生而使人人自善、是僧之務也。苟能如是。則可無愧於爲人之所奉矣。苟不能然、是其人之罪也。豈佛之過歟。孟子曰、於此有人焉 入則孝出則悌、守先王之道、以待後之學者。不得食於子。子何尊梓匠輪輿而輕爲仁義者哉。

[In response to this, I] say: The responsibility of the monks lies in spreading the dharma and bringing benefit to sentient beings. By their spreading of the dharma they cause wisdom and life not to be severed. By bringing benefit to people, they cause each one of them to proceed toward

goodness. This is the job of the monks. Who else is capable of performing this task? Therefore, there is no need for them to be embarrassed about receiving alms from the people. If a monk proves to be incapable of his responsibilities, it is an individual fault. How could it be the fault of the Buddha? *Mencius* said: "Here is a man who is filial at home and respectful to those he meets in the world. He preserves the Way of the ancient kings so that it may be picked up by later scholars. Yet he does not receive his sustenance from you. Why do you respect the carpenter and the wheelwright, and show disdain for the humane and just man?"[95]

此豈非以守道利人而可衣食於人乎。夫人之貧富、各自有素分。宿有善種者、則雖日費而有餘。宿無善種者、則雖日聚而不足。世有人焉、見佛不禮、見僧呵毀。終身而不施一錢。衣不蔽形、食不充口。此亦因僧而致然歟。

Why does it now suddenly become incorrect for those who preserve the Way and elevate the consciousnesses of people to receive food and clothing from those people? Whether one will be wealthy or poor in this life is based on his karmic predisposition. If one has an abundance of good seeds from prior lifetimes, then even if he spends money every day, he will always have extra. But if one lacks good seeds from the prior lifetime, then even if he saves every day, he will never have enough. There are people in this world who, upon seeing a buddha, do not show respect, and seeing monks, vilify them. They do not once in their whole lives offer a single cent for alms. They do not have enough clothes to cover their bodies, nor enough food to satisfy their stomachs. Have they also come to this condition because of the saṃgha?

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95 *Mencius* 3B:4. In this passage, *Mencius* is engaged in debate with a ruler named Banggang 彭更, who has criticized *Mencius* and his followers, insinuating that they are parasites on society, because all they do is go around lecturing people without performing a specific type of labor or trade. *Mencius* replies that a well-functioning society must have people engaged in many different types of roles in order to achieve a balance, and that their worth must be measured in terms of their overall intentions, rather than in terms of mere material production. See Legge, *The Works of Mencius*, pp. 269–271.

15. Refutation of the Charge of Decadence in the Saṃgha

曰、淸淨寡欲、爲法亡軀、多聞強記、接引後來、固釋子之行也。今浮圖輩、不修其行、反汚師法。人問其道、如立面墻。裨販如來資養身命。廬其居、人其人。以充乎四民之數、而令輔弼乎。君國可也。

[The Confucians complain,] saying: Purification and the reduction of desires, abandoning oneself in pursuit of the dharma, studying [the scriptures] widely and memorizing deeply, kindly instructing those who come after—these are definitely the proper activities of Buddhists. But the present-day monks do not engage in religious cultivation; they oppose and defile their teacher's dharma. When people question them as to their Way, it is like standing and facing a wall. They peddle the Tathāgata to garner the necessary sustenance to preserve themselves. They dwell in regular houses and act like secular people. They enrich themselves through the means of regular society and even become ministers in the government. How can the prince and the state stand for this?

曰、麒麟鸞鳳族不成羣。尺璧寸珠市不可求。孔門三千稱哲人者、十人而已。如來海會稱第一者、亦不過十人而已。況今去聖愈遠、根機微劣、安得使人人如迦葉之淨行、阿難之多聞乎。孔顏之後千載之下、如顏淵閔子騫者、亦未之聞也。夫僧之爲僧、具五德脩六和然後、方稱其名也。然名實相符者、蓋難其人矣。林有不材之木、田有不實之禾。縱有不能如法奉行者、不可疾之甚也。但令因其形服、漸薰成性、不失其道而已。豈得因其失而廢其法也。

[In answer to this, I] say: The Qilin and the Phoenix do not form flocks. Exceedingly rare gems are not to be found in the local marketplaces. Among the three thousand disciples of Confucius, those who can be called men of truly outstanding acumen numbered no more than ten. Among the vast ocean of the Tathāgata's disciples, those who were categorized as first-rate also numbered no more than ten. Now, as the time of those sages passes further and further away and the religious faculties of people grow ever

weaker, how can you expect every single person to be able to possess the morality of Kāśyapa or the breadth of learning of Ānanda? In the thousand or so years since the time of Confucius and Yanhui, the likes of Yanhui and Min Ziqian have not been heard of. For a monk to live up to his appellation, once he has embodied the five virtues and cultivated the six kinds of harmony—then he deserves to be called a monk. However, when it comes to the matter of matching the name with the reality, the problems lie with the individual. In the forest there is wood that is not fit for use as lumber; in the fields there are grains that do not bear fruit. Granted, there are monks who are not capable of acting as repositories and exemplars of the dharma, but one should not be alarmed by these types to an extreme. Even these fellows, if they formally submit to the dharma, their seeds will gradually mature to infuse their nature, and they will not fail in following the Way. How can you castigate their dharma based on individual failings?

16. Refutation of the Charges of Nihilism and Antinomianism

曰、考其爲書、務於虛遠、崇於寂滅。其功倍於小學而無用。其高過於大學而無實。不可以爲修己治人之方也矣。

[The Confucians complain,] saying: If you examine their texts, you will see that they strive for voidness and revere annihilation. Their skill is manifold that of the *Small Learning*, and yet there is no usefulness. Their extravagance soars over the *Great Learning*, and yet there are no tangible results. They cannot be used as means for the purpose of cultivating oneself and regulating others.

曰、書者、載道之具也。弘化之方也。見其書則知其道之可遵不可遵。知其禮之可慕不可慕也。其道可遵其禮可慕、則豈以非吾所習而可棄之也。君不聞乎。天下無二道、聖人無兩心。夫聖人者、雖千里之隔、萬世之遠、其心未嘗有異也。孔夫子之言曰、毋意毋必毋固毋我。易又云、艮其背、無我也。行其庭、無人也。

無我無人、何垢之有。釋迦老之言曰、無我無人修一切善法、卽得菩提。此聖人之所以異世而同其心也。

[In response to this, I] say: The texts are the vehicles that carry the Way; they are the means for dissemination and transformation. In examining the texts of a tradition, you can know whether its Way is to be venerated or not. You can know whether its ritual is to be emulated or not. In [determining whether] its Way can be venerated and its ritual can be emulated, how can I just toss away something that I have not practiced. Haven't you heard? "Under heaven, there are not two Ways. Among the sages, there are not two minds."[96] The sages, even if separated by the distance of a thousand *li* or by the time of ten thousand generations, have not the slightest bit of difference between their minds. Confucius said: "No willfulness, arbitrariness, stubbornness or egotism."[97] The *Yijing* also says: "Keeping his back still, there is no self; going out to his courtyard, there is no person."[98] Without self or person, how can there be defilement? The elder Śākyamuni said: "If, without self and without person, you cultivate all good dharmas, this is none other than the attainment of bodhi."[99] This is an example of sages being from different ages but being identical in their minds.[100]

96 Xunzi, "Jiebi" 荀子 解蔽.「天下無二道、聖人無兩心.」

97 *Analects* 9:4.

98 *Yijing*, hexagram 52, interpreted by Wilhelm (*The I-Ching*) as "keeping still." What has been offered here by Gihwa is quite different from what appears in the standard version of the *Yijing* text. It is not clear whether Gihwa is just paraphrasing or working with a text or commentary of which we are not aware. The Chinese from the text in question reads: 艮其背 不獲其身。行其庭 不見其人。无咎。象曰、艮止也。時止則止、時行則行、動靜不失其時、其道光明。

99 Paraphrase of the *Diamond Sūtra* at T 235.8.751c25–27.

100 For those familiar with the context of these citations in the *Analects* and *Yijing*, it is obvious that Gihwa is stretching things a bit here, as neither of these non-Buddhist intimations of "no-self" comes close in connotation to the Buddhist notion of *anātman*. He does do a bit better in his final comparison, however, in drawing a correspondence among the three teachings in terms of a common understanding of the integration of movement and stillness—a way of expressing the Buddhist emptiness.

所謂虛遠寂滅之言、三藏十二部中、據何典而言歟。大戒云、孝順至道之法孝名爲戒、亦名制止。一向謂之虛遠可乎。圓覺云、心花發明、照十方刹。一向謂之寂滅可乎。若欲驗其眞僞、必先審其書也。不審其書而妄排之、則必爲達者之所嗤矣。

As far as the accusations of nihilism are concerned, among the twelve divisions of the *Tripiṭaka*, what text can you cite that contains the phrases "vacancy" and "nihilation"? The Mahāyāna precepts say: "Filial devotion is the dharma of the ultimate Way. 'Filiality' is called 'morality'; it is also called 'restraint.' "[101] Can you arbitrarily call this "vacant?" The *Sutra of Perfect Enlightenment* says: "[Your] mind-flower will blossom, illuminating all the worlds in the ten directions."[102] Can this arbitrarily be called "nihilism?" If you want to determine a teaching's truth or falsity, you must first examine its texts. If, without examining its texts, you mistakenly disparage it, you will definitely be the object of derision among scholars of ability.

君不聞乎。未盡天下文章、不得雌黄古今。孔之言曰、 夫孝天之經也、地之義也、民之行也。豈非至道之謂乎。感而遂通天下之故 豈非明照之謂乎。儒之所謂明德、卽佛之所謂妙精明心也。所謂寂然不動、感而遂通、卽佛之所謂寂照者也。所謂有善於己然後可以責人之善、無惡於己然後可以正人之惡者、與吾教所謂斷惡修善、饒益有情者。何以異乎。

Haven't you heard? If you do not exhaustively examine the texts of the world, you cannot critique the past and present. Confucius said: "Filial piety is the constant of heaven; it is the rightness of the earth and the correct behavior of the people."[103] How could it not be the ultimate Way? "Because [the changes] reach out and penetrate the world."[104] How could this not

101 *Sutra of Brahma's Net* 梵網經, T 1484.24.1004a24.

102 T 842.17.920b13; HBJ 7.165a4. *Sutra of Perfect Enlightenment*, p. 220.

103 From the *Xiaojing* (孝經; Classic of Filial Piety), *Sancai* chapter 三才章, number 7.

104 *Yijing*, *Xici zhuan*, pt. 1.

reflect the meaning of "bright illumination"? What the Confucians call "bright virtue" is none other than what the Buddha has called the "subtle, pristine, luminous mind." The phrase "still and unmoving, [the] changes reach out and penetrate the world."[105] has exactly the same connotation as the Buddhist "quiescent yet luminous." The phrase "only after there is goodness in oneself may one critique the goodness of others; only after there is no evil in oneself can one correct the evil of others"[106] has the same connotation as our religion's "sever evil and cultivate goodness, then work for the benefit of sentient beings."[107] How are they different?

17. The Unity of the Three Teachings

所言之理旣同、而所教之迹、何以異乎。專己略人是此非彼、人之常情也。通人達士唯義是從。豈以人我彼此而是非者乎。使人不待爵賞之勸而靡然從化者、三教之中、佛教能然也。蓋以吾佛大聖大慈之所感也。舜好問而好察邇言、隱惡而揚善。禹拜昌言。若使舜禹遇佛之化、則豈不歸美乎。而以爲不可爲修己治人之方者、亦未之思也。

If the underlying principle of the words is the same, then why should the effects of the teachings differ? Holding stubbornly to one's own opinion while ignoring the positions of others, arbitrarily affirming this and rejecting that—this is the attitude of common people. The man of penetration and the accomplished scholar only follow what is right. How could they make determinations of right and wrong based the positions of self and other or this and that? When it comes to the task of motivating people to rapidly transform themselves without reliance on reward and praise, then among the

105 *Yijing*, *Xici zhuan*, pt. 1.

106 Source not found.

107 Although this precise phrasing is not found, its point is made repeatedly in a number of Yogâcāra texts, as in the following from the *Mahāyāna-saṃgraha*: 菩薩戒有三品別。一律儀戒。二攝善法戒。三饒益有情戒。(T 1594.31.146b11–12)

three teachings, it is Buddhism that fills the bill. It does so because people are affected by the great sageliness and great compassion of our teacher, the Buddha. "[The Emperor] Shun liked to question people and delighted in listening to everyday speech. He would cover people's bad points and disclose their goodness."[108] "Yu paid homage to the excellent words."[109] If we could have Shun and Yu encounter the Buddha's transformative teaching, would they not be attracted by its beauty? To say that the Buddhist teaching does not work for the cultivation of oneself and the transformation of others is truly ridiculous!

曰老與儒釋、同異優劣如何。

You ask: What are the points of sameness and difference and the relative strengths and weaknesses of Daoism, Confucianism, and Buddhism?

曰、老之言曰、無爲而無不爲。當有爲而無爲。釋之言曰、寂而常照、照而常寂。孔之言曰、夫易無思也無爲也。寂然不動、感而遂通。夫寂然者、未嘗無感。卽寂而常照也。感通者、未嘗不寂、卽照而常寂也。無爲而無不爲、卽寂而常感也。有爲而無所爲。卽感而常寂也。據此則三家所言、冥相符契、而如出一口也。若履踐之高低、發用之同異、則洗盡心垢、廓清慧目然後、看盡大藏儒道諸書、參於日用之間、生死禍福之際、則不待言而自點頭矣。吾何強辨以駭君聽。

The answer is this. Laozi said: "No doing and no not-doing; with something to do yet not-doing."[110] The Buddha said: "Quiescent yet eternally luminous; luminous yet eternally quiescent."[111] Confucius said: "The Changes have neither thought nor activity, still and unmoving they extend

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108 Commentary to the *Doctrine of the Mean*, chap. 6.

109 *Shujing*, "Dayumo" 書經大禹謨 (*Book of History*, "The Counsels of the Great Yu."). See Legge, *Shoo King*, p. 64.

110 For the first phrase, see *Daodejing*, chap. 37.

111 *Zongjing lu*, T 2016.48.528a1.

and penetrate the world."[112] Now this "stillness," which has never failed to "extend," is the same thing as the "quiescence" which is "eternally luminous." The "extending and penetrating," which has never not been "still," is exactly the same as the "luminosity that is eternally quiescent." "No doing and no not-doing" is none other than "still, yet eternally extending." "Eternally doing yet with nothing to be done" is none other than "extending, yet eternally still." If you can grasp this, then the words of the three teachers fit together like pieces of the same board—as if they had all come out of the same mouth! If you would like actually to demonstrate the high and low among these teachings, exposing their sameness and difference in actual function, then you must first completely wash the pollution from your mind and completely clarify your eye of wisdom. Then you can study all of the texts contained in the Buddhist, Confucian, and Daoist canons. Compare them in your daily activities, at the times of birth and death, fortune and misfortune. Without needing words, you will spontaneously nod in assent. How strong do I need to make my argument to get you to listen?[113]

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1.1. Buddhist Texts

[112] *Xici zhuan*, pt. 1.

[113] This constitutes the bottom line of Gihwa's understanding of the fundamental philosophical unity of the three teachings. It is within the realms of "empty yet not empty" or what Buddhism calls the "middle path" that Gihwa finds their unifying principle. The position of "empty yet existent" reflects a metaphysical understanding that is guided by interpenetration, in that there should not be either a physical or conceptual obstruction between emptiness and existence. They mutually contain each other; they are neither the same nor different.

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In Memoriam
The Most Venerable Kasan Jikwan (1932–2012)

The heart and soul of this monumental publication project from its conception to its completion was the late Most Venerable Kasan Jikwan, Daejongsa, the 32nd President of the Jogye Order of Korean Buddhism. Throughout his illustrious career as a scholar-monk, his cherished wish was to aid the study of Korean Buddhism overseas and to enable its legacy, which reaches back some seventeen hundred years, to become a part of the common cultural heritage of humankind. After years of prayer and planning, Ven. Kasan Jikwan was able to bring this vision to life by procuring a major grant from the Korean government. He launched the publication project shortly after taking office as president of the Jogye Order. After presiding over the publication of the complete vernacular Korean edition, Ven. Kasan Jikwan entered nirvāṇa as the English version of *The Collected Works of Korean Buddhism* was in final manuscript stage. With the publication of the English version, we bring this project to completion and commemorate the teacher whose great passion for propagation conceived it, and whose loving and selfless devotion gave it form.

Ven. Kasan Jikwan was founder of the Kasan Institute of Buddhist Culture, President of the Jogye Order of Korean Buddhism, and President of the Compilation Committee of Korean Buddhist Thought. A graduate of Haeinsa Saṅgha College, he received his doctorate in philosophy from Dongguk University in 1976. He led Haeinsa as the monastery's head lecturer and abbot, and Dongguk University as Professor and the 11th President. After assuming the title of *Daejongsa*, the highest monastic rank within the Jogye Order, he became the 32nd President of the Jogye Order.

The leading scholar-monk of his generation, Ven. Kasan Jikwan published over a hundred articles and books, ranging from commentaries on Buddhist classics to comparative analyses of northern and southern *Vinayas*. A pioneer in the field of metal and stone inscriptions, he published *A Critical Edition of Translated and Annotated Epitaphs of Eminent Monk*s and also composed over fifty commemorative stele inscriptions and epitaphs. He compiled the Kasan Encyclopaedia of Buddhism, thirteen volumes of which have so far been published. He was the recipient of the Silver Crown Medal of Honor, the Manhae Prize for Scholarship, and the Gold Crown Medal of Honor for Outstanding Achievement in Culture, which was awarded posthumously.

On January 2, 2012, Jikwan Sunim severed all ties to this world and entered quiescence

at Gyeongguk Temple in Jeongneung-dong, Seongbuk-gu, Seoul. He left behind these words as he departed from this world: "With this ephemeral body of flesh, I made a lotus blossom bloom in this Sahā world. With this phantom, hollow body, I reveal the dharma body in the calm quiescence of nirvāṇa." Jikwan Sunim's life spanned eighty years, sixty-six of which he spent in the Buddhist monastic order.

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12	韓國高僧碑文	Anthology of Stele Inscriptions of Eminent Korean Buddhist Monks	John Jorgensen	Patrick R. Uhlmann